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THE BEQUEST OF
JOSEPH HENRY THAYER
LATE PROFESSOR IN THE SCHOOL

20 March 1902

J. Henry Haupt.
Jan. 9 1888.

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SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away ;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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Prof. J. H. Thayer
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TO THE
REVEREND SIR GEORGE W. CRAUFURD, BARONET,
FORMERLY FELLOW AND DIVINITY LECTURER OF
KING'S COLLEGE, CAMBRIDGE,
AS A SMALL TESTIMONY OF GRATITUDE FOR BENEFITS
CONFERRED UPON THE COLLEGE,
THIS WORK
IS RESPECTFULLY INSCRIBED
BY THE EDITOR.

P R E F A C E.

THE object of the present work is to lay before the reader the principal alterations which modern Critics have proposed in the Authorized Version of the Old Testament, together with the reasons for or against such emendations. The plan usually adopted throughout the work has been to give, in the following order,

The Hebrew text ;

The Septuagint Version, taken from the Vatican copy, unless otherwise specified ;

The Authorized Version ;

And, lastly, the explanations, both of those Commentators who support the present version, and also of those who consider the Hebrew text to be corrupt, or to have been misunderstood by our Translators.

Unless the order of the alterations upon any verse required a different classification, next to the Authorized Version have been given the notes of those Commentators who agree with it, the oldest writers being placed first, because later Critics may fairly be supposed to have availed themselves of the labours of their predecessors, and their notes to be in some measure critiques upon the preceding ones.

No one who is acquainted with the difficulties which beset the interpretation of particular passages will expect that any attempt should be made to arrange the notes according to their respective value. Oftentimes, the Commentators are all equally unsatisfactory, and bring to the mind the words of Cicero, "*Quam bellum erat, Vellei, confiteri potius nescire quod nescires, quam ista effutientem nauseare, atque ipsum tibi displicere.*"

When several Commentators have agreed in the material parts of any alteration, they have been classed together, and the particular words of some one of them adopted according to the discretion of the Editor. More authorities might often have been quoted in support of certain alterations, but it was thought advisable

not to enlarge the work unnecessarily. Words of frequent occurrence, such as **וַיִּשְׁלַח**, have been discussed once for all, generally in the place where they first appear, and in subsequent cases a reference is made to the passage in which they are explained. Proper names, on account of their frequency, have been reserved for an Appendix ; except where they materially affect the sense of a passage, or where there is great variety of opinion about their meaning.

Those who are conversant with the respective merits of Commentators will not be surprised at the use herein made of the German Critics. The object of the present work is not to enter into points of doctrine, but simply into critical difficulties ; and though their neologian, or rather, infidel principles, are highly dangerous, yet where there is no question concerning a doctrine or the truth of a miracle, the German Critics are most valuable : for learning and abilities few can vie with them, and they often prove safer guides to the plain sense of Scripture than some of our own orthodox divines : for what can be more hazardous for a man when dealing with the Word of God than to assert that a passage is unmeaning, interpolated, or corrupted, simply because he cannot understand it ? Yet we find good and learned men, such as Bishop Lowth and Bishop Horsley, falling into this error, and unhesitatingly rejecting or altering passages which a German neologian will take in a critical manner, and fairly facing the difficulties, offer a possible, if not an easy solution, without having recourse to the unsafe remedy of correcting the text upon insufficient grounds. But whenever a point of doctrine or the truth of a miracle is involved, the reader cannot be too cautious in following the guidance of German Critics. The fairness and clearness they display upon other occasions seem at once to desert them, and they will twist the text in any way to get rid of a miracle or support their own peculiar views. An instance of this may be seen in Exod. xiv. 22, where Rosenmüller and others labour to prove that the passage of the Israelites through the Red Sea was not miraculous. To do this they are obliged, in a plain historical narration, to force the word **חֹמָה** into a figurative sense, and render it "like a wall," or "a defence ;" although the true character of the event has been long ago settled in a scripture that admits of no second interpretation :—

"The floods stood upright as an heap,
And the depths were congealed in the heart of the sea."

It is hoped that this publication may prove a useful supplement to those Commentaries which, while they give a loose paraphrase of the general sense of a passage, do not enter into minute criticisms ; and often omit the very point in which the principal difficulty lies, or merely give that solution of it which the author may happen to prefer. Much time and labour will also be saved, even to such Biblical students as have access to good libraries, by showing them wherein the chief obscurity of any passage may consist ; in what degree it may admit of

elucidation ; and whether it be worth their while to search any farther. But, besides this, many of the works here quoted, are out of print and difficult to obtain ; others are general treatises, which explain passages only incidentally, and would seldom repay the trouble of examination.

The writer would much regret, if these Collations should lead any one to form an unfavourable opinion of the Authorized Version of the Bible. Doubtless, it has some faults, and since it was made, much light has been thrown upon Scripture by the examination of MSS., the comparison of versions, and the labours of scholars ; still the reader may rest assured that our present English Bible is one of the best translations that has yet been made of any book, and one over which a special Providence seems to have watched. It was carefully revised by the most learned men of a learned age, at a period when the English language was in its purity. Many of the alterations proposed in this work are upon minor critical points which do not affect the sense of the text, and are of little consequence to the general reader, though of interest to the scholar ; some are of doubtful authority, and may well be deemed inferior to the common reading, but they have been given because critics differ in opinion, and it was desirable to afford students means of judging for themselves. One thing, however, may safely be asserted ;—that unless our Translators have misunderstood the sense of a passage, few have ever rendered it more elegantly or faithfully ; it is from this extreme faithfulness that they have so well preserved the distinctive feature of Hebrew poetry, i.e., the parallelism, without having had that object in view. And we must enter the strongest protest against all who urge as a reason for a new translation of the Bible, that the style of our present translation is antiquated and obscure. They seem to forget the benefit conferred upon the English language by fixing its standard and preventing it from deteriorating : while the miserable way in which modern refinement disfigures what it attempts to improve may be seen in such instances as the following :—

GEN. XLIII. 31.

Au. Ver.—Set on bread.

Geddes.—Serve up dinner.

GEN. XXVII. 33.

Au. Ver.—And Isaac trembled very exceedingly, and said, Who ? where is he that hath taken venison, &c.

Geddes.—Who then, and where is he, said Isaac, in the greatest consternation, &c.

Even Bp. Lowth, perhaps the most elegant of all modern translators, sometimes alters passages for the worse, though there be no dispute about the meaning ; as for instance in

ISAIAH I. 3.

Au. Ver.—The ox knoweth his owner.

Bp. Lowth.—The ox knoweth his possessor.

ISAIAH LV. 3.

Au. Ver.—Even the sure mercies of David.

Bp. Lowth.—The gracious promises made to David, which shall never fail.

And it may well be doubted whether the emendations which might safely be adopted into the text or the margin be sufficient to call for a new Authorized Version, considering the difficulties which now would attend its introduction ; for whereas in former times the copies of the English Bible were comparatively few, they are now circulated by millions : a new translation would bring these copies into discredit, and unsettle the minds of the unlearned. Yet, considering the unavoidable imperfections of every translation, it is to be regretted that the critical study of the Old Testament has hitherto been so much neglected even by those whose duty it is to expound it ; and that men should so confidently expatiate upon the spiritual sense of their text, without taking any pains first to arrive at its literal meaning. A knowledge of Greek is required of all candidates for holy orders, as necessary to the understanding of the New Testament ; why should not a knowledge of Hebrew be considered equally necessary for the Old ? Can a man be supposed to enter fully into the spirit of a prose author, much less of a poet, if he only know him through the medium of a translation ? True it is that the Bible was destined for every nation under heaven, for every grade of society, and therefore it has been wisely ordained that in all languages it seems more than any other book to preserve the distinctive features of its original, and to stand forth in its majestic simplicity, as worthy of the God who gave it. Even its poetical beauties are such as suffer least by translation, being essentially the poetry of ideas rather than of words. Still, those who have time and opportunity will be amply repaid by studying the Scriptures in the Hebrew, and will often find a force and a clearness to which no translation can possibly do justice. More especially is it incumbent upon the clergy, who are set apart to minister to the LORD, and to teach his Word, to neglect no means of rightly understanding that Word ; and if they be prevented from entering deeply into critical studies, it is at least desirable for them to know enough of Hebrew to appreciate the explanations of Commentators. They might thus be often preserved from crude and fanciful interpretations, and from building hastily upon false foundations. Moreover, many of the objections which Infidelity has urged against the inspiration of Scripture, have been drawn from passages which fairly admit of a different translation ; and though, as it has been truly observed, “ the Bible needs no apology,” yet it is important for the good of others, that we should be able not only to give a reason for the hope that is in us, but also to meet the Infidel

upon his own ground, and show him that his objections are the objections of ignorance.

The principal abbreviations employed in this work are :—

<i>Au. Ver.</i>	Authorized Version.	<i>Pat.</i>	Bp. Patrick.
<i>Booth.</i>	Boothroyd.	<i>Pol. Syn.</i>	Pool's Synopsis.
<i>Ged.</i>	Geddes.	<i>Rosen.</i>	Rosenmüller.
<i>Gesen.</i>	Gesenius.	<i>Sam.</i>	Samaritan.
<i>Hors.</i>	Bp. Horsley.	<i>Schum.</i>	Schumann.
<i>Houb.</i>	Houbigant.	<i>Schul.</i>	Schultens.
<i>Ken.</i>	Kennicott.		

The names of other authors have generally been given in full.

A list of the abbreviations used by Pool in his "Synopsis" is subjoined :—

AUTHORS.

Aben-Ezra	AE.	Cartwrighti Mellificium Hebraicum	Cm.
Ainsworthus	A.		vel Cartw.
Bon. Corn. Bertram. de repub. Judæorum	Bert. de rep.	Pet. Cunæi de repub. Heb.	Cun. de rep.
EjUSD. Lucubrationes Franktallenses	Bert. Luc. Frank.	Lud. de Dieu	Di.
Bonartius	Bon.	Drusius	D.
Biblia Maxima	Bi.	Drusii Animadversa	D. an.
Bocharti Hierozoicon, sive de Animalibus sacræ Scripturæ	BA.	Observationes sacræ	D. obs.
ubi primus numerus <i>partem</i> , secundus <i>librum</i> , tertius <i>caput</i> , quartus <i>paginam</i> , quintus, quando occurrit, <i>lineam</i> denotat.		Miscellanea	D. misc.
Bocharti Geographiæ pars prima, sive Phaleg	BP.	de Quæsitis per epist.	D. qu.
pars secunda, sive Canaan	BC.	Estius	E.
ubi etiam primus numerus <i>librum</i> , secundus <i>caput</i> , tertius <i>paginam</i> denotat.		Paulus Fagius	F.
Edw. Brerewood de Ponderibus et pretiis veterum nummorum	Brerew.	Fagii Translationum præcipuarum V. T. collatio	Fco.
Bonfrerius	Bo.	Fulleri miscellanea	Ful. misc.
Brugensis in variantia SS. Bib. loca	Bru.	Gataker	Ga.
Buteo	But.	Gerundensis	Ge.
Buxtorfius	Buxt.	Glassius	Glaa.
Castalio	Ca.	Grotius	G.
Chald. paraph.	Chald. vel Targ.	Hebræi	He.
Targum Onkeli	Onk.	Hebraismus	Hs.
Targum Jonathæ	Jon.	Helvicus	Helv.
Targum alterum incerti Authoris	Chald. vel Targ.	Hieronymus	Hi.
Clarius	Cl.	Matthæus Hostus	Host.
Cajetanus	Caj.	Josephus	Jo.
Lud. Cappellus	Cap.	Junius	Jun.
Carverus	Carv.	R. David Kimhi	K.
		Corn. à Lapide	La.
		Lightfoot	Li.
		Lorinus	Lo.
		Lyra	L.
		Pet. Martyr	Mart.
		Malvenda	Ma.
		Mariana	Mar.
		Masius	Mas.

Menochius	Me	Rabbi Salomon, qui et Jarchi	RS.
Jos. Medus	Med.	Rivetus	Riv.
Mercerus	Merc.	Sanctius	San.
Mendoza	Mend.	Emanuel Sà	Sà.
Arias Montanus	Mont.	Serarius	Ser.
Munsterus	M.	Strigelius	Strig.
Nebrissensis	Neb.	Tirinus	T.
Oleaster	O.	Notæ Vat. ad Tigurina Biblia	Tig. not.
Osiander	Os.	Tostatus, qui et Abulensis	To.
Philo	Ph.	Vatablus	V.
Piscator	Pi.	Waserus	Was.
Quidam	Q.	Willet	Wil.
Rabbini	RR.	Wolphius	Wolp.

VERSIONS.

Anglicana	Ang.	Munsteri	M.
Aquilæ	Aq.	Osiandri	Os.
Arabica	Ar.	Pagnini	P.
Belgica	Belg.	Piscatoris	Pi.
Chaldaica	Chald. <i>vel</i> Targ.	Samaritana, <i>vel</i> Samarit. Textus	Sa.
Chald. Onk.	Onk.	Samaritana versio	Sa. vers.
Chald. Jon.	Jon.	Septuaginta	ó.
Chald. altera	Chald. <i>vel</i> Targ.	Strigeli	Strig.
Castalionis	Ca.	Symmachi	Sym.
Gallica <i>sive</i> Genevensis	Gal. <i>vel</i> Genev.	Syriaca	Sy.
Junii et Tremellii	JT.	Theodotionis	Th.
Junii	Jun.	Tigurina	Ti.
Malvendæ	Ma.	Vulgata Latina	Vulg.
Ariæ Montani	Mo.		

A SYNOPSIS OF CRITICISMS,

ETC., ETC.

GENESIS.

CHAP. I. 2.

וְהָאֲרֶץ הָיְתָה תִּהְיוֹת וְלֹא־הָיָה
עַל־פְּנֵי הַמָּיִם וְרֵיחַ אֲדָמָה מִבְּרִיחַת
עַל־פְּנֵי הַמָּיִם :

ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

Au. Ver.—2 And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Boothroyd.—2 And the earth was desolate and waste, &c.

Bayly, Geddes.—Was yet a desolate place, &c.

Gesenius.—חַדָּה (for חֲדָה, of the segol form, as חֲדָה, hence accented Milel, i. e., on the penultima). Root in Chald. חֲדָה, to be motionless, confounded, desolate. (Comp. חֲדָה; whence חֲדָה, desert. Arab. حَرِي, empty. Syr. ܫܘܠܬ, idem, abbreviated from ܫܘܠܬܐ, empty. Syr. ܫܘܠܬ, idem, abbreviated from ܫܘܠܬܐ, empty. Gen. i. 2. Job xxvi. 7; a desert. solitude, Deut. xxxii. 10. Job vi. 18.

חַדָּה, m. subst. a waste, uninhabited place, wilderness, for חֲדָה (after the form חֲדָה), Root חֲדָה, in Arabic, to be empty, waste, of a house. It is always combined with חֲדָה, Gen. i. 2; Jer. iv. 23; Isa. xxxiv. 11.

And the Spirit of God, &c. Onkelos and the old Jewish interpreters take רֵיחַ אֲדָמָה as ventus Dei, i. e., ventus a Deo immissus; others as ventus vehemens; these interpretations are justly rejected by Rosenmüller, and the best modern critics.

Moved. The primary meaning of מָוָה in the Arabic is mollis fuit; hence Rosenmüller

in this passage gives it the sense of brooding over, fostering.—*Gesen.*, hovered over.

Ver. 7.

Au. Ver.—Firmament.

Ged., Bay., Booth.—Expanse.

Gesen.—רָקִיעַ, m. more fully רָקִיעַ מְרִירָה, Gen. i. 14, 15, 17, that which is distended, expanded, (from רָקַע), the expanse of heaven, i. e., the arch or vault, of heaven, which, as to mere sense, appears to rest on the earth, as a hollow hemisphere. The Hebrews seem to have considered it as transparent like a crystal or sapphire (Ezek. i. 22; Dan. xii. 3; Exod. xxiv. 10; Rev. iv. 6); hence different from the brazen and iron heaven of the Homeric mythology. Over this arch they supposed were the waters of heaven (Gen. i. 7; vii. 11; Ps. civ. 3; cxlviii. 4). LXX. στερέωμα. Vulgate, firmamentum. Luther, Veste.

Ver. 8—13.

8 καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα, οὐρανόν. καὶ εἶδεν ὁ θεὸς, ὅτι καλόν. καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα δευτέρα. 9 καὶ εἶπεν ὁ θεὸς, συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά· καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά. 10 καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηράν, γῆν, καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας· καὶ εἶδεν ὁ θεὸς, ὅτι καλόν.

Au. Ver.—8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth;

and the gathering together of the waters called he Seas: and God saw that *it was good*.

Ken.—The Divine approbation being expressed *once*, as to the parts of the creation upon the first, fourth, fifth, and sixth days; *not at all* on the second day, and *twice* on the third: there can scarce be doubt, but that here is now some mistake. The regular order will be restored, by admitting a *transposition*; and by allowing—either, that the latter part of verse 8 (*and the evening and the morning were the second day*) originally closed the 10th verse—or, that the latter part of ver. 10 (*and God saw that it was good*) originally belonged to ver. 8. And there (in ver. 8) the words are found in the *Greek* version; though they are also, in the present *Greek* copies, at ver. 10; and probably, in one of the two places, the *Greek* has been assimilated to the corrupted *Hebrew*. See my *General Dissertation*, page 35. The preceding observation is founded on a remark, inserted by the late learned Archbishop Secker in the margin of his *Hebrew Bible*.

CHAP. II. 2.

וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה :

— καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὃν ἐποίησε.

Au. Ver.—2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Ken.—2 And on the sixth day God ended his work which he had made, &c. Following the Samaritan text, with LXX, and Syriac versions. 7, which stands for six, might easily have been changed into 7, which denotes seven.

Others.—And on the seventh day God had ended, &c.

Ver. 4—6.

4 אֵלֶּה הַדֹּלֵדוֹת הַשָּׁמַיִם וְהָאָרֶץ
בְּהִבְרָאָם בַּיּוֹם שֵׁשֶׁת יְהוָה יִבְרָאֵם
אֶרֶץ וְשָׁמַיִם : 5 וְכָל אֲשֶׁר הִשְׁגָּה טָרֶם
יְהוָה בָּאָרֶץ וְכָל-עֶשֶׂב הַשָּׂדֶה טָרֶם
יִצְמַח כִּי לֹא הִטָּטֵר יְהוָה אֱלֹהִים עַל-
הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת-הָאָדָמָה :
6 וְאֵד יִצְלַח מִקֶּדְהָאָרֶץ וְהִשְׁתָּחָה אֶת-קָלִי
פְּנֵי הָאָדָמָה :

ה' וצדא 4.

4 αὐτὴ ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς,

ὅτε ἐγένετο. ἡ ἡμέρα ἐποίησε κύριος ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. 5 καὶ πᾶν χλωρὸν ἄγρου πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον ἄγρου πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι αὐτήν. 6 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς.

Au. Ver.—4 These are the generations of the heavens and of the earth when they were created, in the day that the *LORD* God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the *LORD* God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from [*or, a mist which went up from, &c.*] the earth, and watered the whole face of the ground.

Rosenmüller and Schumann.—4 These are the generations of the heavens and of the earth when they were created: In the day that the *LORD* God made the heavens and the earth,

5 No shrub of the field was yet in the earth, and no herb of the field had yet germinated.

כרם = nondum.

Bay.—6 Nor had a vapour ascended from the earth to water, &c.—So also Boothroyd.

Ver. 12.

שֵׁם הַכֹּהֵלֶל וְהַיָּבֶן הַשָּׁהִם :

καὶ ἐκεῖ ἔστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος.

Au. Ver.—And the gold of that land *is* good: there *is* bdellium and the onyx stone.

Gesen.—בִּיחָה m. Gen. ii. 12: Numb. xi. 7. According to *Symm. Theod.* in *Num.*, the *Vulgate* in both passages, and *Josephus*, *Bdellium*, βδολεχών, i. e., an odoriferous rosin, which is transparent and like wax, the produce of a tree growing in Arabia, India, and Media, perhaps the vine-palm (*Borassus flabelliformis*, Linn.) According to LXX. ἄνθραξ. Arab. pearls.

Dr. Geddes.—Pearls.

Professor Lee supposes that either crystal or the beryl is here meant.—See his *Lexicon*.

Ver. 19, 20.

Au. Ver.—19 And out of the ground the *LORD* God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call

them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Rosen.—And out of the ground the Lord God had formed, &c., &c.

These verses must be translated in the pluperfect tense, as the narration goes back to what had been done long before.—*Rosen.*

Ver. 24.

וְהָיָה לְאִשׁוֹ אֶחָד

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Au. Ver.—24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Ken.—And they two shall be one flesh.

Following the Samaritan text and all the ancient versions. So also 1 Cor. vi. 16; Ephes. v. 31; Mark x. 8; Matt. xix. 5.

CHAP. III. 5.

וְהָיָה כַּמְּלִיִּים יִדְּעִי מִזֶּבַע וְרָע:

καὶ ἔσθεbe ὡς θεοί, γινώσκοντες καλὸν καὶ πονηρόν.

Au. Ver.—5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Onkel., Bay., Ged.—Ye shall be as God, &c., &c.

Ver. 17.

וְהָיָה כַּמְּלִיִּים יִדְּעִי מִזֶּבַע וְרָע:

ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου.

Au. Ver.—17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake.

St. Jerome read בְּעִתָּךְ, In opere tuo, Cursed is the ground in thy labour.—*Ken.*

R. 900, LXX., *Symm.*—בְּעִתָּךְ. Hæc lectio non plane repudianda, minime tamen necessaria est.—*Schum.*

CHAP. IV. 6, 7.

וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ לְמַחַח תֵּחַר

לְךָ וְלְמַחַח נִפְלִי פְּנִיךָ : 7 תִּלְוֹ אֶבֶר

מִיִּשְׁבִּי שָׁמָּה וְאַם לֹא תִשְׁבִּי לְפָנֶיךָ

תִּפְתָּח רִגְלְךָ וְהָלַיְתָ תִּשְׁתַּחֲוֶה וְאַחַח

תִּמְשָׁל־בּוֹ :

6 καὶ εἶπε κύριος ὁ θεὸς τῷ Κάιν. ἵνα τί

περίλυπος ἐγένου, καὶ ἵνα τί συνέτισε τὸ πρόσωπόν σου; 7 οὐκ ἐὰν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτές; ἡσύχασον. πρὸς σέ ἡ ἀποστρεφὴ αὐτοῦ. καὶ σὺ ἄρξεις αὐτοῦ.

Au. Ver.—6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? [or, have the excellency? Heb. xi. 4.] and if thou doest not well, sin lieth at the door. And unto thee [or, subject unto thee, ch. iii. 16.] *shall* be his desire, and thou shalt rule over him.

There are many versions of this passage, none of which are very satisfactory. The following three are quoted by Dr. Geddes:—

1. That of the Septuagint.—If thou have rightly offered, yet have not rightly distinguished, hast thou not sinned? Be quiet, &c., &c.

2. That of the Vulgate, followed by the greater part of modern interpreters.—If thou do well, shalt thou not be accepted? but if thou do not well, shall not sin lie at the door? Yet the lust of it shall be under thee, and thou shalt be able to control it.

3. That of Le Clerc, &c., combined out of the two preceding.—If thou behave well, shalt thou not retain thy dignity? but if thou behave ill, is not sin at the door? Be quiet, and he (*thy brother*) will be submissive to thee, and thou shalt have dominion over him.

Ged.—Doth not one if he have done well, look up, but look down if he have not done well? Hast thou sinned? be quiet! He (*thy brother*) is still subordinate to thee, and thou hast dominion over him.

Booth.—Is there not, if thou doest well, acceptance, and if not well, a sin-offering lying at the door? Still to thee shall he be in subjection,* and thou shalt rule over him.

* Gesenius and Schumann, however, render השקד by *desire*, both here and in chap. iii.

7. *Rosen.*—Nonne si recte feceris, elevatio faciei tuæ esset tibi? Si tibi bene esses conscius, non ita dejecto esses animo et vultu. Si vero male egeris, ante fores peccatum jacet, h.e. statim se prodet, non celari potest, vel etiam: prava concupiscentia insidiatur tibi. Et ad te appetitus ejus, sc. peccati, sed tu dominaberis ei, tuum est illi dominari, non sinere te ab eo vinci, i.e., resistere ei debes. Peccatum tanquam

mulier impudica sistitur, quæ hominem tentet.

Schum.—Nonne si bene sentis, peccatum fugies (surges a peccati foribus); sin autem male senties peccati servus eris (ad fores peccati cubabis) ita, ut hoc te, (meretricis instar) appetat, (tibi dominetur) et tu cum eo rem habeas (ei obedias)?

Professor Lee, in this verse, takes חַוְוָה as sin-offering. See his *Lexicon*.

CHAP. IV. 8.

וַיֹּאמֶר קַיִן אֶל-אָבֶל
בְּחִיתָם בַּצִּידָה וְנִקְּחָם קַיִן אֶל-חֶבְלָה
וַיַּהַרְגֵהוּ :

καὶ εἶπε Κάιν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ. διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ, ἀνέστη Κάιν ἐπὶ Ἀβελ τὸν ἀδελφὸν αὐτοῦ, καὶ ἀπέκτεινεν αὐτόν.

Au. Ver.—8 And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Ken.—And Cain said unto Abel his brother, Let us go into the field; and it came to pass, when they were in the field, that Cain rose up, &c.

Note.—The word יָמַד cannot mean "talked with." The correct version of the Hebrew, as it now stands in the text, is, And Cain said unto Abel his brother: and it came to pass, when they were in the field, &c. The Targums of Jerusalem and Jonathan, the Syr., Vulg., and Greek versions, and Samaritan text supply the deficiency.—*Ken.*

Rosenmüller, however, is of opinion that יָמַד may signify *talked with*; and in support of this usage of the word he quotes Exod. xix. 25: So Moses went down unto the people, and spake unto them.—*Au. Ver.*

Michaelis.—And Cain was enraged against Abel his brother, &c. He reads נִמְצָר from נִמְרָר, amaro animo fuit.

Schum.—And Cain thought (meditated evil) against Abel his brother: and it came to pass, &c., &c.

Ver. 15.

וַיִּשֶׂם יְהוָה לְקַיִן אֶת-חֶבְלָתוֹ
אֶת-כָּל-מִצְעָדוֹ :

καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Κάιν, τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὐρίσκοντα αὐτόν.

Au. Ver.—15 And the Lord set a mark

upon Cain, lest any finding him should kill him.

Or rather, gave a sign or token to Cain, that those who found him should not kill him.—*Bagster's Bible.* So Dathe, Rosenmüller, Geddes, &c.

Ver. 21.

Au. Ver.—Organ.

Ged., Booth.—Pipe.

Schumann supposes that נָנָה here includes all stringed instruments; and נָנָה all wind instruments.

Ver. 22.

לְזֵכֶּךָ כָּל-חֲרֹשׁ נְחֹשֶׁת וּבְרֹזָה :

καὶ ἦν σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου.

Au. Ver. and Schum.—22 And Zillah, she also bare Tubalcain, an instructor [Heb. whetter] of every artificer in brass and iron.

Gesen.—A forger of every tool in brass and iron.

Rosen.—Acuens et expoliens omnia instrumenta opificii æris ac ferri.

Ver. 23, 24.

וַיֹּאמֶר לָמֶךְ לְנָשָׁיו צִלָּה וְצִלְחָה
שָׁמַעַן קוֹלִי נָשִׁי לָמָּה חֲמָצָה אִמְרָתִי
כִּי אִישׁ חֲרִינִתִּי לְפָצְעִי וַיִּלָּד לְחֶבְרֹנִי :
כִּי שִׁבְעֶנְחִים קָם-קַיִן וְלָמָּה שִׁבְעִים
וַשְׁבָּעָה :

23 εἶπε δὲ Λάμεχ ταῖς ἑαυτοῦ γυναῖκες, Ἀδὰ καὶ Σελλὰ. ἀκούσατέ μου τῆς φωνῆς γυναικες Λάμεχ. ἐνωτίσασθέ μου τοὺς λόγους. ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἔμοι, καὶ νεανίσκον εἰς μῶλωπα ἔμοι. 24 ὅτι ἐπτάκις ἐκδεδίκηται ἐκ Κάιν. ἐκ δὲ Λάμεχ, ἐβδομηκοντάκις ἐπτά.

Au. Ver.—23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, [or, I would slay a man in my wound, &c.] and a young man to my hurt [or, in my hurt]:

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Ken. and Bishop Lowth.—

I have slain a man for having wounded me, And a young man for having bruised me, If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

Note, i.e., whereas Cain had been guilty of wilful murder, Lamech had only slain a man in his own defence.

Eben Ezra, however, mentions this as one of those passages in which many critics suppose that *not* has been lost out of the text. I have not slain a man to my wounding, nor a young man to my hurt.—*Ken*.

Ludov., De Dieu, and others, take *ו* interrogatively. Have I slain a man, &c.

Schum. thinks that *ו* answers to the Greek *ori*. Audite me virum occidisse vulneri meo.

CHAP. V. 3, to end of the chapter.

The chronology, especially in the ages of some of the ante and post-diluvian patriarchs, is very different in the Hebrew text, the Samaritan, the Septuagint, and Josephus. The Septuagint adds 100 years to each of the patriarchs Adam, Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their sons; while it takes twenty from the age of Methuselah, and adds six to that of Lamech. Thus the space from the creation to the deluge is made 2242 years according to the Vatican copy, but 2262 according to the Alexandrine; and the sum total according to Josephus is 2265; according to the Samaritan, 1307; and the Hebrew text, 1656. The sum total from the deluge to the seventieth year of Terah, according to these authorities, is, Heb., 292; Sam., 942; Sept. Vat., 1172; Alex., 1072; and Josephus, 1002.—*Bagster's Bible*.

Kennicott supposes that the Jews have taken away 100 years from the lives of the antediluvian patriarchs before they had sons, and added them on at the end of their lives, in order to bring the birth of Christ from the sixth millenary to the fourth. They did not alter the ages of Jared, Methuselah, and Lamech, because it would have prolonged their lives beyond the flood.

The Hebrew, Greek, and Samaritan chronology differ in the following manner:—

	Lived before the birth of sons.			After birth of sons.			Total.		
	Heb.	Sam.	LXX.	Heb.	Sam.	LXX.	Heb.	Sam.	LXX.
Adam	130	..	230	800	..	700	930	..	..
Seth	105	..	205	807	..	707	912	..	..
Enos	90	..	190	815	..	715	905	..	..
Cainan	70	..	170	840	..	740	910	..	..
Mahalaleel	65	..	165	830	..	730	895	..	..
Jared	162	62	162	800	785	800	962	847	962
Enoch	65	65	165	300	300	200	365	..	..
Methuselah	187	67	187	782	653	782	969	720	969
				167		802			
Lamech	182	53	182	595	600	565	777	653	753
Noah	500	..	..	..	..	..	..	..	..

Schumann, from whom the above table is taken, adopts the chronology of the Heb. text.

3 וַיְחִי אָדָם שְׁלֹשִׁים וָמָוֶת שָׁנָה וַיּוֹלֶד
בְּדַמְתּוֹ קֵצֶלֶם וַיְהִי אֶת־שְׁמוֹ שֵׁת :
4 וַיְהִי וַיֵּרֶא אָדָם אֶחָרִי הוֹלִידוֹ אֶת־שֵׁת
שְׁמִנָּה מָוֶת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
5 וַיְהִי קַל־יָמִי אָדָם אֶשְׁרֵי תִשַׁע
מָאוֹת שָׁנָה וְשָׁלֹשִׁים שָׁנָה וַיָּמָת : 6
וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וָמָוֶת שָׁנָה
וַיּוֹלֶד אֶת־אֵנוֹשׁ : 7 וַיְחִי־שֵׁת אֶחָרִי
הוֹלִידוֹ אֶת־אֵנוֹשׁ שִׁבְעֵי שָׁנִים וְשְׁמִנָּה
מָאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 8 וַיְהִי
קַל־יָמֶי־שֵׁת עֶשְׂרִים שָׁנָה וְתִשַׁע
מָאוֹת שָׁנָה וַיָּמָת : 9 וַיְחִי אֵנוֹשׁ
תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־חִינּוֹן : 10 וַיְחִי
אֵנוֹשׁ אֶחָרִי הוֹלִידוֹ אֶת־חִינּוֹן חֲמֵשׁ
עֶשְׂרִים שָׁנָה וְשְׁמִנָּה מָאוֹת שָׁנָה וַיּוֹלֶד
בָּנִים וּבָנוֹת : 11 וַיְהִי קַל־יָמֵי אֵנוֹשׁ
חֲמֵשׁ שָׁנִים וְתִשַׁע מָאוֹת שָׁנָה וַיָּמָת :
12 12 וַיְחִי חִינּוֹן שִׁבְעִים שָׁנָה וַיּוֹלֶד
אֶת־מַחֲלָלָל : 13 וַיְחִי חִינּוֹן אֶחָרִי
הוֹלִידוֹ אֶת־מַחֲלָלָל אַרְבָּעִים שָׁנָה
וְשְׁמִנָּה מָאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
14 וַיְהִי קַל־יָמֵי חִינּוֹן עֶשְׂרִים שָׁנִים וְתִשַׁע
מָאוֹת שָׁנָה וַיָּמָת : 15 15 וַיְחִי
מַחֲלָלָל חֲמֵשׁ שָׁנִים וְשָׁלֹשִׁים שָׁנָה
וַיּוֹלֶד אֶת־יָרֵד : 16 וַיְחִי מַחֲלָלָל
אֶחָרִי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה
וְשְׁמִנָּה מָאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
17 וַיְהִי קַל־יָמֵי מַחֲלָלָל חֲמֵשׁ וְתִשַׁע־
שָׁנָה וְשְׁמִנָּה מָאוֹת שָׁנָה וַיָּמָת : 18
וַיְחִי־יָרֵד שְׁתֵּים וְשָׁלֹשִׁים שָׁנָה וָמָוֶת
שָׁנָה וַיּוֹלֶד אֶת־חֲנוֹךְ : 19 וַיְחִי־יָרֵד
אֶחָרִי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמִנָּה מָאוֹת
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 20 וַיְהִי
קַל־יָמֵי־יָרֵד שְׁתֵּים וְשָׁלֹשִׁים שָׁנָה וְתִשַׁע
מָאוֹת שָׁנָה וַיָּמָת : 21 וַיְחִי חֲנוֹךְ
חֲמֵשׁ וְשָׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־מֶתוֹשֶׁלַח :
22 וַיְהִי־חֲנוֹךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אֶחָרִי
הוֹלִידוֹ אֶת־מֶתוֹשֶׁלַח שְׁלֹשׁ מָאוֹת שָׁנָה
וַיּוֹלֶד בָּנִים וּבָנוֹת : 23 וַיְהִי קַל־יָמֵי
חֲנוֹךְ חֲמֵשׁ וְשָׁלֹשִׁים שָׁנָה וְשָׁלֹשׁ מָאוֹת
שָׁנָה : 24 וַיְהִי־חֲנוֹךְ חֲנוֹךְ אֶת־הָאֱלֹהִים
וַיִּבְרָא קִרְיָתָהּ אֹתוֹ אֱלֹהִים : 25
וַיְחִי מֶתוֹשֶׁלַח שִׁבְעֵי שָׁנִים וְשְׁמִנָּה
וָמָוֶת שָׁנָה וַיּוֹלֶד אֶת־לָמֶךְ : 26 וַיְחִי

מִתְּשֻׁלַּח אֲחִירֵי הוֹלִידוֹ אֶת־לִמְדָּה שְׁתַּיִם
 וְשִׁמּוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה וַיּוֹלֶד
 בָּנִים וּבָנוֹת : 27 וַיְהִי־וּכְלִי־כְלִי־מִי־מִתְּשֻׁלַּח
 תִּשְׁעָה וְשָׁשִׁים שָׁנָה וְחֲשֵׁשׁ מֵאוֹת שָׁנָה
 וַיָּמָת : 28 וַיְחִי־לִמְדָּה שְׁתַּיִם
 וְשִׁמּוֹנִים שָׁנָה וְיָמָת שְׁנָה וַיּוֹלֶד בָּן :
 29 וַיִּקְרָא אֶת־שְׁמוֹ לֵאמֹר יֵחָמְדָה וַיְחַמְדֵּה
 מִמֶּנּוּ וַיִּבְרָא אֶת־יָדָיו וַיְהִי־מִתְּשֻׁלַּח אֲחִירֵי
 הוֹלִידוֹ אֶת־לִמְדָּה חֲמֵשׁ וְשָׁשִׁים שָׁנָה
 וַיְחַמְשָׁה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :
 31 וַיְחִי־כְלִי־מִי־לִמְדָּה שְׁבַע וְשָׁבְעִים
 שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה וַיָּמָת : 32
 וַיְהִי־לִמְדָּה בְּרַחֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד
 יָחִים אֶת־יָחִים אֶת־יָחִים :

3 ἔζησε δὲ Ἀδὰμ τριάκοντα καὶ διακόσια
 ἔτη. καὶ ἐγέννησε κατὰ τὴν ἰδέαν αὐτοῦ, καὶ
 κατὰ τὴν εἰκόνα αὐτοῦ, καὶ ἐπωνόμασε τὸ
 ὄνομα αὐτοῦ, Σήθ. 4 ἐγένοντο δὲ αἱ ἡμέραι
 Ἀδὰμ, ὡς ἔζησε μετὰ τὸ γεννησθαι αὐτὸν τὸν
 Σήθ, ἔτη ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς καὶ
 θυγατέρας. 5 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι
 Ἀδὰμ, ὡς ἔζησε, τριάκοντα καὶ ἑννακόσια ἔτη.
 καὶ ἀπέθανεν. 6 ἔζησε δὲ Σήθ πέντε καὶ δια-
 κόσια ἔτη. καὶ ἐγέννησε τὸν Ἐνῶς. 7 καὶ
 ἔζησε Σήθ μετὰ τὸ γεννησθαι αὐτὸν τὸν Ἐνῶς,
 ἑπτὰ ἔτη καὶ ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς
 καὶ θυγατέρας. 8 καὶ ἐγένοντο πᾶσαι αἱ
 ἡμέραι Σήθ, δώδεκα καὶ ἑννακόσια ἔτη. καὶ
 ἀπέθανε. 9 καὶ ἔζησεν Ἐνῶς ἔτη ἑκατὸν
 ἑννεήκοντα. καὶ ἐγέννησε τὸν Καϊνᾶν. 10 καὶ
 ἔζησεν Ἐνῶς μετὰ τὸ γεννησθαι αὐτὸν τὸν
 Καϊνᾶν, πεντεκαίδεκα ἔτη καὶ ἑπτακόσια. καὶ
 ἐγέννησεν υἱοὺς καὶ θυγατέρας. 11 καὶ ἐγέν-
 οντο πᾶσαι αἱ ἡμέραι Ἐνῶς πέντε ἔτη καὶ
 ἑννακόσια. καὶ ἀπέθανε. 12 καὶ ἔζησε
 Καϊνᾶν ἐβδομήκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέν-
 νησε τὸν Μαλεεὶλ. 13 καὶ ἔζησε Καϊνᾶν μετὰ
 τὸ γεννησθαι αὐτὸν τὸν Μαλεεὶλ, τεσσαρά-
 κοντα καὶ ἑπτακόσια ἔτη. καὶ ἐγέννησεν υἱοὺς
 καὶ θυγατέρας. 14 καὶ ἐγένοντο πᾶσαι αἱ
 ἡμέραι Καϊνᾶν δέκα ἔτη καὶ ἑννακόσια. καὶ
 ἀπέθανε. 15 καὶ ἔζησε Μαλεεὶλ πέντε καὶ
 ἐξήκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησε τὸν
 Ἰάρεδ. 16 καὶ ἔζησε Μαλεεὶλ μετὰ τὸ
 γεννησθαι αὐτὸν τὸν Ἰάρεδ, ἔτη τριάκοντα καὶ
 ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.
 17 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαλεεὶλ,
 ἔτη πέντε καὶ ἐννεήκοντα καὶ ὀκτακόσια. καὶ
 ἀπέθανε. 18 καὶ ἔζησεν Ἰάρεδ δύο καὶ ἐξή-
 κοντα ἔτη καὶ ἑκατὸν. καὶ ἐγέννησε τὸν Ἐνῶχ.

19 καὶ ἔζησεν Ἰάρεδ μετὰ τὸ γεννησθαι αὐτὸν
 τὸν Ἐνῶχ, ὀκτακόσια ἔτη. καὶ ἐγέννησεν
 υἱοὺς καὶ θυγατέρας. 20 καὶ ἐγένοντο πᾶσαι
 αἱ ἡμέραι Ἰάρεδ, δύο καὶ ἐξήκοντα καὶ ἑννα-
 κόσια ἔτη. καὶ ἀπέθανε. 21 καὶ ἔζησεν
 Ἐνῶχ πέντε καὶ ἐξήκοντα καὶ ἑκατὸν ἔτη. καὶ
 ἐγέννησε τὸν Μαθουσάλα. 22 εὐηρέστησε δὲ
 Ἐνῶχ τῷ θεῷ μετὰ τὸ γεννησθαι αὐτὸν τὸν
 Μαθουσάλα, διακόσια ἔτη. καὶ ἐγέννησεν
 υἱοὺς καὶ θυγατέρας. 23 καὶ ἐγένοντο πᾶσαι
 αἱ ἡμέραι Ἐνῶχ, πέντε καὶ ἐξήκοντα καὶ τρια-
 κόσια ἔτη. 24 καὶ εὐηρέστησεν Ἐνῶχ τῷ
 θεῷ. καὶ οὐχ εὐρίσκειτο, ὅτι μετέβηκεν αὐτὸν
 ὁ θεός. 25 καὶ ἔζησε Μαθουσάλα ἑπτὰ ἔτη
 καὶ ἐξήκοντα καὶ ἑκατὸν. καὶ ἐγέννησε τὸν
 Λάμεχ. 26 καὶ ἔζησε Μαθουσάλα μετὰ τὸ
 γεννησθαι αὐτὸν τὸν Λάμεχ, δύο καὶ ὀκτακόσια
 ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. 27
 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα
 ὡς ἔζησεν, ἑννέα καὶ ἐξήκοντα καὶ ἑννακόσια
 ἔτη. καὶ ἀπέθανε. 28 καὶ ἔζησε Λάμεχ ὀκτὼ
 καὶ ὀγδοήκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησεν
 υἱόν. 29 καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε,
 λέγων. οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν
 ἔργων ἡμῶν, καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν
 ἡμῶν, καὶ ἀπὸ τῆς γῆς ἧς κατηράσατο κύριος ὁ
 θεός. 30 καὶ ἔζησε Λάμεχ μετὰ τὸ γεννησθαι
 αὐτὸν τὸν Νῶε, πεντακόσια καὶ ἐξήκοντα καὶ
 πέντε ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.
 31 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Λάμεχ,
 ἑπτακόσια καὶ πενηκοντατρία ἔτη. καὶ
 ἀπέθανε.

ΚΕΦ. 6.

Καὶ ἦν Νῶε ἑτῶν πεντακοσίων. καὶ ἐγέν-
 νησε τρεῖς υἱοὺς τὸν Σήμ, τὸν Χάμ, τὸν Ἰάφεθ.

Au. Ver.—3 ¶ And Adam lived [B.C. 3874]
 an hundred and thirty years, and begat a son
 in his own likeness, after his image; and
 called his name Seth:

4 And the days of Adam after he had
 begotten Seth were eight hundred years:
 and he begat sons and daughters:

5 And all the days that Adam lived were
 nine hundred and thirty years: and he died.

6 And Seth lived an hundred and [3769]
 five years, and begat Enos:

7 And Seth lived after he begat Enos
 eight hundred and seven years, and begat
 sons and daughters:

8 And all the days of Seth were nine
 hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and
 begat Cainan [Heb. Kenan]:

10 And Enos lived after he begat Cainan
 eight hundred and fifteen years, and begat
 sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

[B.C. 3609] 12 ¶ And Cainan lived seventy years, and begat Mahalaleel [Gr. Maleleel]:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

[3544] 15 ¶ And Mahalaleel lived sixty and five years, and begat Jared [Heb. Jered]:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

[3382] 18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

[3317] 20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah [Gr. Matusala]:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

[3130] 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech [Heb. Lemech]:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

[2948] 28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah [Gr. Noe] [that is, rest or comfort], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

[2353] 31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

[2448] 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI. 3.

וַיֹּאמֶר יְהוָה לֹא־יִדְּוֹן רִיחִי בָאָדָם
לְעֹלָם בְּשֹׁנָם הָיָא בָּשָׂר וְחַיִּי יִמְיוֹ מִנְּחָה
וְעֹשָׂהִים שָׂנָה:

καὶ εἶπε κύριος ὁ θεός. ὃν μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα, διὰ τὸ εἶναι αὐτοὺς σάρκας.

Au. Ver.—And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gesen.—My spirit shall not always predominate in man. The spirit of God appears to signify here, as Ps. civ. 30, the principle of animation in the creatures; hence the sense, I will take away from them their breath, they shall not live any longer on earth. The LXX. has for יָדָן, καταμείνῃ, Vulg., *permanebit*, Syriac, Arabic, *habitabit* (perhaps after the reading יָדָן from יָדָן, Arab. to remain). Others explain יָדָן by the Arabic نَال, med. Vau signifying, to be degraded, humbled; hence the interpretation, *My spirit shall not be degraded for ever in man.*

Rosen.—Non permanebit spiritus meus in hominibus. s. cum homine in perpetuum.

Schum.—Non dominabitur, &c. He places this verse in a parenthesis.

Prof. Lee renders יָדָן as it is rendered in our authorized version.

Ver. 4.

הָנֻקָּלִים הָיוּ בָאָרֶץ בְּיָמֵי הָהֵם
οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις.

Au. Ver.—There were giants in the earth in those days.

Two other interpretations of נָקִלִים are given by Rosenmüller—

1. *Defectores*, apostates.

2. *Dejectos*, i.e., cast down (from heaven). He rather prefers the latter interpretation; so also does Schumann.

Ver. 9.

אַלֶּה הַדּוֹרֹת נֹחַ
αὐταὶ δὲ αἱ γενεαὶς Νῶε.

Au. Ver.—These are the generations of Noah.

Ged.—This is the account which we have of Noah.

Booth.—These are the events which occurred in the days of Noah.

Schum.—Hæc sunt res gestæ Noachi, *sive*, Hæc est vita Noachi.

Ver. 16.

צָהָר וְתַעֲמֹחַ לַתֵּיכָה

ἐπισυνάγων ποιήσεις τὴν κιβωτόν.

Au. Ver., the Ancient Interpreters, Schum., &c., Prof. Lee.—A window shalt thou make to the ark.

Schullens, Rosen., Ged.—A sloping deck shalt thou make to the ark.

Tectum (devexum) facies arceæ.

CHAP. VII. 3, 8.

בְּשִׁמְעוֹת הַשָּׁמַיִם שְׁבָעָה שְׁבָעָה זָכָר
וּנְקֵבָה לַחַיֹּת זָרַע עַל-פָּנָי כָּל-הָאָרֶץ :

καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτὰ, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, διαβρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν.

Au. Ver.—3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Ged.—Of the birds of the air also, that are clean, seven pairs, each male with his female; and, of the unclean, two pairs; each male with his female; to preserve their seed upon the face of the whole earth. So also Boothroyd, following the reading of the Sam. and LXX.

Rosenmüller thinks there is no necessity to add the word הַשָּׁמַיִם after השמים; as it is implied in the context.

Au. Ver.—8 Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth.

Ged., Booth.—Of beasts both clean and unclean, of birds both clean and unclean, &c., &c. See note on verse 3.

Ver. 14.

חַיָּה וְכָל-הַחַיָּה לְמִינָהּ וְכָל-הַבְּהֵמָה
לְמִינָהּ וְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ
לְמִינֵהוּ וְכָל-הָעוֹף לְמִינֵהוּ כֹל צִפּוֹר
כָּל-פֶּקֶק :

καὶ πάντα τὰ θηρία κατὰ γένος, καὶ πάντα τὰ κτήνη κατὰ γένος, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος, καὶ πᾶν ὄρνεον πετεινὸν κατὰ γένος αὐτοῦ.

Au. Ver.—14 They, and every beast after his kind, and all the cattle after their

kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

According to Schumann, *וְכָל* without the addition of *וְהָאָרֶץ* does not denote wild animals. He therefore supposes that *חַיָּה* is here the general term, including all animals; and that *וְהָאָרֶץ* comprehends all the larger animals, as distinguished from *רֶמֶשׂ* reptiles. Some also think that *וְכָל* here includes all the larger birds, and *וְהָאָרֶץ* the smaller ones.

CHAP. VIII. 3.

וַיָּשֻׁב נֹחַ וְנִחְיָהוּ הַחַיָּים מִכָּל-הַבְּהֵמָה
וְהָאָרֶץ וְהָעוֹף הָאָרֶץ :

καὶ ἐνεδίδου τὸ ὕδωρ πορευόμενον ἀπὸ τῆς γῆς. καὶ ἡλאתτο τοῦτο τὸ ὕδωρ μετὰ πενήτη-
κοντα καὶ ἑκατὸν ἡμέρας.

Au. Ver.—3 And the waters returned from off the earth continually [Heb. in going and returning]: and after the end of the hundred and fifty days the waters were abated.

Schumann conjectures that this verse is spurious, as he thinks that it contradicts chap. vii. 4, 12.

Booth.—And at the end of one hundred and fifty days, &c., &c.

Ver. 11.

וַתָּבֵא אֱלִיזָבֶת הַיּוֹנָה לְעֵת עֶרֶב וַתִּקַּח
עֹלֶה-יָזִית שֶׁתָּהָּ פִּתִּיךָ :

καὶ ἀνέστρεψε πρὸς αὐτὸν ἡ περισσεύουσα τὸ πρὸς ἑσπέραν. καὶ εἶχε φύλλον ἐλαίας κάρ-
φος ἐν τῷ στόματι αὐτῆς.

Au. Ver.—11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

Gesen., Rosen.—פִּתִּיךָ adj. *fresh, recens*, applied to a leaf, Gen. viii. 11. (Arabic طرف, to be new.)

Prof. Lee agrees with our authorized version. See his Lexicon.

CHAP. IX. 2.

וַיִּבְרָא אֱלֹהִים וַיִּבְרָא אֶת-הָאָדָם
וְאֶת-הָאָרֶץ וְאֶת-כָּל-הַשָּׁמַיִם בְּכֹחַ
אֱשֶׁר תִּרְמֹשׁ הָאָדָם וּבְכָל-יְדֵי
בְּיָדָם נָתַן :

2 καὶ ὁ τρόμος, καὶ ὁ φόβος ὑμῶν ἔσται ἐπὶ πᾶσι τοῖς θηρίοις τῆς γῆς, ἐπὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐπὶ πάντα τὰ κινού-

μενα ἐπὶ τῆς γῆς, καὶ ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης. ὑπὸ χεῖρας ὑμῖν δέδωκα.

Au. Ver.—2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Schumann thinks that the LXX. and other interpreters have not observed the proper parallelism in this verse; and he divides it thus:—

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; all that moveth upon the earth, and all the fishes of the sea are delivered into your hands.

כל in omnibus, i. e. omnia.

Ver. 5.

וַאֲנִי אֶת־דַּמְכֶם לִנְפֹשְׁתֵיכֶם אֲדִישׁ
מִיָּד כָּל־חַיָּה אֲדִירָשׁוּ וּמִיָּד הָאָדָם מִיָּד
אִישׁ אֲחִיו אֲדִירָשׁ אֶת־נַפְשׁ הָאָדָם :

καὶ γὰρ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν, ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτό. καὶ ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου.

Au. Ver.—5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Schum.—But your blood will I require, for your lives (for the sake of securing your lives).

Sed vestri tantum sanguinis poenam repetam ad vitam vestram conservandam; ab omni animali requiram eum, et a manu viri, a manu viri fratris ejus, i. e., ab eo, inquam, qui est frater ejus, quem occidit.

Ver. 20.

וַיַּחֲלֵל נֹחַ אִישׁ אֶת־הָאָדָמָה וַיִּטַּע כֶּרֶם:
καὶ ἤρξατο Νῶε ἀνθρώπος γεωργὸς γῆς. καὶ ἐφύτευσεν ἀμπελῶνα.

Au. Ver.—20 And Noah began to be an husbandman, and he planted a vineyard:

Schum.—Cœpit Noach, agricola, plantare vineam.

Ver. 26, 27.

וַיֹּאמֶר בָּרוּךְ יְיָ אֱלֹהֵי אֲשָׁם וַיְהִי
כִנְעָן עֶבֶד לָמוֹ :

26 καὶ εἶπεν. εὐλογητὸς κύριος ὁ Θεὸς τοῦ Σήμ. καὶ ἔσται Χαναάν παῖς οἰκίτης αὐτοῦ.

Au. Ver.—26 And he said, Blessed be

the Lord God of Shem; and Canaan shall be his servant [or, servant to them].

Rosen., Schum.—Blessed be Jehovah God of Shem (i. e., we return thanks to God for the blessings he will bestow upon Shem).

And Canaan shall be servant to them, i. e. to the posterity of Shem. (See also below.)

27 יִשְׁכֵּן יֶפֶת בְּאֶחָלֵי
אֲשָׁם וַיְהִי כִנְעָן עֶבֶד לָמוֹ :

27 πλατύναι ὁ Θεὸς τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σήμ.

Au. Ver.—27 God shall enlarge [or, persuade] Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Rosen.—God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of Shem, &c., i. e., at some future time the boundaries of Japheth shall be so enlarged that he shall dwell in the territories of Shem.

Schum.—He (Japheth) shall dwell in the tents of Shem, i. e., the posterity of Shem and Japheth shall be closely united in peace and dominion. Posteris Japheti cum posteris Schemi pacis et dominatus felicitate sint arcte conjuncti.

Others take אֲשָׁם as the nom. case to יִשְׁכֵּן: He (God) shall dwell in the tents of Shem.

Gesen.—God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of renown, &c., &c.

Some critics transpose the second line of ver. 27.

Ged.—26 Blessed of the Lord my God be Shem; may he dwell in tents of renown; and may Chanaan be a slave to him!

27 May God enlarge Japheth; and may Chanaan be a slave to him!

Booth.—Blessed of Jehovah my God shall Shem be; Yea, among the tents of Shem shall he dwell;

And to Shem shall Canaan be a slave.

God shall greatly enlarge Japheth, And to him also shall Canaan be a slave.

CHAP. X. 1.

Au. Ver.—Unto them were born sons, &c.

Ged., Booth.—Unto them were born the following sons, &c.

Ver. 4.

Heb. and Au. Ver.—Dodanim.

Ged. and others.—Rodanim.

LXX.—Ρόδιοι.

Ver. 8 to 12.

8 וְכִשׁ יָלַד אֶת־נִמְרוֹד הוּא חָזָק
לְהִיּוֹת גִּבּוֹר בְּאַרְצָא : 9 הוּא־הָיָה
גִּבְרָצִיד לִפְנֵי יְהוָה עַל־כֵּן יֵאמָר
בְּנִמְרוֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה :
10 וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בְּכָל וְאֶרֶץ
וַאֲפֹד וְכַלְנֶה בְּאַרְצָא שֹׁנָעַר : 11 מֶדֶן
הָאֶרֶץ הָיָה יֵצֵא אֲשֹׁר וַיִּבְנוּ אֶת־
נִינְוָה וְאֶת־חֲבָלֶת עִיר וְאֶת־כַּלַּח :
12 וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כַּלַּח הוּא
חֲצִיר הַבְּדֹלָה :

8 Χοὺς δὲ ἐγέννησε τὸν Νεβρώδ. οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς. 9 οὗτος ἦν γίγας κυνηγὸς ἐναντίον κυρίου τοῦ Θεοῦ· διὰ τοῦτο ἐροῦσιν, ὡς Νεβρώδ γίγας κυνηγὸς ἐναντίον κυρίου. 10 καὶ ἐγένετο ἀρχὴ τῆς βασιλείας αὐτοῦ Βαβυλῶν, καὶ Ὁρέχ καὶ Ἀρχὰδ καὶ Χαλάννη, ἐν τῇ γῇ Σενναάρ. 11 ἐκ τῆς γῆς ἐκείνης ἐξῆλθεν Ἀσσοῦρ. καὶ ὠκοδόμησε τὴν Νινευὶ, καὶ τὴν Ῥωβῶθ πόλιν, καὶ τὴν Χαλὰχ, 12 καὶ τὴν Δασὴ ἀνὰ μέσον Νινευὶ, καὶ ἀνὰ μέσον Χαλὰχ. αὕτη ἡ πόλις μεγάλη.

Au. Ver.—8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel [Gr. Babylon], and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur [Or, he went into Assyria], and builded Nineveh, and the city Rehoboth [Or, the streets of the city], and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

Schumann supposes that these verses are an interpolation: as 1. Nimrod is mentioned out of the regular order of the sons of Cush.

2. Asshur, one of Shem's descendants (ver. 22), is said to have gone forth out of the land of Shinar. [See however a different translation of this verse below.]

3. He thinks that the geographical descriptions in these verses are repugnant to the style of the other verses, which are strictly genealogical.

4. Verses 9 to 12 are omitted in 1 Chron. i. 1 to 10.

Ver. 8.

Au. Ver.—A mighty one.

Others.—A tyrant.

Ver. 9.

Au. Ver.—A mighty hunter, &c.

Ged. and others.—A mighty plunderer, &c. *Schum.*—Hunter; but he takes the word metaphorically. A hunter of men.

Ver. 11.

Au. Ver.—See above.

Ged., Booth.—From that land he (Nimrod) went into Assyria.

Rosenmüller finds fault with this translation, and observes that if this had been Moses' meaning, he would have written ἡμεν.

Ver. 12.

Heb., LXX., Au. Ver.—See above.

Ged.—And Resen, between Nineveh (the great city) and Chalah.

So also Boothroyd.

Ver. 19.

וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאֶרֶץ
נַרְרָה עַד־עֵינָה בְּאֶרֶץ סֹדֶמָה וְעֹמְרָה
וְאֶדְמָה וְצִבּוֹיִם עַד־לָשָׁע :

v. 19. וְצִבּוֹיִם ק' : καὶ ἐγένετο τὰ ὅρια τῶν Χαναανίων ἀπὸ Σιδῶνος ἕως ἐλθεῖν εἰς Γεραρὰ καὶ Γαζάν, ἕως ἐλθεῖν ἕως Σοδόμων καὶ Γομόρρας. Ἀδὰμὰ καὶ Ζεβωῖμ ἕως Δασά.

Au. Ver.—19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza [Heb. Azzah]; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

Ged.—Now the boundary of the Chanaanites was from the river of Egypt to the great river Euphrates, and to the hinder sea.

Geddes follows the reading of the Sam. Pent., so also does Boothroyd.

Ver. 21.

Au. Ver.—The brother of Japheth the elder, &c.

Ged., Booth.—The elder brother of Japheth, &c.

CHAP. XI. 3.

וַיַּחֲמֹר הָיָה לָהֶם לְחֹמֶר :
καὶ ἀσφαλτος ἦν αὐτοῖς ὁ πηλός.

Au. Ver.—And they had brick for stone, and slime had they for mortar.

Gesen., Rosen., &c.—And bitumen had they for mortar.

Ver. 4.

וַיִּמְצְאוּ הָרֶבֶת וְנִבְנְתָה־לָּנוּ עִיר וּמִגְדָּל
וַיִּשְׂאוּ בָשָׂמִים וַיִּנְשְׂאוּ־לָנוּ אֶשָּׁם מֶדֶן
בְּמִצְרַיִם עַל־פְּנֵי כְלִי־הָאֶרֶץ :

καὶ εἶπαν. δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἔσται ἡ κεφαλὴ ἕως τοῦ οὐρανοῦ, καὶ ποιήσωμεν ἑαυτοῖς ὄνομα, πρὸ τοῦ διασπαρῆναι ἡμᾶς ἐπὶ προσώπον πάσης τῆς γῆς.

Au. Ver.—4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Le Clerc, for $\Sigma\omega$ reads $\Sigma\alpha$. And let us make us a metropolis, lest we be scattered abroad, &c., &c.

Noldius follows the LXX. and Vulg., Let us make us a name before we are scattered abroad upon the face, &c.

Schumann thinks that $\Sigma\omega$ cannot mean antequam, and translates, Let us build us a city and very lofty tower, by which we may make us a sign, &c., i. e., let us mark out the place which we now occupy, by a city and lofty tower; that we may always be able to return thither.

Rosenmüller thinks that $\Sigma\omega$ cannot bear the signification of signum, and translates, faciamus nobis nomen, ut ne per totam terram dispergamur.

Ver. 8.

וַיַּחְדְּלוּ לְבִנְתָּ חֲקִיר :

καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον.

Au. Ver.—And they left off to build the city.

Ged., Booth., &c.—And they desisted from building the city and the tower. So the Sam. and LXX.

Ver. 12 to 24.

וַיִּהְיֶה אַרְפַּכְשָׁד חַי חֲמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שֵׁלַח : 12
 אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁלַח שְׁלֹשׁ שָׁנִים וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 13
 וַיִּשְׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד 14
 אֶת־עֶבֶר : 15 וַיַּחֲרִשְׁלַח אַחֲרָיו הוֹלִידוֹ אֶת־עֶבֶר שְׁלֹשׁ שָׁנִים וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 16
 וַיַּבֵּר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־פֶּלֶג : 17
 וַיַּחֲרִעֶבֶר אַחֲרָיו הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 18
 וַיַּבֵּר שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־רֵעֹו : 19
 וַיַּחֲרִיפֶלֶג אַחֲרָיו הוֹלִידוֹ אֶת־רֵעֹו

תִּשַׁע שָׁנִים וּמֵאָתִים שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 20
 וַיַּחֲרִי רֵעֹו שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שָׂרֵיג : 21
 וַיַּחֲרִי רֵעֹו אַחֲרֵי הוֹלִידוֹ אֶת־שָׂרֵיג שְׁבַע שָׁנִים וּמֵאָתִים שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 22
 וַיַּחֲרִי שָׂרֵיג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־נַחֲוֹר : 23
 אַחֲרֵי הוֹלִידוֹ אֶת־נַחֲוֹר מֵאָתִים שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת : 24
 נַחֲוֹר תִּשַׁע וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת־תֵּרַח : 25
 וַיַּחֲרִי נַחֲוֹר אַחֲרָיו הוֹלִידוֹ אֶת־תֵּרַח תִּשַׁע עֶשְׂרִים שָׁנָה וּמֵאָתִים שָׁנָה וַיּוֹלֶד בְּנִים וּבָנוֹת :

12 καὶ ἔζησεν Ἀρφαξὰδ ἑκατὸν τριακονταπέντε ἔτη. καὶ ἐγέννησε τὸν Καϊνᾶν. 13 καὶ ἔζησεν Ἀρφαξὰδ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Καϊνᾶν, ἔτη τετρακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. καὶ ἔζησε Καϊνᾶν ἑκατὸν καὶ τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Σαλᾶ. καὶ ἔζησε Καϊνᾶν, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Σαλᾶ, ἔτη τριακόσια τριάκοντα. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 14 καὶ ἔζησε Σαλᾶ ἑκατὸν τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Ἐβερ. 15 καὶ ἔζησε Σαλᾶ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Ἐβερ, τριακόσια τριάκοντα ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 16 καὶ ἔζησεν Ἐβερ, ἑκατὸν τριακοντατέσσαρα ἔτη. καὶ ἐγέννησε τὸν Φαλέγ. 17 καὶ ἔζησεν Ἐβερ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Φαλέγ, ἔτη διακόσια ἐβδμήκοντα. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 18 καὶ ἔζησε Φαλέγ τριάκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησε τὸν Ραγαῦ. 19 καὶ ἔζησε Φαλέγ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Ραγαῦ, ἐννέα καὶ διακόσια ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 20 καὶ ἔζησε Ραγαῦ ἑκατὸν τριάκοντα καὶ δύο ἔτη. καὶ ἐγέννησε τὸν Σερούχ. 21 καὶ ἔζησε Ραγαῦ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Σερούχ, διακόσια ἑπτὰ ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 22 καὶ ἔζησε Σερούχ ἑκατὸν τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Ναχώρ. 23 καὶ ἔζησε Σερούχ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Ναχώρ, ἔτη διακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 24 καὶ ἔζησε Ναχώρ ἔτη ἑκατὸν ἐβδμηκονταεννέα. καὶ ἐγέννησε τὸν Θάρρα. 25 καὶ ἔζησε Ναχώρ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Θάρρα, ἔτη ἑκατὸν εικοσιπέντε. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε.

Au. Ver.—12 And Arphaxad lived five and thirty years, and begat Salah: [See Luk.iii.36.]

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and [2281] begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg [called, Luke iii. 35, Phalec]:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and [2217] begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug [Luke iii. 35, Saruch]:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, [2126] and begat Terah [Luke iii. 34, Thara]:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

The chronology of the Heb., Sam., LXX., and Josephus, differ in the following manner:—

	Lived before the birth of a son.				After birth of a son.				Total.			
	Heb.	Sam.	LXX.	Jos.	Heb.	Sam.	LXX.	Jos.	Heb.	Sam.	LXX.	Jos.
Shem....	100	..	..	112	500	..	..	600	..	..	..	..
Arphaxad	35	135	135	135	403	303	400	438	..	535	..	..
							430			665		
Cainan ..	..	..	130	..	..	..	330	..	..	460	..	..
Salah....	30	130	130	130	403	303	230	433	..	360	..	..
Eber	34	134	134	134	430	270	270	464	404	404	..	..
							376			504		
Peleg....	30	130	130	130	209	109	209	239	..	339	..	..
Reu	32	132	132	130	207	107	207	239	..	339	..	..
Serug ...	30	130	130	132	200	100	200	230	..	330	..	..
Nahor ..	29	79	179	120	119	69	124	146	..	304	..	..
			79				129			204		
Terah ..	70	..	..	..	..	..	..	..	205	145	275	..

This table is taken from Schumann's Com. on Genesis. He, with Rosenmüller, Michaelis, Vater, &c., &c., follows the Hebrew text.

Ver. 12.

The Septuagint (so also St. Luke) here bring in a second Cainan with the addition of 130 years; but the Heb. text both here

and in 1 Chron. i. is perfectly silent on this subject; and the best chronologists have agreed in rejecting it as a spurious addition. —*Bagster's Bible.*

Kennicott and Geddes consider the Heb. text to be corrupted here. Kennicott's remarks are as follows:—

"If the second Cainan shall be here thought genuine, according to St. Luke's genealogy, he must be here inserted, as *the son of Arphaxad*, and *father of Salah*: and the preceding number 35 will of course be corrected to 135. An objection, which may be drawn from *this Cainan* not being mentioned in 1 Chron. i. 18, is answered in part by observing, that the name *Cainan* is preserved there likewise in the Alex. MS. and Complut. edition of the Greek version: the Vatic. MS. is there defective, in several verses.

"In my 'Gen. Diss.' (pp. 32 and 125) are many arguments to prove, that these two first chronological periods have been contracted in the Heb. copies, and not enlarged in the Greek. To the remarks already made I shall here add—that the Scripture represents the world as being well inhabited in the days of Abraham; 'more people, more nations, more kingdoms, than can easily be supposed to have been propagated from three men and three women, in 367 years. Eastward, the Chaldeans; the four kings, who with their armies, in their way to Sodom, beat the Rephaims, the Amalekites, &c. In Palestine, the seven nations seem to have been populous, beside the Philistines. Abraham himself had a family, or retinue, of 318 able to bear arms; beside women, children, &c. Westward, the kingdom of Egypt, populous and rich. Probably there were many more nations in the east part of Asia, where the ark had rested. So that, as Bishop Stillingfleet observes—*Those chronologists who much straighten those times, are not the best friends to the credibility of Scripture history.* Another exception against the Heb. chronology, which does not lie against the Greek, is—that the HEBREW copies, as well as the *Greek and Samaritan*, making *Shem* to live after the birth of his son, 500 years, (and his son Arphaxad, and many of the rest, above 400 years after the birth of their children,) and yet (*contrary to the Samar. and Greek*) making the duration from the flood to Abraham so short, do consequently make *Shem*, and many of those first patriarchs, to have been living, not

only at the time of the tower of Babel, not only at the birth of Abraham, but even to have *outlived Abraham*. But if this were so, 'tis wonder there is no mention of Shem, or the others, in all the history of Abraham, but only of his father *Terah*. The *Greek* has neither of these difficulties: because that translation, making the time of Abraham after the flood to be above 1000 years, allows a time for peopling the world, as well as for the deaths of Shem and of those antient patriarchs, before Abraham was born. See 'Wall's Crit. Notes on the Old Test.' p. 3. On this very important subject, I shall add—that as the chronology, both *before* and *after* the flood, hath been altered wilfully, and upon *one uniform plan*, it is not easy to suppose, that they who believe the *Greek* to be right *after* the flood, can think the *Hebrew* to be right *before* the flood: the nature of the case seeming to require, that either the *Greek*, or the *Hebrew*, be right in *both*. In short, the Bible is universally allowed to be here corrupted, as to the ages of six patriarchs *before* the flood, and seven *after* it; 1,300 years being wilfully added here in the *Greek*, or taken away in the *Hebrew*. But at whatever time, and for whatever cause, this great corruption was thus *uniformly* made by the *Jews*, who in either case must have been the authors of it, can it be reasonable to believe, that, if they *shortened* the Hebrew by 700 years *after* the flood, they did not also *take away* the 600 years *before* it? Or that the party who *extended* the Greek by 700 years *after* the flood, did not also lengthen *before* it? For, if not, then they who shortened wilfully, did here also, and on the same plan, wilfully lengthen; and they who lengthened wilfully, did here also, and on the same plan, wilfully shorten! Let it not be forgotten what this plan really was—namely (according to many antient writers), to bring back the birth of Jesus from the 6th Chilliad to the 4th—from about the year 5500 to 3760; in order to prove that, at the birth of Jesus, the time for the *Messiah* was not then come. See Gen. Diss., pp. 32, 36, 37, 46." *

* "Bp. Warburton, in his 'View of Lord Bolingbroke's Philosophy,' says:—'Though the *Hebrew* copy makes it no more than 300 years from the deluge to Abraham; yet the Samaritan Pentateuch, the Septuagint, and Josephus, reckon about 1,000. And the *BEST* chronologers agree, in preferring the Samaritan, the Septuagint, and

c †

Ver. 11.

Heb., LXX, Au. Ver.—See above.

Geddes after this verse adds, So all the days of Shem were six hundred years, when he died. He makes a similar addition at the end of verses 13, 15, 17, 19, 21, 23, 25, on the authority of the Sam. Pent., and also follows the chronology of that copy.

Ver. 31.

וַיָּלֶךְ תֶּרַח אֲבִירָם בְּנוֹ וְאַחֲתָלוֹם
בְּרִיהֶוָה בְּרִבְנֹו וְאַחֲ שָׂרַי בְּלֶחֶוָה אִשְׁתִּי
אֲבִירָם בְּנוֹ וַיֵּצֵאוּ אֹתָם מֵאֶרֶץ
לְלֶכְתָּה אֶרֶץ צַוָּן וַיָּבֹאוּ עַד-חָרָן
וַיֵּשְׁבוּ שָׁם :

31 καὶ ἔλαβε Θάρρα τὸν Ἀβραμ υἱὸν αὐτοῦ, καὶ τὸν Λωτ υἱὸν Ἀρράν, υἱὸν τοῦ υἱοῦ αὐτοῦ, καὶ τὴν Σάραν τὴν σύμφηγ αὐτοῦ, γυναῖκα Ἀβραμ τοῦ υἱοῦ αὐτοῦ· καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων, πορευθῆναι εἰς γῆν Χαναάν· καὶ ἦλθον ἕως Χαρρὰν· καὶ κατέκτισεν ἐκεῖ.

Au. Ver.—31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Ged., who is followed by *Booth*.—Now Tharah took his sons Abram and * Nahor and his grandson Lot, the son of Aran, with Sarai † and Melcha his daughters-in-law, the wives of his sons Abraham and Nahor, ‡ and brought them out of Ur of Chaldea, &c.

Josephus, to the Hebrew copy.—Letter 3. And Winder, in his 'History of Knowledge,' (vol. i. p. 133), though an advocate for the Hebrew chronology, makes a concession which must not be here omitted:—'A view of these difficulties, attending the *dispersion* (of mankind) at the time of Peleg's birth (which was in the year 101 after the deluge, according to the Hebrew chronology), has been manifestly the chief reason which has induced several learned men to embrace the chronology of the *Greek version*.'—*Ken*.

* So one copy of LXX.

† This addition is from the Sam. Pent., but Le Clerc and Rosenmüller consider it as spurious, and with our authorized version follow the Hebrew text.

‡ And brought them out, &c. LXX and Sam. Pent. read וַיֵּצֵאוּ. Le Clerc and Rosenmüller disapprove of this reading and agree with our authorized version, and went forth with them, i. e.,

Ver. 32.

וַיְהִי וַיָּמָת תֵּרַח חֹמֶשׁ שָׁנִים וּמֵאֵתַיִם
שָׁנָה וַיָּמָת תֵּרַח בְּחָרָן :

καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Θάρρα ἐν γῇ
Χαρρᾶν, διακόσια πέντε ἔτη· καὶ ἀπέθανε
Θάρρα ἐν Χαρρᾶν.

Au. Ver.—32 And the days of Terah
[B.C. 1921] were two hundred and five years :
and Terah died in Haran.

So also the LXX.

Kennicott and Geddes follow the Samaritan Pentateuch : And the days of Terah were one hundred and five years, and Terah died in Haran.

That the reading of the Sam. Pent. is correct appears from the following considerations :—

Terah was seventy years old when he begat Abraham (Gen. xi. 26) :

Abraham was seventy-five years old when he departed out of Haran (Gen. xii. 4), which was the time of his father's death (Acts vii. 4) :

Therefore Terah lived 70 + 75 years, or 145 years in all.—*Ken.*

Rosenmüller and Schumann follow the reading of the Hebrew text. In order to reconcile the above discrepancies, various hypotheses are resorted to. Rosenmüller supposes that ver. 32 is in a prolepsis, and that Terah did not die before Abraham's departure from Haran (contrary to Acts vii. 4), but that some Samaritan critic, misunderstanding the passage, altered the text : and that Stephen's acquiescence in that opinion is not sufficient authority for imagining the Hebrew text to be corrupted. Bishop Patrick supposes that Terah was 130 years old when Abraham was born ; and that Abraham is mentioned first in verses 26, 27, on account of his pre-eminence.

CHAP. XII. 6.

וַיֵּצֵא אַבְרָם בָּאָרֶץ צַד מִקּוֹם שְׁכֵם
צַד אֱלֵיִן מוֹרֶה וְנֹרָא

καὶ διώδυσεν Ἀβραμ τὴν γῆν εἰς τὸ μήκος
αὐτῆς ἕως τοῦ τόπου Συχέμ, ἐπὶ τὴν δρὺν τὴν
ὑψηλὴν· κ.τ.λ.

Terah and Abraham went forth with Lot and Sarah. (So Jarchi.) Others translate, et exierunt cum ipsis aliquot ; certain persons went out with them, i.e., all who belonged to Terah went out with them.

Schumann takes אַבְרָם as the reciprocal pronoun, *exierunt cum suis*.

Au. Ver.—6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh, &c.

The plain.

Prof. Lee.—אֵלֶּךְ, the pine tree ; Gesenius, the oak, Thes. pp. 50, 51 ; Gen. xii. 6, &c. See the notes upon Deut. xi. 30, p. 681.

Rosen., Schum.—The turpentine tree, terebinthus. This tree was held sacred among the Orientals, as the oak was by the Celts and Germans.—*Rosen.*

Ver. 13.

Heb. and Au. Ver.—And my soul shall live because of thee.

Ged., Booth.—And that through thee my life may be saved.

Ver. 16.

וַיֹּאמְרֵם הַיִּשָּׁב בְּעֵבֶרֶה וַיְהִי־לֹ
צֹאֵן וַיִּקְרָה יְחֻמְרִים וַעֲבָדִים וּשְׁפָחוֹת
וַיִּתְּנֵם וּמִמֶּלֶכִּים :

καὶ τῷ Ἀβραμ εὐ ἐχρήσαντο δι' αὐτὴν· καὶ
ἐγένοντο αὐτῷ πρόβατα, καὶ μόσχοι, καὶ ὄνοι,
καὶ παῖδες, καὶ παιδίσκαι, καὶ ἡμίονοι, καὶ
κάμηλοι.

Heb. and Au. Ver.—16 And he entreated Abram well for her sake : and he had sheep, and oxen, and he asses, and menservants and maidservants, and she asses and camels.

Ged.—And Abram was well-used for her sake ; and had flocks and herds, a very large possession : with manservants and maid-servants, and mules, and camels, and asses.

In the arrangement of this verse Houbigant and Geddes follow the Sam. text.

Rosenmüller and Schumann agree with our authorized version in following the Heb. text in preference to the Samaritan.

Ver. 17, 18.

Au. Ver.—And the Lord, &c. And Pharaoh—

Ged., Booth.—But Jehovah, &c. Pharaoh therefore—

Ver. 20.

וַיִּצְוָה עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלַח
אֹתָם וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֵׁר־לֹו :

καὶ ἐνετείλατο Φαραὼ ἀνδράσι περὶ Ἀβραμ
συμπροσέμψαι αὐτὸν, καὶ τὴν γυναῖκα αὐτοῦ,
καὶ πάντα ὅσα ἦν αὐτῷ.

Au. Ver.—20 And Pharaoh commanded his men concerning him : and they sent him away, and his wife, and all that he had.

Ged., Booth.—And Pharaoh gave orders

concerning him to *certain* men, that they should send him away, &c. &c.

CHAP. XIII. 1.

Heb., and Au. Ver.—Into the south.

Ged., Booth.—Into the south *part* of Canaan.

Ver. 10.

וַיִּשְׂאֵל לוֹט אֶת-עֵינָיו וַיֵּרָא אֶת-קְלִי-
כַּפֵּר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ לִפְנֵי
שַׁחַת יְהוָה אֶת-כֹּדֶל וְאֶת-עַמְלֵה כְּנָז
יְהוָה כְּאָרֶץ מִצְרַיִם בְּאֶרֶץ צֹר:

καὶ ἐπάρας ὧς τοὺς ὀφθαλμοὺς αὐτοῦ, ἐπεῖδε πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, ὅτι πᾶσα ἦν ποτιζομένη πρὸ τοῦ καταστρέψαι τὸν θεὸν Σόδομα καὶ Γόμορρα, ὡς ὁ παράδεισος τοῦ θεοῦ, καὶ ὡς ἡ γῆ Αἰγύπτου, ἕως ἐλθεῖν εἰς Ζόγορα.

Au. Ver.—10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Rosenmüller joins the words, *As thou comest unto Zoar, to Jordan.*

And Lot lifted up his eyes, and beheld all the plain of Jordan, until thou comest unto Zoar, that it was well watered, &c., &c.

Schumann joins the words, *As thou comest unto Zoar, to Gomorrah.*—Zoar was one of the five cities of the plain.—*Schum.*

Ged.—10 Lot therefore, raising his eyes, and seeing that the whole plain of the Jordan (for the Lord had not yet destroyed Sodom and Gomorra) was irriguous all the way to Zoar, like a divine paradise, or the land of Egypt;

11 He chose for himself, &c., &c.

Ver. 18.

and CHAP. XIV. 13.

וַיֵּאָחֶז אַבְרָם וַיָּשֶׁב בְּאֵלֶי
מִמְרָא אֲשֶׁר בְּקִבְרֵי וְגו'

καὶ ἀποσκηνώσας Ἀβραμ, ἐλθὼν κατώκησε παρὰ τὴν ὁρὴν τὴν Μαιμρῆν, ἣ ἦν ἐν Χεβρώμ. κ.τ.λ.

Au. Ver.—18 Then Abram removed his tent, and came and dwelt in the plain [Heb. plains] of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

Rosen, &c.—And came and dwelt at the terebinth trees of Mamre. See the notes upon xii. 6.

CHAP. XIV. 1, 2.

וַיְהִי בִּימֵי אֲמֶרְפֶּל מֶלֶךְ-שִׁנְאָר
אֲרִיֹחַ מֶלֶךְ אֱלָסָר כְּדֹרְלֹאֶמֶר מֶלֶךְ
עִלָּם וְחִדְעֵל מֶלֶךְ גּוֹיִם: 2 עָשָׂה
מִלְחָמָה אֶת-בְּרַע מֶלֶךְ סֹדֹם וְגו'

1 ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῇ Ἀμαρφὰλ βασιλέως Σενναάρ, καὶ Ἀριὼχ βασιλέως Ἐλλάσάρ, Χοδολλογομὸρ βασιλεὺς Ἐλάμ, καὶ Θαργὰλ βασιλεὺς ἐθνῶν, 2 ἐποίησαν πόλεμον μετὰ Βαλλὰ βασιλέως Σοδόμων, κ.τ.λ.

Au. Ver. and Schum.—1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admar, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

The translation of Horsley and Dathe, &c., *And it came to pass in those days, Amraphel, &c., &c.*, is found fault with by Rosenmüller and Schumann.

Rosen.—1 And it came to pass in the days of Amraphel king of Shinar, that Arioch, king of Ellasar, &c.

2 Made war with Bera, &c.

Schumann disapproves of this translation, and agrees with our authorized version.

Ver. 3.

Au. Ver.—All these.

Ged., Booth.—All these *last*.

Ver. 10.

וַיַּעֲמֶק הַשָּׂדֵים בְּאֶרֶת בְּאֶרֶת חֶלֶךְ:

ἡ δὲ κοιλὰς ἡ ἀλυκὴ, φρέατα ἀσφάλτου.

Au. Ver.—10 And the vale of Siddim *was* full of slimepits.

Rosen., Schum., Gesen.—And the vale of Siddim was full of pits of asphaltus.

Ver. 13.

Au. Ver.—Plain. See the notes upon xii. 6.

Ver. 14.

וַיִּשְׁתַּע אַבְרָם כִּי נִשְׁבָּה אַחִיו וְגָרָה
אֶת-חֲנִכָּיו יְלִיתִי בִיהוּ שְׂמִנָּה עֶשְׂרִי
וַיִּשְׁלַח מַאֲוֹת וַיִּרְדֹּף עֲרִדָּן:

ἀκούσας δὲ Ἀβραμ ὅτι ἡχμαλωτεύεται ὧς ὁ ἀδελφιδόυς αὐτοῦ, ἠρίθμησε τοὺς ἰδίους οἰκογενεῖς αὐτοῦ, τριακοσίους δέκα καὶ ὀκτώ. καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως Δάφ.

Au. Ver.—14 And when Abram heard that his brother was taken captive, he armed [or, led forth] his trained [or instructed] servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

He armed his trained servants.

Ged., Booth.—He mustered his tried servants, &c.

Rosen.—Et expedit instructos suos.

Schum.—Ad dimicandum eduxit instructos suos.

Gesen.—*וַיִּצֵד*, he caused to draw (the sword), i. e., he armed them. Perhaps the reading of the Samarit. *וַיִּצֵד*, i. e., he reviewed, mustered them, from *וַיִּצֵד*, in Aram. to number, review, is to be preferred. So the LXX, Vulg.

וַיִּצֵד, m. prop. initiated, hence experienced, tried.

Ver. 15.

Heb. and Au. Ver.—On the left.

Ged.—On the north.

CHAP. XV. 1.

—אֵלֵי־אֲבְרָם אָבְרָם אָבְרָם מִן־לָדָּה

וַיִּצְרָף הָרֶגֶץ מֵאֵדָה

—μὴ φοβου Ἀβραμ· ἐγὼ ὑπερασπίσω σὺν· ὁ μαθὸς σου πολλὸς ἔσται σφόδρα.

Au. Ver. and Schum.—1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

I am thy shield, and thy, &c.

Ged., Rosen.—I am thy shield, and very great shall be thy reward.

Ver. 2.

וַיֹּאמֶר אָבְרָם יְהוָה מַדּוּתָּךְ לִי
וְאֲנִי הוֹלֵךְ עִרְיָה וְגֵר־מִשְׁקָה בְּיַדִּי הָיָה
דְּמִשְׁקָה אֵלֵי־יֶדְיךָ :

λέγει δὲ Ἀβραμ, δέσποτα κύριε τί μοι δώσεις; ἐγὼ δὲ ἀπολύομαι ἄτεκνος· ὁ δὲ υἱὸς Μαρκῆ τῆς οἰκογενεῦς μου, οὗτος Δαμασκὸς Ἐλιέζερ.

Au. Ver.—2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Ged.—LORD GOD! what mayest thou give me, seeing I continue childless; and he to whom I must leave all, is that Damascene Eliezer.

Schum.—*Filius possessionis domus meæ*,

i. e., remoto Hebraismo, possessor domus meæ erit Eliezer Damascenus.

Gesen.—*וַיִּצֵד* m., Gen. xv. 2 only; the most applicable interpretation, according to Simonis, possession, i. q., *וַיִּצֵד*, with the interchange of *צ* and *ק* (see *כ*). Hence *וַיִּצֵד בִּן* the son of possession, possessor, hence the possessor of my house will be Eliezer of Damascus. A derivative of this root is *וַיִּצֵד*.—Onkelos *Pseudojon.*, Saad., Samar., Vulg., express it by *filius procuratoris, dispensator*.

Prof. Lee.—*וַיִּצֵד*, m. once, Gen. xv. 2, in *וַיִּצֵד בִּין*. LXX., ὁ δὲ υἱὸς Μαρκῆ τῆς οἰκογενεῦς μου. Vulg. *filius procuratoris domus meæ*. The Syriac translator omits the word. The LXX supposed it to be the name of Eliezer's mother. Some take *וַיִּצֵד* to be the root, and interpret the words, "*Filius cursitationis domus meæ*:" others, "*Filius possessionis domus meæ*." The latter take *וַיִּצֵד* to be equivalent to *וַיִּצֵד*.

Arab. *مَسْكٌ*, tenuit. Cogn. *مَشَى*, consuit.

Or thus, *وַיִּצֵד*, confisus, et fretus fuit aliquo.

II. *Fidum, fiducia dignum esse dixit aliquem.*

III. *Fædus pactumve inivit; فِدْعَةٌ, fiducia;*

homo, in quo fiduciam ponis; مَوْثِقٌ, fædus,

pactum. Probably, *A trusty servant born in the house*, and already adopted as a son: a thing, even now, very common in the East. The latter part of the verse deserves notice, viz. *וְאֲנִי הוֹלֵךְ עִרְיָה* i. e., *he (is) Dammesek Eliezer*: he is so named. Not, "*this Eliezer of Damascus*:" the passage says no such thing. Gesenius's "*Elieser Damascenus*" is wrong also. For, in this case, it ought to have been *וְאֲנִי הוֹלֵךְ עִרְיָה*. The LXX is right, therefore, in giving οὗτος Δαμασκὸς Ἐλιέζερ, as a proper name, as also in Jerome, in saying, "*Vocaturque Damascus Eliezer*." It is not improbable, indeed, that Abraham gave, after all, to this man—if once adopted as a son—a portion of goods among the sons of his concubines, Gen. xxv. 6. And if so, he may have been the founder of *Damascus*, and have called the city after his own name.

Ver. 3.

Heb. and Au. Ver.—And Abraham said, &c.

Ged.—For lo! (said Abram.)

Ver. 11.

וַיִּקְרָא חֲצִיט עַל־הַפְּנָרִים וּגְוִי
κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα.

Au. Ver.—11 And when the fowls came down upon the carcases, Abram drove them away.

Ged., Rosen., Ges.—And when the birds of prey came down, &c.

Ver. 12.

וַהֲפָה אִימָה חֲשָׁכָה גְּדֹלָה לְפָנָיו
καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

Au. Ver.—12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

And lo, &c.

Rosen.—*Et ecce terror, obscuritas magna cadens cadebat super eum, terrore magno et caligine correptus est.*

Booth.—Horror and great darkness fell upon him.

Ver. 13.

וַיֹּאמֶר לְאַבְרָם יָדַע הָדָע פִּירְגְּרִי
יְהִיָּה זִרְעוֹ בְּאַרְצָךְ לֹא לָהֶם וַעֲבָדוּם
וַעֲפֹ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה :

13 καὶ ἐῤῥέθη πρὸς Ἀβραμ. γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ. καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη.

Au. Ver.—13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

Ges.—And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their's, and they (the Egyptians) shall impose service on them, and oppress them four hundred years.

Ver. 20, 21.

וְאֶת־הַחִתִּים וְאֶת־הַפְּרִזִּים וְאֶת־הָרֶפְחִים :
וְאֶת־הַחִתִּים וְאֶת־הַפְּרִזִּים וְאֶת־הָרֶפְחִים :
וְאֶת־הַחִתִּים וְאֶת־הַפְּרִזִּים וְאֶת־הָרֶפְחִים :

20 καὶ τοὺς Χετταίους, καὶ τοὺς Φερεαίους, καὶ τοὺς Παφαιί, καὶ τοὺς Ἀμορραίους, καὶ τοὺς Χαναταίους, καὶ τοὺς Εὐαίους, καὶ τοὺς Γεργεσαίους, καὶ τοὺς Ἰεβουσαίους.

Au. Ver.—20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Ken.—The word Hivites has been omitted here, it is supplied in the Sam. Pent. and LXX.

CHAP. XVI. 5.

וַהֲמָר שָׂרַי אֱלִי־אַבְרָם חֲמָסִי עָלֶיהָ
εἶπε δὲ Σάρα πρὸς Ἀβραμ. ἀδικούμαι ἐκ σου.

Au. Ver.—5 And Sarai said unto Abram, My wrong *be* upon thee :

Ged.—My wrong lieth upon thee.

Le Clerc.—Contumelia quæ mihi fit, ad te pertinet. The dishonour done to me reflects upon thee, i.e., If I am dishonoured, thou who art my husband art dishonoured also.

Schumann finds fault with this translation, and with Rosenmüller understands the passage nearly in the same sense as our authorized version, *My wrong lieth upon thee*, i.e., thou art the person in fault.

Ver. 6.

וַתַּעַנְהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ :
καὶ ἐκάκωσεν αὐτὴν Σάρα. καὶ ἀπείδρα ἀπὸ προσώπου αὐτῆς.

Au. Ver.—And when Sarai dealt hardly with her, she fled from her face.

Ged.—But Sarai so humbled her that she fled from her presence.

Ver. 7, 9, 11.

מַלְאָךְ יְהוָה
ἄγγελος κυρίου.
Au. Ver.—The Angel of the Lord.
Booth.—The Angel Jehovah.
Rosen.—Angelus Jovæ.

Ver. 11.

וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּה חָרָה
וּגְוִי
καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου. ἰδοὺ σύ ἐν γαστρὶ ἔχεις.

Au. Ver.—11 And the angel of the Lord said unto her, Behold, thou art with child.

Ged.—For lo! (said again to her the angel of the Lord) thou hast conceived.

Ver. 13, 14.

13 וַתִּקְרָא שָׂם־יְחִזְקֶל הַלֵּוִי
אֶת־הָאֵל רָאִי פִי אֶמְרָה הִנֵּה הָלָם
רְאִיתִי אֶחָבִי רָאִי :
14 עַל־כֵּן קָרָא
D

לְבָאֵר בְּאֵר לְחַי רֵאִי הַנֶּהָה בְּיַרְדֵּן
וַיִּבְנוּ בְּרֵד :

13 καὶ ἐκάλεσε τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν. σὺ ὁ θεὸς ὁ ἐπιδῶν με. ὅτι εἶπε, καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι. 14 ἔνεκεν τούτου ἐκάλεσε τὸ φρέαρ, φρέαρ οὗ ἐνώπιον εἶδον. ἰδοὺ ἀνὰ μέσον Κάδης καὶ ἀνὰ μέσον Βαράδ.

Au. Ver.—13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me.

14 Wherefore the well was called Beer-lahai-roi [that is, The well of him that liveth and seeth me]; behold, it is between Kadesh and Bered.

13 *Thou God, &c.*

Ged.—See below.

Rosen.—Thou God art a God of vision [i.e., a God who revealest thyself]: for she said, Do I even here see [i.e., live] after vision? [i.e., after I have seen God.]

Prof. Lee.—God of vision, &c. Have I even thus far seen (lived) after vision, i.e., revelation? None being able to see God and live.

Several other translations are given, but they are rejected by Rosenmüller and the best modern commentators.

14 *Beer-lahai-roi.*

Onk., Rosen.—The well of the living (God) who appeared at it.

Ges.—*The well of life, of sight*, i.e., where one sees (God) and yet lives. Perhaps it would be more proper to read it with other vowels, (יָדִי): *the well of the conspicuous* or, far seen *rock*. In the same signification occurs יָדִי (*jaw*), Judg. xv. 17.

Ged.—13 And she called the name of the Lord who had spoken to her, THE VISIBLE GOD; "For, did not I here see him by me visible?" said she.

14 Wherefore the well was called Beer-Elohi-roi (*the well of the visible God*) Lo! &c., &c.

Chap. XVII., XVIII., XIX., XX., XXI.—In this part of the narrative, the order of time is not observed. Abraham's removal to Gerar was certainly before his ninety-ninth year; for when he was ninety-nine, Sarah was an old woman, whereas she was in beauty, and an object of desire, when he first settled in Abimelech's country. I apprehend, therefore, that the appearance of Jehovah, related in the seventeenth

chapter, took place in that country; and that the appearance related in the eighteenth chapter, and the destruction of Sodom, described in the nineteenth, were prior to Abraham's removal. This is in some measure confirmed by the beginning of the eighteenth chapter, which distinguishes the appearance of Jehovah related in that chapter, by this circumstance, that it was in the plains (or rather by the grove) of Mamre; which implies, that the appearance related in the seventeenth chapter, happened at some other place. The chapters, therefore, reduced to the order of time, would stand thus: XVI., XVIII., XIX., XX., XVII., XXI.—*Bp. Horsley.*

CHAP. XVII. 2.

Heb., Au. Ver.—And will multiply thee, &c.

Ged., Booth.—That I will multiply thee, &c.

Ver. 5.

וְלֹא־יִקְרָא עוֹד אֶת־שְׁמִי אַבְרָם וְהָיָה שְׁמִי אַבְרָהָם כִּי אֲבִי־הַמְּלִיּוֹן הָיִיתִי :

Au. Ver.—5 Neither shall thy name any more be called Abram, but thy name shall be Abraham [that is, Father of a great multitude]; for a father of many nations have I made thee.

Abram.—Father of height, or high father.

Abraham.—Father of multitudes.—*Ges.*

Ver. 11.

Heb., Au. Ver.—And it shall be a token, &c.

Ged., Booth.—That it may be a token, &c.

Ver. 14.

Heb., Au. Ver.—14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Circumcised.—The LXX. and Sam. add *on the eighth day.*—*Geddes.*

Ver. 19.

וַיִּזְכֹּר

Au. Ver.—19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.

Isaac, i.e., laughter.—*Ges.*

CHAP. XVIII. 1.

וַיָּבֹא אֵלָיו וַיְהִי וַיִּזְכֹּר בְּאֵלָיו מִמָּהָר

ᾠφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ θρῳτῇ
Μαμβρή.

Au. Ver.—1 And the Lord appeared unto him in the plains of Mamre.

Plains. See the notes upon Gen. xii. 6, p. 14; and upon Deut. xi. 30, p. 681.

Rosen.—At the terebinth trees of Mamre. See notes on Gen. xii. 6.

Ver. 3.

וַיֹּאמֶר אֲדֹנָי אֲבִיָּהּ מִצָּאתַי חֵן
וְעֵינֶיךָ אֵלַיִךְ תַּעֲבֹר מֵעַל עֲבָדֶךָ :

καὶ εἶπε, κύριε, εἰ ἄρα εὖρον χάριν ἐναντίον σου, μὴ παρὲλθης τὸν παῖδά σου.

Au. Ver.—3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

Ged., Schum.—My Lords, if I have now found favour in your eyes, pass not by, I beseech you, from your servant.

The plural excellentiæ אֲדֹנָי pointed with τ is only applied to God; and the Masorites have thus pointed the word in this verse. Schumann and others, as they think that Abraham did not at this time know that he was speaking to God, follow the Sam. Pent. and read in the plural number, אֲדֹנָי. — בנינוכם—הננו—עבדכם.

Rosenmüller reads אֲדֹנָי, My Lord.

Ver. 8.

וַיִּקַּח הָמָאָה וְחֵלֶב וּגְו'

ἐλαβε δὲ βούτυρον, καὶ γάλα, κ.τ.λ.

Au. Ver.—8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and they stood by them under the tree, and they did eat.

Ged.—And he took cream and milk, &c.

Gesen.—הָמָאָה fem. 1. *Thick, curdled milk* (root, חמל, *spissum et velut durum fuit lac*). Gen. xviii. 8, Is. vii. 15, 22; יָדָהּ מִכֶּרֶם יִצְחָק הָבָה וְעַל הַמָּאָה וְעַל הַחֵלֶב יִצְחָק הָבָה וְעַל הַחֵלֶב יִצְחָק הָבָה *on account of the quantity of sweet milk obtained, he shall use it as curdled.* 2 Sam. xvii. 29. In poet. parallelism, perhaps not different from יָדָהּ, Job xx. 17; xxix. 6; Judg. v. 25.

2. *Cheese*, Prov. xxx. 33: כִּי כִּי הָבָה יִצְחָק הָבָה *for the churning of milk produces cheese.* (Butter, known among the ancient as well as the modern orientals as a medicine only, can scarcely be understood in any of these passages.)

Ver. 10.

וַיֹּאמֶר שָׂרָה אִשְׁתּוֹ אֲחֵיךָ כָּעֵת חַיָּה

†

וְהָיָה לְשָׂרָה אִשְׁתּוֹ וְשָׂרָה שָׂרָה
בְּתָח הָאֵלֶּה וְהָיָה אֲחֵיךָ :

εἶπε δέ, ἐπαναστρέψων ἤξω πρὸς σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρῃᾱ ἢ γυνή σου. Σάρῃᾱ δὲ ἤκουσε πρὸς τῇ θύρᾳ τῆς σκηνῆς οὕσα ὄπισθεν αὐτοῦ.

Au. Ver.—10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

Rosen., Schum.—And one of them said, (so also Geddes,) I will certainly return unto thee when this season returns; and, lo, Sarah thy wife, &c., &c. *Tunc dixit unus ex iis, certissimè redibo ad te hoc tempore vivente, i.e., redeunte, &c. Et audivit Sara post ostium tabernaculi, et illud scil. ostium erat post illum.*

Ges.—1. Adj. living, 2, 3, &c., &c.

4. *Reviving*, in the phrase: בָּעֵת חַיָּה, Gen. xviii. 10, 14. 2 Kings iv. 16, 17, *when the time shall revive* (return), the ensuing year, περιπλομένου ἐνιαυτοῦ. (Od. xi 247.) In three passages בָּעֵת חַיָּה *about this time*, is added to it, and in Gen. xvii. 21, is the construction בָּעֵת חַיָּה, which latter words place the sense of the preceding phrase beyond all doubt.

Ver. 19.

כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יַעֲלֶה אֶת־בְּנֵי
וְאֶת־בָּיִתוֹ אֲחֵיךָ וְשָׂרָה בְּתָח וְהָיָה
לְעֵשׂוֹת צְדָקָה וּמִשְׁפָּט וּגְו'

ἦδεν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ, καὶ τῷ οἴκῳ αὐτοῦ μετ' αὐτόν· καὶ φυλάξουσιν τὰς ὁδοὺς κυρίου, ποιῶν δικαιοσύνην καὶ κρίσιν, κ.τ.λ.

Au. Ver.—19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Rosen., Schum., &c.—For I have respect unto him (*respicio, diligo*), because he will command his children and his household after him to keep the way of *Jehovah*, &c., &c.

Ver. 20.

Heb., Au. Ver.—20 And the Lord said: Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous: *The cry of Sodom and Gomorrah, i.e.,*

according to Schumann and some others : the cry against Sodom and Gomorrah. The cry of those who have been oppressed by the Sodomites.

Ver. 30, 32.

Heb., Au. Ver.—30 And he said unto him, Oh, let not the Lord be angry, and I will speak.

Ged.—And he said unto him, Oh, let not the Lord (Heb., Jehovah) be angry if I speak, &c.

CHAP. XIX. 11.

וַאֲתֵּי הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַפֶּתַח הַבַּיִת
בְּפָנֵיהֶם מִקֵּץ וְעַד־גְּדוֹל וַיִּלְאוּ לְמַצָּא
הַפֶּתַח :

τοὺς δὲ ἄνδρας, τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἐν ἀορασίᾳ, ἀπὸ μικροῦ ὥς μεγάλου· καὶ παρελύθησαν ζητοῦντες τὴν θύραν.

Au. Ver.—11 And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

Rosen.—*Et viros illos, qui erat in ostio domus, percusserunt cæcitatibus.* סְכָרִים LXX bene verterunt ἀορασίᾳ, non fuit enim cæcitas, neque oculorum usu prorsus privati erant, sed potius scotomatis sive vertiginis species, quali percussi sunt vinolenti. Aben Esra סְכָרִים interpretatur חֲזַק הָעֵץ לֹא תִנֶּה-בְּרַס עֵינָיו וְאֵימָה, i.e., cum quis oculorum usu quidem non privatus est, sed tamen non percipit, aut discernit, quod videt, nec agnoscit aut scit, quid videat. Onkelos שְׁכָרִים vertit, quam vocem Buxtorfius *fatuitates visus* exponit (est enim שְׁכָרִים *fatuus simplex*). Mercerus autem *irradiationes*, cum quis immodica luce offuscatur. Syrus : *منى*, *illusiones*. Nomen Hebraicum præter hunc locum semel duntaxat legitur, 2 Reg. vi. 18, de scotomate Syrus ab Elisæo immisso.

Ver. 13.

כִּי־מִשְׁחָתִים אֲנִיחָנּוּ אֶת־הַמָּקוֹם הַזֶּה
וְנָרָא

οτι ἡμεῖς ἀπόλλυμεν τὸν τόπον τοῦτον· κ.τ.λ.

Au. Ver.—13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

Rosen.—For we are now on the point of destroying this place. Jam perdentes sumus; jam in eo sumus ut perdamus.

Ver. 20.

הֲגַחֲנָא הָעִיר הַזֹּאת קְרִיבָה לָנוּ
שָׂמָּה וְהִיא מִצָּעַר אִמְלָלָהּ כִּי אֲשַׁמָּה
הָלַל מִצָּעַר הוּא וְהָחִי בְּפִשִּׁי :

ἰδοὺ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεί, ἥ ἐστὶ μικρά· καὶ ἐκεῖ διασωθήσομαι, οὐ μικρά ἐστι; καὶ ζήσεται ἡ ψυχὴ μου ἐνεκὲν σου.

Au. Ver.—20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

We may also take הִיא as a neuter pronoun, and translate, Behold this city is near to flee unto, and it is a small thing (that I ask): Oh, let me escape thither, (is it not a small thing [that I ask]?) and my soul shall live.—*Rosen., Schum.*

(Or, is not this a small deviation from thy intention of destroying all this region?—*Schum.*)

Either translation agrees with the context.—*Rosen., Schum.*

CHAP. XX. 2.

וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אֲחֹתִי
הִיא וַיִּשְׁלַח אַבְרָמֶלֶךְ כֶּלֶךְ גֵּרָר וַיִּקְחָהּ
אֶת־שָׂרָה :

εἶπε δὲ Ἀβραὰμ περὶ Σάρρας τῆς γυναῖκος αὐτοῦ, ὅτι ἀδελφὴ μου ἐστίν. ἐφοβήθη γὰρ εἰπεῖν ὅτι γυνὴ μου ἐστὶ, μή ποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν. ἀπέστειλε δὲ Ἀβιμέλεχ, βασιλεὺς Γεράρων καὶ ἔλαβε τὴν Σάρραν.

Au. Ver.—And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

Ged.—But Abraham having said of his wife Sara, "She is my sister," (for he was afraid to say, "She is my wife;" lest the men of the city should kill him, on her account*), Abimelech the king of Gerar sent, and took away Sara.

* 1 These words are added on the authority of the LXX. Rosenmüller considers them to be a gloss.

Ver. 6.

וַיֹּאמֶר אֱלֹהִי אֱלֹהִים בְּחַלֹּם בְּגַם אֲנֹכִי
יָדַעְתִּי כִּי בָחֵם לְבַבְךָ עָשִׂיתָ וְאֵת
וְאֶחְשָׁךְ בְּגַם־אֲנֹכִי אֲוִתָּהּ מִחֲטֹאֲלִי עַל־כֵּן
לֹא־יָבִיתִיךָ לְנָזֶע אֵלָיָהּ :

καὶ εἶπε δὲ αὐτῷ ὁ θεὸς καθ' ὕπνον, καὶ γὰρ

ἔγνω ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο, καὶ ἐφεισάμην σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ. ἔνεκα τούτου οὐκ ἀφήκά σε ἀψασθαι αὐτῆς.

Au. Ver.—6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Ged.—"Yea," answered God (in the dream), "I know that in the integrity of thy heart thou hast done this; and therefore I also have withheld thee from sinning against me; for which cause I allowed thee not to touch her."

Ver. 9.

וַיִּקְרָא אֲבִימֶלֶךְ לְאֶבְרָהָם וַיֹּאמֶר לוֹ
מַה־עָשִׂיתָ לָנוּ וְהַחֲטֵאתָ אֵת לֵיךְ כִּי
הִבָּאתָ עָלֵינוּ וְעַל־מַמְלַכְתִּי חֲטֵאתָ גְדֹלָה
מְעַשְׂיִם מִשְׁכָּר לְאֶדְמִיָּשׁוֹ עָשִׂיתָ עִמָּנוּ:

καὶ ἐκάλεσεν Ἀβιμέλεχ τὸν Ἀβραάμ, καὶ εἶπεν αὐτῷ. τί τοῦτο ἐποίησας ἡμῖν; μήτι ἡμάρτομεν εἰς σέ, ὅτι ἐπήγαγες ἐπ' ἐμέ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην; ἔργον δ' οὐδεὶς ποιήσει, πεποίηκάς μοι.

Au. Ver.—9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? &c.

Heb. Au. Ver.—What hast thou done, &c.

LXX., Ged.—What is this thou hast done, &c.

Au. Ver.—That thou hast brought, &c.

Ged.—That thou wouldst bring, &c.

Rosen.—Ut adduceres.

Ver. 11.

וַיֹּאמֶר אֲבִרְהָם כִּי אֲמַרְתִּי רַק אִיִּךְ
יִרְאֶת אֱלֹהִים בְּפָקֹדָם הַזֶּה וַיִּהְיֶה נֹכַח עָלַי
דָּבָר מִשְׁתָּי:

εἶπε δὲ Ἀβραάμ. εἶπα γάρ, ὅρα οὐκ ἔστι θεοσίβεια ἐν τῷ τόπῳ τούτῳ. ἐμέ τε ἀποκτενοῦσιν ἔνεκεν τῆς γυναῖκος μου.

Au. Ver.—11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

Ged.—Abraham answered, "Because I was afraid: * For I said to myself, Perhaps the fear of God is not in this place; and they may slay me on account of my wife."

* וַיִּירָא. Sam.

Booth.—Because I was afraid: For I said, Surely the fear of God, &c., &c.

Ver. 13.

Au. Ver.—13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, &c.

So the Heb. and LXX.

Ged.—So when God made me emigrate from my father's house and native land, I said to her, &c.

The Sam. Pent. reads וַיִּסְתָּר וַיִּסְתָּר.

Ver. 14.

Heb., Au. Ver., Rosen., Schum., &c.—14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

Ged., Booth.—And Abimelech took a thousand pieces of silver, and flocks and cattle, and menservants, &c., &c.

A thousand pieces of silver.—These words are added in the Sam. Pent. and LXX., but Rosenmüller and Schumann consider them to be a gloss of some transcriber, as the thousand pieces of silver were given to Sarah, and therefore are not mentioned in this verse, which only enumerates the things which were given to Abraham.

Ver. 16.

וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה נָתַתִּי אֶתְךָ
לְאֶחָיוֹת הַגָּדוֹל הַזֶּה וְהַקָּטָן וְכָל
אֲשֶׁר אִתָּהּ וְנָתַתִּי לָהּ:

τῇ δὲ Σάρρα εἶπεν. ἰδοὺ δέδωκα χίλια δίδραχμα τῷ ἀδελφῷ σου. ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, καὶ πάσαις ταῖς μετὰ σοῦ. καὶ πάντα ἀλήθευσον.

Au. Ver.—16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was re-proved.

Of this verse, as Rosen. observes, there are as many translations as there are commentators.

Ken.—And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold he is to thee a covering of the eyes unto all that are with thee; and in all things speak the truth.

Ken. supposes the ו in וְנָתַתִּי to be only conversive, the use of the conversive ו however is denied by Professor Lee.

Ged.—Then to Sara he said, "Lo! I have given to thy brother a thousand pieces of silver, to purchase veils for thee, and for all thy attendants; for every one that is married."

Note.—In those days it was usual for married or betrothed women to wear veils. Sara had neglected, it appears, to put on this distinctive badge of matrimony, that she might the better pass for Abraham's sister. Hence Abimelech's mistake; and hence his request that she will not so expose herself, nor any of her female attendants, who are not unbetrothed virgins.

Rosenmüller gives a similar explanation of this passage. And unto Sarah he said, "Behold, I have given thy brother a thousand pieces of silver: let that be to thee a covering of the eyes among all who are with thee." Thus in all things she was reprov'd. He takes נָכַח to be the third feminine, and a form inclining to the Chaldee for נָכַחַה, and the ו to be redundant.

Ecce fratri tuo mille argenteos dedi, illud tibi sit velamen oculorum inter omnes qui

tecum sunt: Saadias: יִכּוֹן לְךָ מִצְרוּפָא

فِي كِسْوَةٍ حَسَنَةٍ لِّكُلِّ مَنْ مَعَكَ, *impen-*

datur tibi pro vestitu pulchro omnibus qui tecum sunt. Cepit is נָכַח, significatu

Arabici كِسْوَةٍ, et צִנִּיף, elliptice positum

existimavit pro צִנִּיף צִנִּיף desiderium oculorum oculis desirabile, pulchrum adspectu (1 Reg. xx. 6, Ezek. xxiv. 16, 21, 25.) Jarchi verba ita exponit; ecce, hunc tibi honorem habui: dedi opes ei, quem fratrem tuum esse dixisti; opesque et honor iste erunt tibi tegumentum oculorum, i.e., defensio pudicitiae tuæ, ne quis te tanquam stupratam despiciat. Aben Ezra רַחֵם refert ad Abrahamum, ut dicat Abimelech, Abrahamum Saræ pro velamine oculorum esse, eam ejus præsidio tutam, et quasi velamine tectam, ne quis ejus pulchritudine inflammatus in eam quicquam tentare auderet; ut non necesse haberet eum dissimulare, sed palam ac aperte pro marito suo posset agnoscere; eundemque Abrahamum fore quoque omnibus, quæ cum Sara sint, i.e., ancillis nuptis, operimentum oculorum, i.e., eis præstiturum, ne quis lascivos et impudicos oculos in eas conjiciat. Sed multo aptius

רַחֵם refertur ad נָכַח נָכַח, quomodo interpretes reliqui omnes statuunt.

וְהָאֵלֹהִים, Onkelos.—וְהָאֵלֹהִים אֲחֵיהֶם, et de omnibus quæ dixit redarguita; s. reprehensa est. Quocum convenit Arabs Erpenii:

وَعَلِي كُلِّ شَيْءٍ تَوَخَّتْ, et de omni re reprehensa est. Quod disertius explicat Kimchius in Lexico, monens, verba hæc esse non Abimelechi, sed scriptoris volentis dicere, quod, quandoquidem omnia hæc illi evenierint, nunc ita correpta et monita fuerit, ne ultra se diceret sororem Abrahami, ob periculum in quod semel jam atque iterum adducta fuerat eo nomine. Quæ quidem interpretatio et verbis et rei, de qua agitur, omnium optime videtur convenire. וְאֵלֶּיךָ נָכַח, ut Levit. xii. 16. וְהָאֵלֹהִים אֲחֵיהֶם, et postridie residuum ex eo comedatur. Vid. et Jerem. xl. 8. Erant, qui vocem נָכַח, ex Arabico نَكَحَ, matri-

monio sibi junxit feminam explicandam putarent, ut *Seidenstücke* in Commendat. in h. l.; quæ legitur in *dem Magazin, für Religionsphilosophie, Exegese* etc. P. iv., p. 218. seqq., qui vertit: *et eris, permanebis juncta marito*; et J. H. Verschuir, qui in *Opusce*. p. 323, seqq. hunc locum minus feliciter tractavit. Prætermittimus plures alias parum probabiles interpretationes, quas, qui noscere cupiat, evolvat A. Pfeifferi *Dubia verata*, Cent. I. Loc. 49. in *Operr.* p. 67. seq., C. B. Starkii *Nott. selectt.* p. 41, et J. D. Michaelis *Biblioth. Orient.* P. IX., p. 188.—*Rosen.*

Schum.—Behold, I have given thy brother a thousand pieces of silver; let them be to thee a covering of the eyes for (i.e., cause you not to see, to forget, or connive at) all those things which, through my means, have happened to you and to all who belong to you; and let them be a means of conciliating you to me.

Deinde ad Saram se convertens, dixit, Ecce dedi fratri tuo mille argenteos siclos, ecce hi tibi sint oculorum velamentum eorum causi, quæ tibi et omnibus tuis acciderunt, iidemque te mihi benevolam reddant. נָכַח he thus explains, Equidem putaverim נָכַח esse nomen notione affine vocabulo נָכַח rectum, et formatum ex analogia vocabuli נָכַח in quo repetendum sit mente צִנִּיף hoc sensu: *et sit rectum oculorum*, i.e., pecunia quam Abrahamo dedi, efficiat, ut iis, quæ tibi tuisque acciderint, conniveas, et mecum

in gratiam redeas. Constat enim voces נָחַד et נָחַד significare id, quod rectum est et placet, v.c. נָחַד יְהוָה Jud. xviii. 6. *Deo annuente*.—Schum.

Gesenius renders נָחַד and she was convinced, i.e., could make no excuse.

Prof. Lee.—נָחַד, f.—pl. non occ. r. נָחַד.

Syr. ܢܚܕܐ, *absconsio*. Arab. كَسَوَى, *indumentum*.

(a) *Covering*: meton. (b) *clothing*. (a) Gen. xx. 16, וְהָיָה לָהּ כְּסוּי עֵינַיִם, *he, or it, is to thee a covering of the eyes*. According to Gesenius, the thousand shekels just mentioned, were to be considered as a mulct, or fine, from the king of Gerar, to induce Sarah to connive at his fault; and this he argues is the meaning of the LXX. ταῦτά ἐσται σοι εἰς τιμὴν τοῦ προσώπου σου, καὶ πάσαις ταῖς μετὰ σοῦ. Which any ordinary reader of Greek would, perhaps, take to mean, *these shall be for the honour of thy person, &c.*, i.e., those shekels were to be considered as a present of honour, just as dresses of honour are now, when given by princes in the East. The *covering of the eyes* here seems to intimate much the same thing as St. Paul's *covering* for the woman, 1 Cor. xi. 5, seq., i.e., to procure the respect due to her, Job xxvi. 6.

Ver. 17.

Heb., Au. Ver.—17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

And they bare.

Ged., Booth.—So that they might bear.

CHAP. XXI. 7.

וַתֵּלֶד אֶת־יִצְחָק אֶת־אַבְרָהָם הַיִּנְיָקָה בְּנֵים שָׂרָה קִרְיָלְדֵי הִנֵּה לְזִנְיָו :

καὶ εἶπε. τίς ἀναγγελεῖ τῷ Ἀβραάμ, ὅτι θηλάζει παιδίον Σάρρα, ὅτι ἔτεκεν υἱὸν ἐν τῷ γήρῳ μου;

Au. Ver., Rosen.—7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

Ged., and Booth.—"Who now (added she) will say to Abraham, 'Shall Sarah suckle children?' since in his old age I have born a son to him?"

Ver. 8.

Au. Ver.—8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

So the Hebrew.

Isaac.—*Ged.*—His son Isaac. So the LXX.

Ver. 9.

וַתֵּלֶד אֶת־יִצְחָק אֶת־אַבְרָהָם הַיִּנְיָקָה בְּנֵים שָׂרָה לְאֶבְרָהָם מִצִּנְחָה :

ἰδοῦσα δὲ Σάρρα τὸν υἱὸν Ἀγαρ τῆς Αἰγυπτίας, ὅς ἐγένετο τῷ Ἀβραάμ, παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς.

Au. Ver.—9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Mocking.—*Ged.*—Deriding her son Isaac. LXX. and Vulg. supply the word Isaac, but they translate badly, ludentem cum Isaaco.—Schum.

Ver. 13.

וְגַם אֶת־יִצְחָקָא לְנִי אֲשִׁיכֶנָּה כִּי יִרְעֶה הָרֹא :

καὶ τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης εἰς ἔθνος μέγα ποιήσω αὐτὸν, ὅτι σπέρμα σόν ἐστίν.

Au. Ver.—13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

Ged.—But of that *handmaid's son also, I will make a great † nation, &c.

* R. 18, Sam., LXX.

† Sam., LXX., Syr., Vulg.

Ver. 14—18.

14 וַיִּשְׁכֶּם אֶבְרָהָם בַּצֹּהֵר וַיִּקְחֵם לְחֶמֶת מַיִם וַיִּתֵּן אֶל־יִצְחָק שֹׁם עַל־שִׁכְמָהּ

וְאֶת־הַגִּילָד וַיִּשְׁלַח וַתֵּלֶד וַתֵּמַע בְּמִדְבָּר

בְּאֵר שָׁבַע : 15 וַיִּכְלֹ הַפָּיִם מִרְחֻקָּתָהּ

וַתִּשְׁלַח אֶת־הַגִּילָד תַּחַת אֶחָד הַשִּׁיחִים :

16 וַתֵּלֶד וַתֵּשֶׁב לָהּ מִגִּדְרָה תַּחַת הַגִּילָד

וַתֵּשֶׁב מִגִּדְרָה וַתֵּשֶׁא אֶת־לִלְהָ וַתִּבְכֶּה :

17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנִּפְעֵר וַיִּקְרָא

מִלֵּאָה אֱלֹהִים אֶל־הַקֵּץ מִרְחֻקָּתָהּ

וַיֵּלֶם לָהּ מַחֲלָה חֲגֹר אֶל־תֵּירָאִי קִרְ

שָׁמַע אֱלֹהִים אֶל־קוֹל הַנִּפְעֵר בְּאֶשְׁרֵי הַנֶּאֱמָר

שָׁם : 18 קָוַי שָׂאִי אֶת־חֲפֶצְרִי וַתִּחְיֶינִי

אֶת־יִצְחָק בֶּן קִרְיָלְדֵי נָדוּל אֲשִׁיכֶנָּה :

14 ἀνέστη δὲ Ἀβραάμ τὸ πρῶτ, καὶ ἔλαβεν ἄρτους καὶ ἄσκον ὕδατος, καὶ ἔδωκεν τῇ Ἀγαρ.

καὶ ἐπέθηκεν ἐπὶ τὸν ὄμρον αὐτῆς τὸ παιδίον, καὶ ἀπέστειλεν αὐτήν. ἀπελθούσα δὲ ἐπλάνατο κατὰ τὴν ἔρημον, κατὰ τὸ φρέαρ τοῦ

ὄρκου. 15 ἐξέλιπε δὲ τὸ ὕδωρ ἐκ τοῦ ἀσκού. καὶ ἔρριψε τὸ παιδίον ὑποκάτω μιάς ἐλάτης. 16 ἀπελθοῦσα δὲ ἐκάθητο ἀπέναντι αὐτοῦ μακρόθεν, ὥσεί τὸξον βολήν. εἶπε γάρ, οὐ μὴ ἴδω τὸν θάνατον τοῦ παιδίου μου, καὶ ἐκάθισεν ἀπέναντι αὐτοῦ. ἀναβοήσαν δὲ τὸ παιδίον ἐκλαυσεν. 17 εἰσήκουσε δὲ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου οὗ ἦν. καὶ ἐκάλεσεν ἄγγελος θεοῦ τὴν Ἁγὰρ ἐκ τοῦ οὐρανοῦ, καὶ εἶπεν αὐτῇ. τί ἐστὶν Ἁγὰρ; μὴ φοβοῦ. ἐπακήκοε γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου οὗ ἐστίν. 18 ἀνάστηθι καὶ λάβε τὸ παιδίον, καὶ κράτησον τῇ χειρὶ σου αὐτό. εἰς γὰρ ἔθνος μέγα ποιήσω αὐτό.

Au. Ver.—14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

14 *Ged.*—Abraham then rose early in the morning; and, taking bread and a bottle of water, he put them on Agar's shoulder; and, with the lad, dismissed her.

Jerome, Le Clerc and Rosenmüller join לָקַח לֶחֶם וּבִרְיָה, as Ishmael, who was now seventeen years old, could not have been carried on Hagar's shoulders as the Hebrew seems to express, tradiditque puerum et dimisit eam. Dathe, Eamque cum puero dimisit.

Schumann thinks that the text and context lead us to suppose that Ishmael was carried on Hagar's shoulders. I omit his explanation, as few of my readers will agree with it.

Bp. Horsley's explanatory note on the passage is as follows:—

"The Hebrew seems to express that the

boy was set upon his mother's shoulders, as well as the bread and water. So the LXX. understood it; and the expression of 'casting the child under one of the shrubs,' in verse 15, confirms this interpretation. Ishmael was not less than fourteen, when Isaac was born. At this time, therefore, he must have been at least in his fifteenth year. It is to be remembered, that human life, although by this time much contracted, still extended beyond the double of its present length. And as the length of infancy, and of every other stage of life, must always have borne some certain proportion to the extent of the whole, when men lived to 150, and even beyond it, it may reasonably be supposed that they were weak and tender at fourteen or sixteen years of age. This we must conclude, I think, from this story, to have been the case in the times of Abraham and his sons. And so Josephus thought. For he says expressly, that Ishmael at this time could not go alone. But things altered much in the three next generations. For Joseph, Abraham's great grandson, at the age of seventeen, took part with his brethren in the business of feeding their father's flocks, and at the age of thirty, interpreted Pharaoh's dream, and became his prime minister."

15.—*Au. Ver.*—She cast.

Ged.—She placed.

16, 17, & 18.—*Au. Ver.*—And she sat, &c.

Ged.—So, she sat down over against him. And the *lad wept with a loud voice, 17 And God heard the voice of the lad, &c., &c. 18 Arise, lift up the lad, and give him thy assistance, for a great nation I will make of him.

* So the LXX.

18 *Rosen.*—וְעָמְדָה עִמָּו וְעָמְדָה עִמָּו *Confirmamur tuam in illo, i.e., ne cum deseras; curam ejus age, donec adoleverit.*

Ver. 20.

וַיְהִי רֵכָה הַנֶּפֶשׁ :

ἐγένετο δὲ τοξότης.

Au. Ver.—20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

Ged.—And he became an expert bowman.

Ges.—And he became as he grew up an archer. *Vulg., factusque est juvenis sagittarius.*

Rosenmüller takes רֵכָה as equivalent to רַב, one who darts, and קַשָּׁה as an archer, here

put to qualify the general term יָצַח. *Jaculator arcuarius*, nam *jaculator* quum generalius æquo esset, quod ad ejaculationem lapidum etiam, non tantum sagittarum, posset pertinere, arctatum est per additum יָצַח, quasi dicat: fuit peritus; jaculandi arcu sagittarius. LXX. bene: τοξότης.—*Rosen.*

Schum.—Either, He continued to improve in archery, *fuit crescens sagittarius*, i.e., in deserto magis magisque excoluit artem sagittariam, erat magnus sagittarius, or else as Rosenmüller, one who shoots from a bow, *jaculator arcitenens*.

Prof. Lee.—He became increasing, i.e., growing up an archer. Arab. رَجِيَ, *adolevit*.

Ver. 22.

וַיְהִי בַעַת הַיּוֹם וַיֹּאמֶר אַבְיֶמֶלֶךְ
אֶל־פִּיְחֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר
אֲלֹהִים עִמָּךְ כָּל־אֲשֶׁר־אַתָּה עֹשֶׂה :

22 ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ. καὶ εἶπεν Ἀβιμέλεχ, καὶ Ὁχοῦθ δὲ νυμφαγωγὸς αὐτοῦ, καὶ Φιχὸλ δὲ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ πρὸς Ἀβραάμ, λέγων. ὁ θεὸς μετὰ σοῦ ἐν πάσιν, οἷς ἐὰν ποιῇς.

Au. Ver.—22 And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

Ged.—It was about this time that Abimelech, accompanied by * his friend Ahuzzath and by Phicol the chief of his host, &c., &c.

* Geddes supplies these words from the LXX. Rosenmüller thinks that the LXX. on their own authority added these words from chap. xxvi. 26.

Ver. 24.

Au. Ver.—24 And Abraham said, I will swear.

Ged.—And Abraham answered, "I swear."

Ver. 33.

וַיִּשָּׁע אַבְרָם בְּבָתָּר לִשְׁבַע וַיִּזְכֹּר־שָׁם
בְּשֵׁם יְהוָה אֱלֹהִים עֹלָם :

καὶ ἐφύττευσεν Ἀβραάμ ἀρουραν ἐπὶ τῷ φρέσιν τοῦ ὄρκου. καὶ ἐπεκαλῆσατο ἐκεῖ τὸ ὄνομα κυρίου, θεὸς αἰώνιος.

Au. Ver.—33 And Abraham planted a grove [or, tree] in Beersheba, and called there on the name of the Lord, the everlasting God.

Rosen.—And Abraham planted tamarisk trees in Beersheba, &c.

Schum.—Planted a tamarisk tree, &c.

Gesen.—⁶⁰³ Arabic ابل, a kind of tamarisk which grows to the height of a middle-sized tree, is thorny, and bears on the knots of its branches little yellow-brown berries of a pea form, which resemble the gall-nuts, *Tamarix Orientalis* Linn. Gen. xxi. 33, 1 Sam. xxii. 6, xxxi. 13. The parallel passage 1 Chron. x. 12, has instead of it ⁶⁰⁴ fir-tree, but which must not be considered as a certain explanatory gloss.

CHAP. XXII. 1.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיְהִי־לְאֵלֶּיךָ
נֶסֶח אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הֲגֵנִי :

καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπέρασεν τὸν Ἀβραάμ, καὶ εἶπεν αὐτῷ. Ἀβραάμ Ἀβραάμ. καὶ εἶπεν. ἰδοὺ ἐγώ.

Au. Ver.—And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [Heb. Behold me] here I am.

Ged., Booth.—And it came to pass after these events, that the Lord, to prove Abraham, said unto him, Abraham! Abraham! * &c., &c.

* K. 69, R. 16, LXX. Vulg. have the word Abraham twice.

Ver. 2.

וַיֹּאמֶר קְחוּ־נָא אֶת־בְּנֵךְ אֶת־יִחְיָדָךְ
אֲשֶׁר־אַחֲבֶיךָ וְלֵךְ־לְךָ אֶל־אַרְצָה
הַפְּלִיזָה וְגֵר

καὶ εἶπε. λάβε τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας τὸν Ἰσαὰκ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν, κ.τ.λ.

Au. Ver.—2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

The land of Moriah, i.e., according to Rosenmüller, *the land of vision*.

Ver. 11.

Au. Ver.—The angel of the Lord.

Booth.—The angel Ἰερονάμ. See note on xvi. 7.

Ver. 13.

וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵהוּ
אֵל אַחֲרֵי גִּבְעָתוֹ בְּבִרְיָנוֹ

E

καὶ ἀναβλεψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδε. καὶ ἰδοὺ κριὸς εἰς κατεχόμενος ἐν φυτῷ Σαβέκ τῶν κεράτων.

Au. Ver.—13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns.

Ken., Bochart, Gesen.—And Abraham lifted up his eyes, and looked, and behold a ram caught in a thicket by his horns.

A ram. Many Hebrew manuscripts, Sam., LXX., Syr. read אֶחָד one, instead of אחרי behind.

Rosenmüller defends the present reading, and adopts the explanation of Abarbenel:—

And Abraham lifted up his eyes and looked, and behold a ram (feeding there); and afterwards (he saw the same ram) caught in the entanglement of the thicket by his horns.

Ex mente eorum, qui textum accentibus distinxerunt, אֶחָד non esse cum אחרי jungendum, docet accentus major distinctivus Sakeph-katon nomini אֶחָד impositus, neque אחרי cum verbis proximis, ut vult Aben Ezra, arctius connectendum esse, ostendit accentus distinctivus Sakeph-gadol, illi particulæ appictus. Quod non effugit Abarbenel, qui locum recte interpretandum esse docet hoc modo: *et ecce arietem*, scil. pascentem illic, *postea*, subaudi: vidit eundem arietem *detentum in vepreto*. “Duo igitur, quæ mira essent, hic commemorantur, primum quod aries præsto esset in eo loco quo tunc nullæ aliæ pecudes pascere, deinde, quod quum Abrahamus eum libere pascentem conspiceret, eundem statim videret in vepreto detentum, quo monitus est, arietem non fortuito, sed Deo sic dirigente, illuc venisse.” אֶחָד בְּצֶדֶק *Detentus s. implicitus erat in perplexitate*, subintellige, vepreti, dumi. Id enim subaudiendum esse patet tum ex ipsa textus serie, tum ex locis similibus, Ps. lxxiv. 5, Es. ix. 18, x. 34. Ita Jonathan Paraphrastes אֶחָד בְּצֶדֶק *inter densitatem arboris*, Onkelos אֶחָד in arbore, Syrus בְּכַסְמָא, in ramis, Aquila ἐν συχνῇ in condenso, scil. dumi, Symmachus ἐν δικτύῳ in reti, quasi esset אֶחָד. LXX. retinuerunt vocem אֶחָד, verteruntque κριὸς κατεχόμενος ἐν φυτῷ Σαβέκ, quasi אֶחָד esset nomen proprium virgulti vel arboris. Ita et Theodotion. Hesychius interpretatur hanc vocem βάτος, rubus, Phavorinus χρυσολάχανον, de qua voce vid. Bochartum l. i. p. 618.—*Rosen.*

Schumann adopts the translation of Eben Ezra. And Abraham lifted up his eyes and saw a ram, and it was caught in a thicket by its horns [Heb., after it was caught in a thicket by its horns.] Sic redde mentem loci. *Tum vidit Abrahamus arietem eumque in perplexo cornibus implicitum, sive postquam in virgultis cornibus erat implicitus.*—*Schum.*

Ver. 14.

וַיִּקְרָא אֶבְרָהָם שְׁמֵי הַמָּקוֹם יְהוָה יִרְיָה וַיֹּאמֶר הַיּוֹם בְּיָהוָה יִרְיָה : יְהוָה יִרְיָה :

καὶ ἐκάλεσεν Ἀβραὰμ τὸ ὄνομα τοῦ τόπου ἐκείνου, κύριος εἶδεν. ἵνα εἰπωσι σήμερον, ἐν τῷ ὄρει κύριος ὤφθη.

Au. Ver.—14 And Abraham called the name of that place Jehovah-Jireh [that is, the LORD will see, or, provide]: as it is said to this day, In the mount of the LORD it shall be seen.

Ken.—And Abraham called the name of that place Jehovah-Jireh, because he had said that day, “The Lord will provide.”

Rosen., Schum.—As it is said to this day, In the mount of Jehovah it shall be provided.

CHAP. XXIII. 1.

Au. Ver.—And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

These were the years of the life of Sarah. Geddes and Boothroyd omit these words on the authority of LXX. and Vulg.

Ver. 3.

וַיָּקָם אֶבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיִּרְבֶּה אֶל-בְּנֵי-יִתְחָת לְאָמָר :

καὶ ἀνέστη Ἀβραὰμ ἀπὸ τοῦ νεκροῦ αὐτοῦ. καὶ εἶπεν Ἀβραὰμ τοῖς υἱοῖς τοῦ Χέτ, λέγων.

Au. Ver.—3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

Ged.—And Abraham stood up from lamenting over his dead, and spake, &c.

By this it seems apparent that in Abraham's time they sat upon the ground while they mourned, as it is certain they did in after ages.—*Bp. Patrick. Comp.* Is. iii. 26, And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Ver. 10.

וַעֲפָרוֹן יֵשֶׁב בְּתוֹךְ בְּנֵי-יִתְחָת וַעֲפָרוֹן

אֲבִירָהִם אֲשֶׁר לֹא־עֲזָב חֲסִדּוֹ וְאַמְתּוֹ
מֵעַם אֲדָנִי אֲלֹכֵי בְּנֵי־רָדְן נְתִיבָה וְחַיָּה בְּרִית
אֲחֵי אֲדָנִי :

εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου
Ἀβραάμ. ὃς οὐκ ἐγκατέλιπε τὴν δικαιοσύνην
αὐτοῦ, καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου.
ἐμέ τ' εὐώδωκε κύριος εἰς οἶκον τοῦ ἀδελφοῦ
τοῦ κυρίου μου.

Au. Ver.—27 And he said, Blessed be
the LORD God of my master Abraham, who
hath not left destitute my master of his
mercy and his truth: I *being* in the way,
the LORD led me to the house of my master's
brethren.

I being in the way, &c.

Ged.—I am in the *right* way. The LORD
hath conducted me unto the house of my
master's own brother.

Rosen., Schum.—As for me, Jehovah
hath led me in this [i. e., in the right way]
to the house of my master's brethren. *Ego*,
me quod attinet, in hac viâ Jova me duxit,
in domum fratrum, consanguineorum, domini
mei.—*Rosen.*

Ver. 33.

Heb., LXX., Au. Ver.—He said, Speak on.
Sam., Syr., Ged.—They said, Speak on.

Ver. 36.

μετὰ τὸ γηράσαι αὐτόν.

Au. Ver.—36 And Sarah my master's
wife bare a son to my master when she was
old: and unto him hath he given all that he
hath.

When she was old.

Instead of, When she was old, *Sam.*
reads גָּדַל when he was old.—*Rosen.,*
Ged.

Ver. 40.

Au. Ver.—40 And he said unto me, The
LORD before whom I walk, will send his
angel with thee, and prosper thy way; and
thou shalt take a wife for my son of my
kindred, and of my father's house:

And thou shalt take. (So the *Heb.*)

Ged.—That thou mayest take, &c.

Ver. 43.

הִנֵּה אֲלֹכֵי נָאָב עַל־עֵין הַמַּיִם וְהִיא
הַצִּלְמָה הִי־צֵאתָ לְשֹׂאֵב וְאַמְרַתִּי אֵלֶיהָ
הִשְׁקִינִינָה מֵעַמ־מֵימָם מִכְּנָה :

Ἰδοὺ ἐγὼ ἐφύεσθαι ἐπὶ τῆς πηγῆς τοῦ
ὕδατος, καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς
πόλεως ἐκπορεύονται ἀντλήσαι ὕδωρ. καὶ

ἔσται ἡ παρθένος, ἥ ἂν ἐγὼ εἶπω, πότισόν με
ἐκ τῆς ὑδρίας σου μικρὸν ὕδωρ,

Au. Ver.—43 Behold, I stand by the well
of water; and it shall come to pass, that
when the virgin cometh forth to draw *water*,
and I say to her, Give me, I pray thee, a
little water of thy pitcher to drink;

Ged.—Lo! while I wait by this well of
water when the *daughters of the citizens
come forth to draw; let it so happen that
the water-drawing damsel, to whom I shall
say, Let me drink, I pray thee, a little water
from thy pitcher;

* Following the LXX.

Ver. 45.

Au. Ver.—And I said unto her, Let me
drink, I pray thee.

Ged.—And I said unto her, Let me drink,
I pray thee, *a little water from thy pitcher.

* So the *Sam., Syr.*, and partly *Vulg.*

Ver. 47.

וְאַמְרָם הָנֹם עַל־אֶפְדָּה

καὶ περιέθηκε αὐτῇ τὰ ἐνώτια.

Au. Ver.—47 And I put the earring
upon her face.

Ges.—And I put the ring in her nose.
See note on verse 22.

Ver. 55.

וַיֹּאמֶר אֲחִיהָ וְאַמְרָם הָנֹם עַל־אֶפְדָּה
וַיֹּאמֶר וַיִּשָּׂא אֶת־הָאֶזְרָא וַיִּשָּׂא אֶת־הָאֶזְרָא
וַיִּשָּׂא אֶת־הָאֶזְרָא

εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς, καὶ ἡ μήτηρ.
μεινάτω ἡ παρθένος μεθ' ἡμῶν ἡμέρας ὥσει
δέκα, καὶ μετὰ ταῦτα ἀπελεύσεται.

Au. Ver., Rosen., Gesen.—55 And her
brother and her mother said, Let the damsel
abide with us a few days, at the least ten;
[or, a full year, or ten months]; after that
she shall go.

Ged.—The brother and mother of Rebekah
answered, "Let the damsel remain with us
a year, or ten months; after which she
may go."

Ver. 60.

וַיְבָרְכוּ אֶת־רֵבְקָה וַיֹּאמְרוּ לָהּ אַחֲוָתִי
אֵת־בְּנֵי לְאֻמִּי רִבְכָּה וַיִּבְרַךְ וַיִּרְפָּה אֵת
שְׁעָרֵי שְׁנָאֵיו :

καὶ εὐλόγησαν Ῥεβέκκαν, καὶ εἶπαν αὐτῇ.
ἀδελφὴ ἡμῶν εἰ. γίνου εἰς χιλιάδας μυριάδων,
καὶ κληρονομησάτω τὸ σπέρμα σου τὰς πόλεις
τῶν ὑπεραντιῶν.

Au. Ver.—60 And they blessed Rebekah,

and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

Ged., Rosen.—And they blessed Rebekah, and said unto her, "O thou, our sister, be thou the mother of," &c., &c.

Ver. 62.

Au. Ver.—62 And Isaac came from the way of the well Lahai-roi.

See note on xvi. 14.

Ver. 65.

Au. Ver.—64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a veil, and covered herself.

Ged.—65 And said unto the servant, What man *is* this that walketh over the fields to meet us? And the servant said, "He is my master." So she took out a veil and covered herself.

CHAP. XXV. 1.

וַיָּקָם אַבְרָהָם וַיִּבְרָךְ אֶת הַשָּׁמַיִם
וַיִּבְרָךְ אֶת הָאָדָם וַיִּבְרָךְ אֶת הַבְּהֵמָה וַיִּבְרָךְ אֶת הָעוֹף הַשָּׁמַיִם וַיִּבְרָךְ אֶת הָאָדָם וַיִּבְרָךְ אֶת הַבְּהֵמָה וַיִּבְרָךְ אֶת הָעוֹף הַשָּׁמַיִם

προσθέμενος δὲ Ἀβραὰμ ἔλαβε γυναῖκα, ἣν ὄνομα Χεττούρα.

Au. Ver.—1 Then again Abraham took a wife, and her name *was* Keturah.

Booth., and others.—And Abraham had taken another wife; and her name was Keturah.

Abraham was 137 years of age when Sarah died; and nearly forty years before that event, his age had rendered it very improbable he should have children; yet we find he had six sons by Keturah, whom he sent away in his life-time: on these grounds, as also on the literal language of the original, "And Abraham added and took a wife," it has been supposed that Abraham married this wife long before, while Sarah was alive; and that the passage may be rendered in the pluperfect tense, "And Abraham had added, and had taken a wife."—*Bagster's Bible.*

Bp. Horsley.—In the book of Chronicles, Keturah is called Abraham's concubine; and such, for many reasons, it is probable she was; i. e., a servant of his family with

whom he cohabited. The sacred historian's silence about her pedigree and condition favours this opinion. The improbability that Abraham would make an alliance with any family of the Canaanites (and his kindred were all at a distance); the improbability that any princess of Canaan would accept of him in his old age, when the whole inheritance was to go to Sarah's son; all these circumstances, added to the expression used in the Book of Chronicles, make it probable that Keturah was Abraham's concubine. Might not his cohabitation with her commence, without any imputation on his continence according to the standard of the morality of those days, before Sarah's death? Was the interval sufficient, between Sarah's death and Abraham's, for six sons to be born to him of one woman and grow up to manhood, when manhood hardly took place before the age of thirty at the soonest? In the charge that Abraham gives his servant about marrying Isaac, he talks like an old man preparing to leave the world. Is it likely that after this he should take a concubine, and beget six children? There is nothing in the original properly answering to the word "Then," at the beginning of this chapter, or to mark succession. The original expresses only that Abraham conversed with another woman besides Sarah and Hagar, who had been mentioned before; and that he had children by her. From xxii. 19, and xxiii. 2, it should seem that Abraham and Sarah lived apart for some time before Sarah's death. For Abraham dwelt at Beersheba, and Sarah died at Kiriath-arba, which is Hebron; and Hebron and Beersheba, according to Reland, were twenty miles distant. It seems probable that during this separation, Abraham took Keturah to his bed.

Ver. 3.

וַיִּבְרָךְ יְדֹן הָיִי אֲשֻׁרִים וְלִטְשִׁים
וְלִמְמִים :

υἱοὶ δὲ Δεδάν Ἀσσουριεὺς καὶ Λατουσιεὺς καὶ Λαωμει.

Au. Ver.—3 And the sons of Dedan were Asshurim, and Letushim, and Leummim.

Ged.—And from Dedan sprang the Asshurites, the Letushites, and the Leumites.

Booth.—And the sons of Dedan were the fathers of the Asshurites, and Letushites, and Leumites.

Ver. 8.

וַיָּנֹס וַיִּמָּת אַבְרָהָם בְּשֵׂיכָה טוֹבָה
זָקֵן וְשָׂבַע וַיִּאָּחֶז אֶל-עַמְּיוֹן :

καὶ ἐκλείπων ἀπέθανεν Ἀβραὰμ ἐν γῇ καλῇ πρεσβύτης, καὶ πλήρης ἡμερῶν. καὶ προσετίθη πρὸς τὸν λαὸν αὐτοῦ.

Au. Ver.—8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Schum.—Then Abraham gave up the ghost, and died in a happy old age, an old man, and full (of blessings); and was gathered to his people.

By זָקֵן Schumann understands an old age free from misfortune; Rosenmüller, an advanced age.

And full, &c.—Many codices and versions supply the word זָקֵן which reading is defended by Houbigant, Kennicott, and others. Horsley, Schumann, and others, think that זָקֵן was purposely omitted, and that the phrase signifies *full* not of years only, but of all the blessings of life.

Ver. 11.

Au. Ver.—11 And Isaac dwelt by the well Lahai-roi.

See note on xvi. 14.

Ver. 15.

Au. Ver.—15 Hadar [or, Hadad], and Tema, Jetur, Naphish, and Kedemah:

Ken.—Men, who have read their Bible with care, must have remarked, that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great, that we can scarce persuade ourselves, that *one* and *the same* person is really meant. An uniform expression of proper names is diligently attended to, in other books; perhaps in every other book, except the Old Testament. But here we find strange variety in the expression, and consequently great confusion: and indeed there is scarce any one general source of error, which calls for more careful correction, than the same proper names now wrongly expressed. One remarkable instance occurs in this verse; where the person is wrongly called Hadar, who is rightly called Hadad, in 1 Chron. i. 30. The word now Hadar, in the printed Hebrew text of Genesis, is Hadad here in the Samaritan Pentateuch and in the Arabic version, and also in 200 Hebrew MSS. I

shall add here, from the Pentateuch, some other proper names, which are strangely varied likewise: first, twenty-three names expressed differently in the Hebrew text itself, and seventeen of them in our English translation; and then, thirty-one names expressed uniformly in the Hebrew, yet differently in the English.

SAME NAMES, DIFFERING IN THE HEBREW.

1 Gen. iv. 18, Mehujael	Mehijael, in the same verse.
2 .. x. 3, Riphath	Diphath, 1 Chron. i. 6.
3 .. x. 4, Tarshish	Tarshishah, .. i. 7.
4 .. x. 4, Dodanim	Rodanim, .. i. 7.
5 .. x. 23, Mash	Meshech, .. i. 17.
6 .. x. 28, Obal	Ebal, .. i. 22.
7 .. xxxii. 30 (31), Peniel	Penuel, in the next verse.
8 .. xxxvi. 11, Zepho	Zephi, 1 Chron. i. 36.
9 .. xxxvi. 23, Shepho	Shephi, .. i. 40.
10 .. xxxvi. 29, Pau	Pai, .. i. 50.
11 .. xxxvi. 40, Alvah	Aliah, .. i. 51.
12 .. xli. 10, Jemuel	Nemuel, Num. xxvi. 12.
13 .. xli. 10, Jachin	Jarib, 1 Chron. iv. 24.
14 .. xli. 10, Zohar	Zerah, Num. xxvi. 13, and 1 Chron. iv. 24.
15 .. xli. 11, Gershon	Gershom, 1 Chr. vi. 1 (16).
16 .. xli. 13, Job	Jaahub, Num. xxvi. 24.
17 .. xli. 16, Ezbon	Ozai, .. xxvi. 16.
18 .. xli. 21, Huphim	Huram, 1 Chron. vii. 5.
19 .. xli. 21, Ard	Addar, .. viii. 3.
20 .. xli. 23, Hushim	Shuham, Num. xxvi. 42.
21 Exod. iv. 18, Jethro	Jethro, in the same verse.
22 Num. i. 14, Deuel	Reuel, Num. ii. 14.
23 Deut. xxxii. 44, Hoshea	Joshua, Deut. xxxiv. 9.

NAMES SAME IN HEBREW, YET DIFFERENT IN ENGLISH.

1 Gen. v. 3, Seth	Sheth, 1 Chron. i. 1.
2 .. v. 6, Enos	Enosh, .. i. 1.
3 .. v. 9, Cainan	Kenan, .. i. 2.
4 .. v. 15, Jared	Jered, .. i. 2.
5 .. v. 18, Enoch	Henoch, .. i. 3.
6 .. v. 21, Methusaleh	Mathushelah, .. i. 3.
7 .. x. 6, Phut	Put, .. i. 8.
8 .. x. 14, Philistim	The Philistines, .. i. 12.
9 .. x. 14, Caphtorim	Caphthorim, .. i. 12.
10 .. x. 16, Amorite	Amorites, Gen. xv. 16, 21.
11 .. x. 16, Girsasite	Girgashites, .. xv. 21.
12 .. x. 19, Gaxa	Azzah, Deut. ii. 23.
Jer. xlvii. 5, Gaxa	Azzah, Jer. xxv. 20.
13 .. x. 22, Ashur	Ashur, 1 Chron. i. 17.
14 .. x. 24, Salah	Shelah, .. i. 18.
15 .. xiv. 2, 8, Zebolim	Zeboim, Deut. xxx. 23.
16 .. xiv. 5, 13, 20, Rephaim	Giant, .. ii. 20; .. ii. 11, 13.
17 .. xxv. 15, Naphish	Nephish, 1 Chron. v. 19.
18 .. xxix. 6, Rachel	Rahel, Jer. xxxi. 15.
19 .. xxxvi. 34, Teman	The Temanites, 1 Chr. i. 45.
20 .. xxxvi. 37, Saul	Shaul, .. i. 48.
21 .. xxxvii. 25, 28, Ishmaelites	Ishmaelites, Jud. viii. 24.
22 Exod. i. 11, Raameses	Rameses, Exod. xii. 37.
23 .. vi. 18, Izhar	Izehar, Num. iii. 19.
24 .. vi. 19, Mahali	Mahli, 1 Chr. vi. 4 (19).
25 Lev. xviii. 21, Molech	Moloch, Amos v. 26.
26 Num. xiii. 8, 16, Oshea	Hoshea, Deut. xxxii. 44.
27 .. xiii. 16, Jehoshua	Joshua, Num. xiv. 6.
28 .. xxi. 12, Zared	Zered, Deut. ii. 13.
29 .. xxxii. 3, Jazer	Jaazer, Num. xxxii. 35.
30 .. xxxiii. 31, Bene-jaakan	Children of Jaakan, Deut. x. 6.
31 Deut. iii. 17, Ashdod-Pisgah	Springs of Pisgah, Deut. iv. 49.

Nothing can be more clear, than that these fifty-four proper names (at least, the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances the sixth, tenth, and thirteenth

have been corrected, and expressed uniformly, in the English Bible, printed at Oxford, in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder, at seeing the same persons named both Simon and Shimon, Richard and Ricard? And can we then admit here both Seth and Sheth, Rachel and Rahel? Again: whoever can admit (as above) both Gaza and Azzah, with Rameses and Raamses, should not object to London and Ondon, with Amsterdam and Amstradam. In short: in a history far more interesting than any other, the names of persons and places should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen:—*Contemnenda non est accutata circa NOMINA diligentia ei, qui voluerit probe intelligere sanctas literas.*—Kennicott's *Remarks on Select Passages in the Old Testament.*

Ver. 16.

אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמֵיהֶם
בְּחֻצֵּיהֶם וּבְקִיָּרָתָם שְׁגִירֵם עַד שְׁוֹר
לְאֻמָּתָם :

οὗτοί εἰσιν οἱ υἱοὶ Ἰσμαὴλ. καὶ ταῦτα τὰ ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν, καὶ ἐν ταῖς ἐπαύλεσι αὐτῶν. δώδεκα ἄρχοντες κατὰ ἔθνη αὐτῶν.

Au. Ver.—These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

Gesen.—*חֻץ* 1. A court, 2. A farm-yard, hamlet, village, such as there were in the territory of a city, (otherwise *חֻץ* Josh. xiii. 23, 28, xv. 32, &c., Levit. xxv. 31: *בְּתֵי הַחֻצֹת מִן הָאֵשֶׁר אֵין לָהֶם חֹמָה* the houses in the villages which have no wall. Also, of moveable camps of the shepherds, Gen. xxv. 16, Is. xlii. 11, (comp. Cant. i. 5.)

חֻץ 1. A pen, fold, of the Nomades, also a farm-yard with folds, a village of huts, of hurdles.

Rosen.—*חֻצִּים* sunt pagi portatiles Noma-dum, tentorii in orbem positii constantes, quos Tatarico vocabulo Horde (اورده), Ordu, Οἰρδα), dicere solemus. Vid. *Michaelis Supplem.* p. 893, seq. Bene

LXX. ἐν ταῖς σκηναῖς αὐτῶν. *חֻץ* esse domus pastoritias, in quibus sunt stabula, *Michaelis* l. 1., p. 1012, ostendit. Videlicet Nomades, quales Ismaelitæ fuerunt, suos quidem greges per alta deserta sub dio pascebant, videntur tamen et aliquando casas cum stabulis habuisse, in quæ greges cogebantur, maxime quidem cum tonderentur, sed fortasse et securitatis causa.

Au. Ver.—Twelve princes according to their nations.

Rosen.—Under twelve heads of tribes. *Sub duodecem phylarchis.*

Ver. 18.

וַיִּשְׁכְּנוּ בְּחֻצֵּי לָח עַד-שׁוּר אֶשְׁכְּזָה
פָּנָה מִצְרַיִם בְּאֶרֶץ אֲשׁוּרָה עַל-פָּנֵי
כָּל-אֲחָיו נָפֵל :

κατάκησε δὲ ἀπὸ Εὐλάτ ἕως Σούρ, ἥ ἐστι κατὰ πρόσωπον Αἰγύπτου ἕως ἐλθεῖν πρὸς Ἀσσυρίους. κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατάκησε.

Au. Ver.—18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died [Heb. fell] in the presence of all his brethren.

Bp. Patrick.—Or, as some understand the verse: *The sons of Ishmael dwell from Shur which is towards Egypt, unto Havilah, which is towards Assyria; in the way from Egypt thither.*

He died (Heb. fell), &c. But his death has been spoken of before; and in this verse mention being made only of the situation of his country; some interpret it in this manner, *His lot fell*, i. e., he had his portion in the presence of all his brethren, according to the promise made to his mother, xvi. 12, "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." The children of *Keturah* lying on the east of his country, and *Isaac's* seed on the west. Or if we take it to relate to his death, it may have the same sense, *Till death he dwelt in the presence of all his brethren*, and was in a flourishing condition.

Rosen., Schum.—And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and his lot fell (i. e., he dwelt) in the presence of all his brethren. *In conspectu omnium fratrum suorum*, i. e., iis ab Oriente (ut Jos. xv. 8) cecidit scil. sors ejus, i. e., habitavit, cf.

supra xvi. 12, ubi pro נָחָן ponitur עָשָׂו. Quia inter eos, qui coloni aliquem in locum mittebantur, sæpe sorte dividebatur ager, ideo etiam ubi nihil simile factum, *cecidisse* sorte ea loca iis dicuntur, qui ea possident. Prius ex Josua manifestum est, posterius e Ps. xvi. 6. *Sortes autem cadere* dicuntur, quia videntur in vas quodpiam conjectæ, ex quo agitatæ egrediebantur et in humum cadebant; cf. Prov. xvi. 33. Non videtur quidem sorte Ismael ea loca cepisse, sed tralaticio sensu prædia ei *cecidisse* dicuntur, ad quem deveniunt, quocunque modo hoc fiat. Hieronymus vertit hic *obiit*; sed quum נָחָן non soleat nisi de iis, qui præmatura, aut violenta morte occiderunt, usurpari; melior visa est prior interpretatio, quandoquidem Ismaeleum ita obisse non constat. Præterea non potest dici *occidisse coram omnibus fratribus suis*, qui in diversas oras erant amandati.

Ver. 22.

וַיִּתְּצֻן בְּתוֹכָהּ וַתֵּאמֶר אִם
לֹא לָסֶחָה זֶה אֲנִי וַתֵּלֶךְ לְרֶשֶׁת אֶת־
יְהוָה:

ἐσκίπτων δὲ τὰ παύδια ἐν αὐτῇ, εἶπε δέ. εἰ
οὕτω μοι μέλλει γίνεσθαι, ἵνα τί μοι τοῦτο;
ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου.

22 *Au. Ver.*—And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.

If it be so, why am I thus?—i.e., If I cannot be delivered, why did I conceive.—*Bp. Patrick.*

Jarchi., Rosen.—i.e., If the pains of pregnancy are so great, why did I wish and pray that I might conceive?

Schum.—If it be so [i.e., if the children thus struggle together within me], why am I thus [i.e., what does this condition which I am in portend]?

Ver. 25.

וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כֵלָו כְּמַחְרָת
וַיִּקְרָא שְׁמוֹ עֵשָׂו:

ἐξηγήθη δὲ ὁ πρωτότοκος πυρράκης. ὅλος, ὥσει δορὰ, δασύς. ἐπώνωμσε δὲ τὸ ὄνομα, αὐτοῦ Ἑσάυ.

Au. Ver.—25 And the first came out red, all over like an hairy garment; and they called his name Esau.

Gesen.—עֵשָׂו, *Esau.* He received this

name, according to Gen. xxv. 25, from being covered with hair. Comp. in Arabic عِصَى, *to be hairy.*

Ver. 26.

Au. Ver.—Jacob, i.e., supplanter, *Gesen., &c.*

Ver. 27.

וַיִּנְדְּלוּ הַבְּעָרִים וַיְהִי עֵשָׂו אִישׁ
יָדָע צֹדֵד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ חָם
יָשָׁב אֹהֶלִים:

ἠυξήθησαν δὲ οἱ νεανίσκοι. καὶ ἦν Ἑσάυ ἄνθρωπος εἰδὸς κυνηγεῖν, ἄγροικος. Ἰακώβ δέ, ἄνθρωπος ἀπλαστός, οἰκῶν οἰκίαν.

Au. Ver.—27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Gesen.—עֵשָׂו fem. עֵשָׂו, adj. (from עָשָׂו) *integer*, but only in a moral sense, *blameless, honest, virtuous, pious*, i. q., עֲשֵׂה. *Jacob was a virtuous man, keeping at home*, in opposition to the more rude and boisterous character of his brother.

Rosen.—*Vir integer*, i. e., mitis, placidis moribus: opponitur enim Esavi inquieto et efferato animo.

Ver. 30.

וַיֵּאמֶר עֵשָׂו אֶל־יַעֲקֹב חֲלְעֵימָנִי נָא
מִן־הָאֵמָן הָאֵלֶם הִזָּה כִּי עָיָה אֲנִי
עַל־יָדְךָ הָרִאשׁוֹן אֲדָמוֹן:

καὶ εἶπεν Ἑσάυ τῷ Ἰακώβ. γευσόν με ἀπὸ τοῦ ἐψήματος πυρρῶς τούτου, ὅτι ἐκλείπω. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ, Ἑδώμ.

Au. Ver.—30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; [Heb., with that red, *with that red pottage*] for I am faint: therefore was his name called Edom [that is, red.]

Heb., Rosen., Schum., &c.—And Esau said to Jacob, Feed me, I pray thee, with that same red, red; for I am faint: therefore was his name called Edom (red.)

The repetition of the adjective red, and the omission of the substantive, shew the eagerness of a hungry man who is unable to recollect the food on account of his eagerness.—*Rosen.*

Some think that Esau did not know what it was, and therefore calls it only by its colour, asking for *that red, that same red*, as it is in the Hebrew.—*Bp. Patrick.*

Auctor repetit illud vocabulum, ut sive

cupiditatem Esavi, sive inhonestam Edomi nominis originem eum gravitate indicaret.—*Schum.*

עָצַב, to eat, particularly with greediness, daintiness.—*Jarchi, Rosen., Gesen.*

CHAP. XXVI. 5.

Au. Ver.—5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Because that Abraham.—So the Hebrew. Geddes follows the Samaritan and LXX., Because thy father Abraham obeyed, &c.

Ver. 12.

Au. Ver.—12 Then Isaac sowed in that land, and received [Heb. found] in the same year an hundredfold : and the Lord blessed him :

And the Lord, &c.

Booth.—For Jehovah blessed him.

Ver. 13.

Au. Ver.—13 And the man waxed great, and went forward [Heb. went going], and grew until he became very great :

Rosen.—גָּדַל וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח *Crevitque vir ille, magnus evasit, et ivit eundo et crescendo, magis magisque indies opibus crevit.*

Ver. 14, 15, 16.

14 וַיְהִי־לּוֹ מְקוֹמ־צֹאן וַיִּקְרָנוּהָ בְּחֹר וַיַּעֲבְדָהּ רַבָּה וַיִּזְכְּנוּ אֹתָהּ פְּלִשְׁתִּים :
15 וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אֲבִי עֵימִי אֲבָרָהָם אֲבָיו כִּתְּמוּם פְּלִשְׁתִּים וַיִּמְלֹאם עָפָר : 16 וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵאמֹר מַעֲשֵׂי קִרְעָצְמָתָה כְּמִנִּי כִּמְאֵד :

14 ἐγένετο δὲ αὐτῷ κτήνη προβάτων, καὶ κτήνη βοῶν, καὶ γεώργια πολλά. ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιεῖμ. 15 καὶ πάντα τὰ φρέατα, ἃ ὥρυον οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ, ἐπέφραξαν αὐτὰ οἱ Φυλιστιεῖμ, καὶ ἐπλησαν αὐτὰ γῆς. 16 εἶπε δὲ Ἀβιμέλεχ πρὸς Ἰσαάκ. ἀπελθε ἀπ' ἡμῶν. ὅτι δυνατότερος ἡμῶν ἐγένου σφόδρα.

Au. Ver.—14 For he had possession of flocks, and possession of herds, and great store of servants [or, husbandry] : and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go

from us; for thou art much mightier than we.

Ged.—14 For he possessed flocks and herds, and a great number of servants, so that the Philistines became jealous of him,

15 And stopped up all the wells which his father's servants had digged (in the days of his father Abraham), and filled them with earth.

16 Abimelech therefore said unto Isaac, "Depart from us; for thou art much too powerful for us."

Ver. 18.

וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר וַיִּבְאֵרֹת אֶת־בְּאֵרֹת אֲבִי אֲבָרָהָם אֲבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבָרָהָם

καὶ πάλιν Ἰσαὰκ ὥρυξε τὰ φρέατα τοῦ ὕδατος, ἃ ὥρυξαν οἱ παῖδες Ἀβραὰμ τοῦ πατρὸς αὐτοῦ. καὶ ἐπέφραξαν αὐτὰ οἱ Φυλιστιεῖμ μετὰ τὸ ἀποθανεῖν Ἀβραὰμ τὸν πατέρα αὐτοῦ.

Au. Ver.—18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham :

Houb., Ged., Ken.—And Isaac digged again the wells of water which the servants of Abraham his father had digged before; for the Philistines, &c.

Servants.—Following the Sam., LXX., Syr., Vulg., which instead of עַבְדֵי in the days of, read עַבְדֵי servants of.

Ver. 22.

Au. Ver.—22 And he removed from thence, and digged another well; and for that they strove not : and he called the name of it Rehoboth [that is, room]; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

Ged.—And he removed from thence, and his servants digged another well; and for that the Gerarites strove not; so he called its name Rehoboth (room). "For now," said he, "the Lord [Heb., Booth., Jehovah] hath made room for us; that we may increase in the land."

Ver. 28, 29, 30.

28 וַיֹּאמֶר רְאוּ דָאִינוּ קִרְיָהּ יְהוָה וַעֲמֹד וַיֹּאמֶר תְּהִי גֵם אֵלֶּה גִּיבּוֹהִינֵנוּ גִּיבּוֹנֵי וַיִּבְנֶה וַיִּקְרָא בְּרִית עֲמָם :

29 אִם-תִּצְלָה עֲמָנוּ רָעָה בְּאִשְׁרִי לֹא
נִבְצָנִיךָ וְכִאֲשֶׁר עָשִׂינוּ עִמָּךָ רַק מִזֶּבֶד
וְנִשְׁלַחְךָ בְּשָׁלוֹם אֲתָה עִמָּה בְּרִיךָ
יְהוָה : 30 וַיַּעַשׂ לָהֶם מִשְׁתָּה וַיֵּאכְלוּ
וַיִּשְׁתּוּ :

28 οἱ δὲ εἶπαν. ἰδόντες ἑωράκαμεν, ὅτι ἦν κύριος μετὰ σοῦ. καὶ εἶπαμεν. γενέσθω ἀρὰ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σου, καὶ διαθυσόμεθα μετὰ σοῦ διαθήκη 29 μὴ ποιῆσαι μεθ' ἡμῶν κακὸν, καθότι οὐκ ἐβδελυζάμεθά σε ἡμεῖς. καὶ ὃν τρόπον ἐχρησάμεθά σοι καλῶς, καὶ ἐξαπεστείλαμέν σε μετ' εἰρήνης. καὶ νῦν εὐλογημένος σὺ ὑπὸ κυρίου. 30 καὶ ἐποίησεν αὐτοῖς δοχὴν. καὶ ἔφαγον καὶ ἔπιον.

Au. Ver.—28 And they said, We saw certainly [Heb. seeing we saw] that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt [Heb. if thou shalt] do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

Ged.—28 They answered, "We have clearly seen that the Lord [Heb. Jehovah] is with thee, and, therefore, we propose that there be a mutual adjuration between us and thee.

29 Let us make a covenant with thee; that, as we did not touch thee, but did thee good only, and sent thee away in peace; so thou wilt do no harm to us; now that thou art blessed by the Lord [Heb. Jehovah]."

30 On this, he made a feast for them; and they ate and drank *together*.

Ver. 34.

Au. Ver.—And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

See note on chap. xxxvi. 2, 3.

CHAP. XXVII. 6.

וַרְבֵּךְ אֲמָרָה אֶל-יַעֲקֹב בְּנָה לְאִמָּר
'Ρεβέκκα δὲ εἶπε πρὸς τὸν Ἰακώβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσων.

Au. Ver.—6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Ged.—And Rebekah spake unto her *younger son Jacob.

* Younger. So the LXX.

Ver. 9.

לְדָנִי עֲנִים טָבִים וְאֶעֱשֶׂה וְנָתַן
לְדָנִי עֲנִים טָבִים וְאֶעֱשֶׂה וְנָתַן

καὶ πορευθεὶς εἰς τὰ πρόβατα λάβε μοι ἐκείθεν δύο ἐρίφους ἀπαλούς, καὶ καλούς. κ.τ.λ.

Au. Ver.—9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

Ged.—Go presently to the flock, and thence bring to me two kids *tender and good, &c.

* Tender. So the LXX.

Ver. 24.

וַיֹּאמֶר אֲתָה יָדָה בְּנִי עֲשֹׂו וַיֹּאמֶר
אָנִי :

καὶ εἶπε. σὺ εἶ ὁ υἱός μου Ἑσαῦ; ὁ δὲ εἶπεν. ἐγώ.

Au. Ver.—24 And he said, Art thou my very son Esau? And he said, I am.

Schum.—Thou art then really my son Esau. Cum Samaritano plerique omnes transferunt: *an vere es filius meus Esau?* Sed ἡ postpositum pronomini אָנִי non tam interrogantis est quam ejus, qui nondum satis confidit, ideoque vult omnem dubitationem plane abjicere. Hoc redde sic: *tu igitur es revera filius meus Esau.* Sic ἡ אָנִי distinguitur ab ἡ אָנִי, v. 21.—*Schum.*

Ver. 27.

רָאָה רִיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר
בָּרַכְו יְהוָה :

ἰδοὺ ὁσμή τοῦ υἱοῦ μου, ὡς ὁσμή ἀγροῦ πλῆρους, ὃν εὐλόγησε κύριος.

Au. Ver.—27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.

Ged.—Lo, the fragrance of my son's garments is like the fragrance of a *full-grown field which the Lord [Heb., Booth., JEHOVAH] hath blessed.

* Full-grown. So Sam., LXX., Vulg.

Ver. 28.

וְכֵן וְתִירַשׁ :

καὶ πληθὸς σίτου, καὶ οἴνου.

Au. Ver.—28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

Gesen.—וַיִּשָּׂא, m. *new wine, must*, Gen. xxvii. 28. A frequent phrase is, אֶרֶץ זָבַח וְיִשָּׂא, *a land full of corn and must.*

Ver. 33.

וַיַּחֲדֹךְ וַיִּצְחָק חֲדָה גְּלוּלָה עֵד
מִאֲדָר וַיֹּאמֶר מִי־אִמּוֹא תוֹמָה הִצְדָּצִיר
וַיֵּבֵא לִי וְאָכַל מִלֵּל בְּמִסֵּר תָּבוֹא
וַיִּבְרַכְהוּ בִּסְפָרוֹהָ יְהוָה :

ἐξέσθη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα. καὶ εἶπε. τίς οὖν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκας μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ ἐλθεῖν σε; καὶ εὐλόγησα αὐτόν, καὶ εὐλογημένος ἔσται.

Au. Ver.—And Isaac trembled very exceedingly [Heb., trembled with a great trembling greatly], and said, Who? where is he that hath taken [Heb. hunted] venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

Who? where is he? &c.

Rosen.—Where now is he that, &c.?—Jarchius interpretatur *וַיִּבְרַכְהוּ* *וַיִּשָּׂא* *וַיִּצְחָק* *וַיַּחֲדֹךְ*, *quis est, et ubi est; qui ferinam mihi attulit. Sed ubi valet וַיִּשָּׂא; verum וַיִּצְחָק est nunc, וַיַּחֲדֹךְ, ut Onkelos infra Vs. 37. vertit. Est autem hic velut expletiva Particula: quis jam? quis tandem? וַיַּחֲדֹךְ, Etiam benedictus erit, adeoque benedictus manebit.*

Ver. 39, 40.

וַיַּעַן וַיִּצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲלָהָה
מִשְׁכְּנִי הָאָרֶץ יְהוָה מוֹשְׁכָהּ וּבְמִסֵּר
הַשָּׂמִים מִלֵּל : 40 וְעַל־חֲרֻבָּהּ תִּהְיֶה
וְאֶת־אֲחִיהָ תַעֲבֹד וְהָיָה כְּאִשֶּׁר תִּרְדִּי
וַתִּקְרָהָ עָלָיו מֵעַל צִמְדָּהּ :

39 ἀποκριθεὶς δὲ Ἰσαὰκ ὁ πατὴρ αὐτοῦ, εἶπεν αὐτῷ· ἰδοὺ ἀπὸ τῆς πύργου τῆς γῆς ἔσται ἡ κατοικησὶς σου, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν. 40 καὶ ἐπὶ τῇ μαχαίρᾳ σου ζήσῃ, καὶ τῇ ἀδελφῇ σου δουλεύσεις. ἔσται δὲ ἡμῖκα ἐὰν καθέλῃς καὶ ἐκλύσῃς τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου.

Au. Ver.—39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness [or, of the fatness] of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Ged.—And Isaac his father answered and said unto him: "Lo! remote from the fatness of the earth, and the dew of the heavens from above, must thy residence be:

40 On thy desert thou shalt live, and to thy brother shalt thou be subordinate; but the time will come when thou shalt prevail, and break his yoke from off thy neck."

On thy desert. Instead of וְעַל־חֲרֻבָּהּ, Schumann and Geddes read וְעַל־חֲרֻבָּהּ from וְעַל־חֲרֻבָּהּ.

Schum.—Thy dwelling-place shall be without the fatness of the earth, and the dew of heaven, for in the desert shalt thou live, and shalt serve thy brother. Pinguedine terræ et rore cœlesti (i.e., fertilitate) habitatio tua carebit; nam in deserto vives, et fratri tuo servies.—*Schum.*

Rosenmüller translates as our authorized version.

Ver. 40.

Au. Ver.—And it shall come to pass, when thou shalt have the dominion, &c.

Gesen.—And it shall come to pass when thou shalt seek to accomplish it (strenue agis) thou shalt break his yoke from off thy neck.

Prof. Lee.—וְעַל־חֲרֻבָּהּ, *when thou wanderest*, i.e., become a free, wandering people—such as the Arab descendants of Esau were—then, &c. See Rosenmüller on the place, where the view of Schröder is probably the correct one.

Schum.—Forte non male reddideris, quando persecutus fueris, sc. dominum cui servis.

Rosen.—Verborum וְעַל־חֲרֻבָּהּ sensum difficile reddit illud, quod verbi וְעַל־חֲרֻבָּהּ notio minus certa est. Hebræorum plures, inter quos Kimchi, significationem illi cum וְעַל־חֲרֻבָּהּ *dominari* communem putant, et locum sic exponunt; *cum venerit tempus, ut tu domineris, tunc franges jugum ejus, fratris tui, ab eo tibi impositi, franges illud removebisque a collo tuo. Dominandi significatum expressit et Arabs uterque;*

Saadias per *استولى*, Erpenianus per *تسلط*. Sententia tamen: *cum tu dominaberis, franges jugum ejus*, mera est *tautology*. Alii Hebræorum, e quibus Jarchi, וְעַל־חֲרֻבָּהּ *querendi, plangendi* significatu, e

mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? [Heb., *Is there peace to him?*] And they said, *He is well*: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day [Heb., yet the day is great]; neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

Ken.—1 Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in a field; and lo, three *shepherds* were lying by it, for out of that well they watered their flocks: and a great stone was upon the well's mouth.

3 (And there all the *shepherds* usually met together, and rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth, in its place.)

4 And Jacob said unto them, My brethren, whence are ye? And they said, We are of Haran, &c.

7 And he said, Lo, it is yet high day; neither is it time that the cattle should be gathered together: water ye the sheep, and go, feed them.

8 And they said, We cannot, until all the *shepherds* shall be gathered together, and roll the stone from the well's mouth; then we water the sheep.

It seemed necessary to give these six verses entirely, that the reader may the more easily see the necessity of a few alterations. We have here a dialogue, and yet no man is mentioned but Jacob; the only living creatures present being *three flocks of sheep*. If therefore there were no other way of accounting for this dialogue, the reader would be apt to infer—that *shepherds* must be understood, though not expressed. But the truth seems to be, that the word for

shepherds was originally expressed in these verses; and that the strange narration, now given us in them, will be restored to its first beautiful simplicity, by allowing that some transcriber has, in three places,

instead of *וְרֹעִים* pastores.

writ *וְרֹעִים* greges.

a mistake, which early obtaining in some copy of high repute, has been transcribed into all the later MSS. That the above mistake has actually been made, is certain from the Samaritan text, and the Arabic version in the English Polyglott; whose honour it is to have preserved the true reading in verses 3 and 8; and from the Greek version, which also has preserved it in the latter.

But though the Samaritan text and the Greek and Arabic versions, read *shepherds* instead of *flocks* in the eighth verse; and though the Samaritan and Arabic copies read also *shepherds* in verse the third, yet this passage is not yet clear of all its difficulties: since the third greatly interferes at present with the eighth verse. The third, as translated with the correction before-mentioned, tells us, that (when Jacob first came into the field and saw the well) *all the shepherds were there gathered together, and watered their sheep, and replaced the stone upon the well's mouth*. But the eighth verse tells us, that *the shepherds were not yet assembled all together*; and therefore those, who were present could not uncover the well, and water their own flocks separately.

The true method of reconciling these two verses is, to say—that the third speaks only of the custom of the shepherds assembling at that well, and watering their flocks all together; a sense this, which the words most naturally admit. For all the verbs in the third verse, though *preterite*, have a *future* signification, on account of the converse particle * prefixed to every one of them; and therefore, as *futures*, cannot express a *past* assembly or action. But, being *frequentative*, and implying the continuance and custom of doing a thing (the known signification of Hebrew future tenses) remarkably express this sense:—*And there* (at this well) *all the shepherds usually met together, and rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth*. Consequently when Jacob would have the shepherds then present

* Against the use of the converseive † see Prof. Lee's Hebrew Grammar.

to water their sheep; they might well answer,—*We cannot, until all the shepherds be gathered together, and roll the stone from the well's mouth; then we water the sheep.*

But then—if these shepherds, who were before supposed to be assembled at the third verse, were not assembled; and if that verse be expressive *only* of the custom of their assembling; shall we not be thought to destroy the whole advantage of the Samaritan reading? For, it will be said, if the third verse does not express shepherds so assembled, no preceding verse expresses the presence of any shepherds; and so Jacob will be again left with only the three flocks of sheep, and of *them* he is once more to make his inquiries. This difficulty, however formidable at first sight, may be satisfactorily removed. We have seen, that the word **רועים** *flocks* has been writ instead of **רועים** *shepherds*, in the third and eighth verses; and certainly the same mistake *may* have been made also in the second verse; the admission of which third mistake, or rather of the same mistake in a third place, will complete the beauty and propriety of this passage—a passage, not properly translated (perhaps) in any one *version*, nor properly explained by any one *commentator*.

Before we leave this passage, it may be proper to add a few remarks. As first, that the word *shepherds* is expressed in Hebrew either by רועה or צאן ורע; as in Gen. xlv. 32; Exod. ii. 17, &c. And that the participle רבצים *cubantes, recubantes or recumbentes*, may be properly applied to the shepherds (lying by the well in expectation of their brethren) is sufficiently evident from Isaiah xlii. 20; where we read רעים שם LXX.—οὐδε Ποιμένες οὐ μὴ ἀναπαύσονται ἐν αὐτῇ. Another remark may be, that by correcting רע *greges* into רוע *pastores* in the second verse, we have a regular nominative case to the verb רע *bibere fecerunt, adaquarunt*. And lastly, the signification here given to the third verse, as expressing a custom, receives confirmation from the Vulgate version; which renders the verse, *Morisque erat, ut cunctis ovibus* (it should have been *pastoribus*) *congregatis, devolverent lapidem, &c.*—*Kennicott's Dissertation on 1 Chron. xi.*

Ver. 9.

Heb., Au. Ver.—9 And while he yet

spake with them, Rachel came with her father's sheep: for she kept them.

Ged.—And while he was yet speaking to them, Rachel, Laban's daughter [so the LXX.] came, &c.

Ver. 17.

וְעִיגֵי לֶאֱחָה רַבּוֹת וְרַחֲלֵי קִינָה יִפְתּוּ-
תֵּלֵל וַיִּפְתּוּ מִרְאָה :

οἱ δὲ ὀφθαλμοὶ Λείας ἀσθενεῖς. Ῥαχὴλ δὲ
ἦν καλὴ τῷ εἶδει, καὶ ὠραία τῇ ὄψει σφόδρα.

Au. Ver., and all the best modern commentators.—17 Leah *was* tender eyed; but Rachel *was* beautiful and well-favoured.

Others.—Leah had delicate eyes, i. e., all her beauty lay in her soft eyes. So the Chaldee.—*Bp. Patrick.*

Dr. Adam Clarke thinks that the original word denotes just the reverse of the signification generally given to it; and that it signifies "soft, delicate, lovely." The design of the inspired writer, he observes, is to compare both the sisters together, that the balance may appear greatly in favour of Rachel. The chief recommendation of Leah was her *soft and beautiful eyes*; but Rachel was beautiful in her *shape, person, mien, gait, and countenance*.—*Bagster's Bible*.

CHAP. XXX. 14.

וַיִּלֶךְ רֹאשֵׁי הַיָּמִין הַקְּצֵיר־חַטִּים וַיִּמְצְאוּ
דֹדָאִים בַּשָּׂדֶה וַיָּבֹאוּ אֹתָם אֶל-לֵאחָ
אִמּוֹ וַתֹּאמֶר רַחֵל אֶל-לֵאחָ תִּגְדְּלָהּ לִי
מִדֹּדָאִי עַתָּה :

ἐπορεύθη δὲ Ῥουβὴν ἐν ἡμέρᾳ θερισμοῦ
 πυρῶν. καὶ εὔρε μῆλα μανδραγορῶν ἐν τῷ
 ἀγρῷ, καὶ ἤνεγκεν αὐτὰ πρὸς Λείαν τὴν μητέρα
 αὐτοῦ. εἶπε δὲ Ῥαχὴλ τῇ Λείᾳ τῇ ἀδελφῇ
 αὐτῆς. δός μοι τῶν μανδραγορῶν τοῦ υἱοῦ σου.

Au. Ver., Rosen.—14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Gesen.—**𐤒𐤍𐤔** m. plur. A plant, to which is attributed, Gen. xxx. 14, 15, 16, the power of rendering barren women fruitful, and Cant. vii. 14, an agreeable scent. According to the versions *Mandragora*, *mandrake* (*Atropa Mandragora* Linn.), a herb of the Belladonna class, with a root in the form of a turnip, which has white

and reddish blossoms, and bears a little yellow apple, which ripens from May to July. The superstition of the Orientals even to this day, imputes to this plant the virtue of rendering coition efficacious.

According to Professor Lee, this word is rightly translated mandrake in our authorized version. See his lexicon on the word מַדְרִיחַ; where he shows that the herb was not used by Rachel as a love potion, and that Gesenius, who derives it from מַד, i. q., מִדּוֹ *amator*, is mistaken in his etymology of the word.

Ver. 27—28.

וַיֹּאמֶר אֵלָיו לָבָן אֲחֵיכָא מְצָאתִי
חַן בְּעֵינַיִךְ נְחֻשְׁתִּי וַיְבַרְכֵנִי יְהוָה
בְּבָלְלָךְ : וַיֹּאמֶר נְחֻכָה שְׂכָרְךָ עָלַי
נְחֻכָה :

27 εἶπε δὲ αὐτῷ Λάβαν. εἰ εἶρον χάριν ἐναντίον σου, οἰωνισάμην ἄν. εὐλόγησε γὰρ με ὁ θεὸς ἐπὶ τῇ σῇ εἰσόδῳ. 28 διάστειλον τὸν μισθόν σου πρὸς με, καὶ δώσω.

Au. Ver.—27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

27 Some take אֵין interrogatively. Num inveniam gratiam in oculis tuis? Others translate it by utinam. So Geddes and Boothroyd, And Laban said unto him, "Let me, I pray thee, find favour in thine eyes. The Lord, I guess [Booth., I have learnt by experience that Jehovah], hath blessed me for thy sake."

Rosenmüller supplies *hear me*. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *hear me*, &c., &c.

Schum.—V. 27. Voc. אָדִי אָדִי אָדִי plurimi per aposiopesis posita censent, ut ex analogia 18, 3, 50, 4, subaudiant vel: אָדִי אָדִי אָדִי (Saad., *maneat*) vel cum Clerico: אָדִי אָדִי *audias me*. Quam aposiopesis Mercer derivat a perturbato Labanis animo, quo Iacobi orationem tulerit. Sed ea iure repudiata Vaterus et Schottus ad h. l. Gesenius s. v. אָדִי in Lex. min. אָדִי optandi particulam habent: *utinam apud te gratiam inire possem!* Alii אָדִי interrogative accipiunt: *num inveniam gratiam apud te?*

Atsi recte sentio, illa sunt verba modeste obvertentis iis, quæ de meritis suis Iacobus modo dixerat, hac mente: *si quidem gratiam apud te inii, auguror, mihi fausta contigisse a Iehova tua causa*, i. e., permitte, ut tibi obiiciam, me non tibi, sed Iehovæ, qui tibi favit, servitii tui commoda debere. Nam sic explicare potest, cur Iacob v. 28, s. ea iactet, quæ v. 26, leviter dixerat. Quæ explicatio si tibi non arridet, verba: *auguror* etc. in parenthesi pone, ut hæc mens et verborum structura nascatur: *locutus est ad eum Laban: si quidem gratiam apud te inii (auguror enim, mihi fausta contigisse a Iehova tua causa), locutus est, inquam, (nunc mente repete: siquidem gratiam apud te inveni): indica mercedem, quam tibi præbeam.* אָדִי *auguratus sum*, sive *coniicio, divino*. Veterum plurimi putant, eum per Theraphim idola, quæ Rachel postea suffurata esset (31, 18), auguratum esse (vid. Clericus.) Hoc vero non magis in verbis cernitur, quam Vulg., Onk., Syr., et Saad. translatio: *experimento didici, expertus sum*. Neque contextui probatur I. D. Michælis in Suppl. p. 1682, et C. Aurelii in diss. in Genes. xlv. 5 (vid. ei diss. iunct. editt. p. 267) prolata coniectura, illud significare collato Ar. نَحْسٌ infelix, in-

faustus fuit: *haud sane prospere mihi cessit olim cura familiaris rei, ut tuo simulac uti cæpi ministerio, benedixit mihi deus*.

V. 28 Hic versus emphasin exhibet sic fere reddendam: nosti, quam egregium servitium tibi præstiterim, et quantus grex tuus factus sit mecum, i. e., cura mea et studio. Hæc v. 29, ab auctore clarius indicantur.

Ver. 29.

וַיֹּאמֶר אֵלָיו אַתָּה יָדָעְתָּ אֵת אֲשֶׁר
עָבַדְתִּיךָ וְאֵת אֲשֶׁר-הָיָה לְקַחְךָ אֵתִי :

εἶπε δὲ Ἰακώβ. σὺ γινώσκεις ὃ δεδοúlκεκά σοι, καὶ ὅσα ἦν κτήνη σου μετ' ἐμοῦ.

Au. Ver., Rosen.—29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

Ged.—And he said unto him, Thou knowest what service I have done to thee, and what, through me, hath been thy acquisition;

Ver. 30.

לֹא מַעֲלָה אֲשֶׁר-הָיָה לִּי לִפְנֵי יִצְחָק

לִבְיָ וַיְבָרֶךְ יְהוָה אֹתָהּ לְרַגְלֵי וַעֲפָה
מִתִּי אֶעֱשֶׂה בְּסֻמְכֵי לְבִיתִי :

μικρὰ γὰρ ἦν ὅσα σοι ἐναντίον ἐμοῦ. καὶ ἠϋξήθη εἰς πλῆθος. καὶ εὐλόγησέ σε κύριος ὁ θεὸς ἐπὶ τῷ ποδί μου. νῦν οὖν πότε ποιήσω κατ' ὄψιν ἐμαντῶ οἶκον;

Au. Ver., Rosen., Schum.—30 For it was little which thou hadst before I came, and it is now increased [Heb. broken forth] unto a multitude; and the Lord hath blessed thee since my coming [Heb., at my foot]: and now when shall I provide for mine own house also?

And the Lord hath blessed thee since my coming.

Ged.—For, through my conduct the Lord (Heb., Booth., יְהוֹבָה) blessed thee.

Rosen.—*Et fortunavit te Deus ad pedem meum, i.e., ex quo pedem domum tuam intuli. Ita et Jarchi: cum pede meo, propter adventum pedis mei fortunavit te Deus. Similes loquutiones extant Exod. xi. 8; Jud. viii. 5.*

Ver. 31—40.

וַיֹּאמֶר מַה אֶתְּרִלָּהּ וַיֹּאמֶר יַעֲקֹב
לֹא־תִתְרַלִּי מֵאִמָּהָ אִם־תַּעֲשֶׂה־לִּי
חֶדְכָּר הַזֶּה אֲשׁוּבָה אֶרְעָה צֹאנִי
אֲשֶׁר : 32 אֶעֱבֹר בְּכָל־צֹאנֵי הַיּוֹם
הַזֶּה מִשָּׂם כָּל־עֹהָ וְנָקָד וְשִׁלּוֹת וְכָל־
עֹה־חוּם בְּשֹׁכְבִים וְשִׁלּוֹת וְנָקָד בְּעֵצִים
וְחִיָּה שֹׁכְרִי : 33 וְעִנְתִּיהֶנּוּ צֹדְקֹתֶי
כִּי־ם מִחֶר פִּי־תִבְאֹר עַל־שֹׁכְרֵי לִפְנֵי
כָּל אֲשֶׁר־אֵינֶנּוּ נָקָד וְשִׁלּוֹת בְּעֵצִים וְחוּם
בְּשֹׁכְבִים בְּנוֹב הוּא אֹתִי : 34 וַיֹּאמֶר
לָקֹ הֵן לִי יְהִי כְדֻרָּהּ : 35 וַיֹּסֶר
כִּי־ם חֲרוּמָה אֶת־חֲתָנֵשִׁים הַעֲצָדִים
וְהַשִּׁלָּים וְאֵת פְּלִי־עֵצִים הַנִּקְדָּוֹת
וְהַשִּׁלָּמֹת כָּל אֲשֶׁר־לָקֹ זֶו וְכָל־הַיּוֹם
בְּשֹׁכְבִים וַיִּתֵּן בִּיד־כֶּנֶּזֶר : 36 וַיֵּשֶׁם
הָרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵינוֹ יַעֲקֹב
וַיַּעֲלֹב רֶכֶּה אֶת־צֹאֵן לָקֹ הַנּוֹתֶרֶת :
37 וַיִּקְחֻ לֹו יַעֲלֹב מִקָּל לִבְנָה לָח וְלֹו
וַעֲרָמוֹ וַיִּפְּאֵל כָּהֵן פְּצִלּוֹת לִכְנוֹת
מִחֲשֹׁה הַלָּקֹן אֲשֶׁר עַל־הַמִּקְלּוֹת :
38 וַיַּגֵּב אֶת־הַמִּקְלּוֹת אֲשֶׁר פָּאֵל
בְּרִחָקִים בְּשִׁמְחֹתוֹת הַיָּמִים אֲשֶׁר קָבֵאֵן

הַצֹּאֵן לַשְׁחֹת לִלְכָּה הַצֹּאֵן וַיִּחְמְקֶה
כְּבִאֵן לַשְׁחֹת : 39 וַיִּחְמְקוּ הַצֹּאֵן אֶל־
הַמִּקְלּוֹת וַיִּתְּלוּן הַצֹּאֵן עֲצָדִים בְּרִחָקִים
וּמִלָּאִים : 40 וַיִּחְשְׁבִים הַכְּרִיד יַעֲקֹב
וַיִּתֵּן פְּנֵי הַצֹּאֵן אֶל־עֲלֹד וְכָל־הַיּוֹם בְּצֹאֵן
לָקֹ וַיֵּשֶׁת לֹו עֲדָרִים לְכֹדוֹ וְלֹא שָׁהָם
עַל־צֹאֵן לָקֹ :

31 καὶ εἶπεν αὐτῷ Λάβαν. τί σοι δώσω; εἶπε δὲ αὐτῷ Ἰακώβ. οὐ δώσεις μοι οὐθέν. ἐὰν ποιήσης μοι τὸ ῥῆμα τοῦτο, πάλιν ποιμανῶ τὰ πρόβατά σου, καὶ φυλάξω. 32 παρελθέτω πάντα τὰ πρόβατά σου σήμερον, καὶ διαχώρισον ἐκεῖθεν πᾶν πρόβατον φαῖον ἐν τοῖς ἄρνασι, καὶ πᾶν διάλευκον καὶ ῥαντὸν ἐν ταῖς αἰξίν, ἔσται μοι μισθός. 33 καὶ ἐπακούσεται μοι ἡ δικαιοσύνη μου ἐν τῇ ἡμέρᾳ τῇ ἐπαύριον. ὅτι ἐστὶν ὁ μισθός μου ἐνώπιόν σου. πᾶν δ' ἐὰν μὴ ἦ ῥαντὸν καὶ διάλευκον ἐν ταῖς αἰξί, καὶ φαῖον ἐν τοῖς ἄρνασι, κεκλεμμένον ἔσται παρ' ἐμοί. 34 εἶπε δὲ αὐτῷ Λάβαν. ἔστω κατὰ τὸ ῥῆμά σου. 35 καὶ διέστειλεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τοὺς τράγους τοὺς ῥαντούς καὶ τοὺς διαλεύκους, καὶ πάσας τὰς αἶγας τὰς ῥαντάς καὶ τὰς διαλεύκους, καὶ πᾶν ὃ ἦν φαῖον ἐν τοῖς ἄρνασι, καὶ πᾶν ὃ ἦν λευκὸν ἐν αὐτοῖς. καὶ ἔδωκε διὰ χειρὸς τῶν νιῶν αὐτοῦ. 36 καὶ ἀπέστησεν ὁδὸν τριῶν ἡμερῶν, καὶ ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον Ἰακώβ. Ἰακώβ δὲ ἐποίμανε τὰ πρόβατα Λάβαν τὰ ὑπολειφθέντα. 37 ἔλαβε δὲ αὐτῷ Ἰακώβ ῥάβδον στυρακίνην χλωράν καὶ καρυῖνην καὶ πλατάνου. καὶ ἐλέπισεν αὐτὰς Ἰακώβ λεπίσματα λευκά. καὶ περισύρων τὸ χλωρόν, ἐφαίνετο ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, δ' ἐλέπισε, ποικίλον. 38 καὶ παρέθηκε τὰς ῥάβδους, ὥς ἐλέπισεν ἐν τοῖς ληνοῖς τῶν ποτιστηρίων τοῦ ὕδατος. ἵνα ὥς ἂν ἔλθωσι τὰ πρόβατα πεινῶν, ἐνώπιον τῶν ῥάβδων ἐλθόντων αὐτῶν εἰς τὸ πεινῶν, ἐγκισσῇσιν αὐτὰς τὰς ῥάβδους. 39 καὶ ἐνεκίσσων τὰ πρόβατα εἰς τὰς ῥάβδους. καὶ ἔτικτον τὰ πρόβατα διάλευκα καὶ ποικίλα καὶ σποδοειδῆ ῥαντά. 40 τοὺς δὲ ἄμνοὺς διέστειλεν Ἰακώβ. καὶ ἔστησεν ἐναντίον τῶν προβάτων κρινὸν διάλευκον, καὶ πᾶν ποικίλον ἐν τοῖς ἄμνοῖς. καὶ διεχώρισεν αὐτῷ ποίμνια καθ' ἑαυτὸν, καὶ οὐκ ἔμεινεν αὐτὰ εἰς τὰ πρόβατα Λάβαν.

Au. Ver.—31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to-

a

day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So shall my righteousness answer for me in time to come [Heb., to-morrow], when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and piled white strakes in them, and made the white appear which was in the rods.

33 And he set the rods which he had piled before the flocks, in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

Bp. Patrick.—Ver. 32. *All the speckled and spotted.*—In this place, and in xxxi. 10, there are four distinct words used to express what should be his. The first of them is *nakod*, which we well translate *speckled*. For the word signifies little *points* or *pricks*, which the Greeks call *ορίγματα*: as many have observed; particularly Bochart in his Hierozoic. par. i. lib. ii. cap. 45. The next is *talū*, which signifies, broader and larger spots; which we frequently see in cattle. The next is *akod*, which signifies, spotted with divers colours: but most properly *spots*, or rather *circles*, or *rings* about the feet or legs (which we translate *ring-straked*): so

Symmachus renders it *λευκόποδας*, *white-footed*: and Onkelos and Jonathan, having *marks on their feet*; rather *lists round their legs or feet*; for the word denotes, *binding*, or *twisting* about anything. And then the last word *barud* signifies, *whitish spots* like hail. For *barud*, in Hebrew, is *hail*.

Of such shall be my hire.—He doth not mean that those cattle which were already *speckled and spotted*, &c., should be given him: for that doth not agree with what went before, “thou shalt not give me anything” (i.e., I will take nothing that is now thine); and besides, it would have been no wonder, if those that were *spotted* already should bring forth others like to themselves. Therefore the sense is, that he would separate all the spotted sheep and goats; and then out of those which were of one colour, he would have all that should prove hereafter at all marked with any of the forementioned variety. Now this was a thing so unlikely to happen, that Laban, in the next verse, embraces the motion very greedily: thinking that white or black cattle would bring forth none but such as were like themselves.

Ver. 33.—This separation being made, it would appear, that if he had any *spotted*, they were not taken from Laban's flock; but given to him by God out of them, as a reward of his honest diligence.

Ver. 34.—He thought this so good a bargain, that he was afraid Jacob would not stand to it.

Ver. 35. *Into the hand of his sons.*—i.e., of Laban's sons, who were now grown up; though, perhaps, when Jacob first came to him, they were so little as not to be able to look after the flocks; which his daughter therefore fed (xxix. 9); as for Jacob's sons, the eldest of them was scarce seven years old; and therefore could not be fit for such employment. Laban therefore went and separated the *spotted* cattle from the rest; and then, lest Jacob should get any of them to mix with those of one colour, he committed them to his own sons, to be fed apart by themselves. And, as it follows in the next verse, made a distance of *three days' journey* between the one and the other; that none might be in danger to stray to the flock which was fed by Jacob: unto whose care were committed all that had no spots at all.

Ver. 36. *Set three days' journey, &c.*—

That they might be sure not to come near, so much as to see one another.

Ver. 37. *Of the hazel.*—The Hebrew word *lux* signifies an *almond*, as Bochart proves at large, out of a great many authors. And therefore St. Jerome here rightly translates it, *virgas amygdalinas*. And the Hebrew interpreters, who will have it signify a *hazel-tree*, confess that herein they depart from the opinion of those that went before them. So Aben Ezra and Kimchi, who both acknowledge that the ancient doctors expound it, *almond-rods*.

Piled white strakes in them.—He had three artifices to compass his end. The first was this: to peel off the bark from the rods, at certain distances, till the white appeared between the bark, which was of a different colour. And these rods, thus discoloured, he laid in the channels of water, at that time when the cattle were wont to couple (as it follows in the next verse), that their fancies might be painted with such divers colours as they saw in the rods. (See ver. 40, 41.)

Ver. 40. *Jacob did separate the lambs, &c.*—One species is put for all: and the meaning is, that those young cattle (whether lambs or kids of the goats, &c.) which were thus brought forth spotted, he did not suffer to remain with the flock of Laban; lest he should say that he did him wrong by letting them mix together, and so bring forth spotted cattle (and perhaps he might also think that they, looking upon Laban's one-coloured cattle, might bring forth young ones like to them). But, instead of this way of intrenching himself, he had a second artifice; which was to put the spotted cattle (produced by the former device) foremost; so that Laban's flock should always look upon them, and thereby be the more apt to conceive the like. And then it follows in the end of this verse,

He put his own flocks by themselves, and put them not unto Laban's cattle.—Which looks like a repetition of what was said in the beginning of the verse: but the meaning is, that those which brought forth spotted, by this second artifice, he also put by themselves; and suffered them not to be mingled with Laban's cattle: as before he had separated those that were brought forth spotted, by looking upon the rods.

Ged.—32 Let me, to-day, pass through thy whole flock; and remove from it every speckled and spotted beast among the goats,

and every grizzled beast among the sheep: then let the spotted and speckled among the goats, and the grizzled among the sheep, be henceforth my hire. 33 So shall my integrity be justified before thee, when, on a future day, thou shalt come to inspect my hire: let all that are not speckled or spotted among the goats, and grizzled among the sheep, be, if found with me, accounted stolen. 34 Laban answered, "Lo! I am well pleased that it be according to thine own words." (So Sam. and twenty MSS.) 35 That same day, he removed all the ring-streaked and spotted he-goats, and all the speckled and spotted she-goats (all that had any white in them) and all the grizzled among the sheep, and gave them in charge to his own sons; 36 putting the distance of three days' journey between them (so LXX., Arab.) and Jacob. And Jacob tended the rest of Laban's flock. Now an angel of God spoke to Jacob in a dream, and said, "Jacob!" He answered, "I am here." "Lift up thine eyes," said the angel, "and see how all the rams that leap on the flocks are ring-streaked, speckled, or grizzled! For I the God of Bethel (where thou anointedst a pillar, and where thou vowedst to me a vow), have seen all that Laban hath done to thee. Prepare therefore to depart from this land; and return to the land of thy father; for I will befriend thee." [This paragraph is inserted from the Sam. Pent. Many critics consider it genuine. Rosen., Gesen., and Schum. think it an interpolation.]

37 On this Jacob took green rods of poplar, of hazel, and of plane tree; and peeled white streaks in them, by making bare the white of the rods: 38 and the rods, which he had thus peeled, he stuck up (by the gutters of the watering places whether the flocks came to drink) over against the flocks when they came to drink, in coupling time. 39 And the flocks, coupling before the rods, brought forth ring-streaked and speckled and spotted young. 40 And when Jacob severed the weanlings, he set aside (from the rest of the flock) all the ring-streaked [Sam., LXX., he placed before the flock a ring-streaked ram], speckled and grizzled in Laban's flock; and placed them apart, for a flock to himself, and put them not among the flock of Laban.

Rosen.—32 I will pass through all thy flock to-day. Remove thou from thence,

&c. *Dixitque*, sc. Laban, *quid dabo tibi?* quantum mercedis poscis? 32. *אֶפְרָיִם*—*אֶפְרָיִם*. *Transibo per totum pecus tuum hodie.* Vulgatus: *gyra per omnes greges tuos*, quum mox Imperativus subjiciatur. Sed loquitur Jacobus de se, quod ipsius esset, quum curam gregis haberet, pecus ducere et disponere. Mox vero ad Labanem sermonem convertit: *אֶפְרָיִם* aufer, q.d. me hodie per totum tuum pecus transeunte aufer, peto ut auferas, et segreges inde. Alii pro Infinitivo capiunt (Cod. Sam. *אֶפְרָיִם*), vertuntque *auferendo*, i. e., transibo et auferam, s. segregabo. Sed magis est verisimile, Jacobum id Labani dicere, ut ipsemet id faciat; et Vs. 35. Laban hoc fecisse legitur. Utrumque nomen, *אֶפְרָיִם* et *אֶפְרָיִם*, ovillum et caprinum genus comprehendit. Sed *אֶפְרָיִם* collectivum est, quum *אֶפְרָיִם* tantum de singulis dicatur, et vox *אֶפְרָיִם* significat *punctatum punctis*, s. maculis minoribus *perspersum*. *אֶפְרָיִם* a *אֶפְרָיִם* *consuere multis pannis et coloribus* de ovibus et capris usurpatum significaret tales earum, quæ *maculas habent adpersas*, aut tanquam assutas, ut in centone particulas aut assumpta. A *אֶפְרָיִם* vero ita differre plerique interpretes statuunt, ut *אֶפְרָיִם* sint *majoribus maculis variegatæ* oves et capræ. Sed *אֶפְרָיִם* potius esse ovem, quæ *in nigro aut rufo vellere medias habet maculas albas*, probavit Bochartus *Hieroz.*, t. 1. p. 480, ed. Lips. Ita LXX.: *διὰ λευκος*, quod *maculis albis insignem* denotat, consentiente Onkeloso, qui *אֶפְרָיִם* interpretatur, quod convenit cum Arab. *اَوفَر* *ovis, quæ latera habet alba, et اَسْوَد* quod *nigrum et album est*. *אֶפְרָיִם* est *fuscus*, a *חם* calor, quasi adustus, fumeus color. Arabibus *اَسْوَد* est *carbo*, hincque *اَسْوَد* *niger*, et *אֶפְרָיִם* *nigredo*. LXX. *Καὶ διαχώρισον ἐκείθεν πᾶν πρόβατον φαῖον ἐν τοῖς ἀρνασι, καὶ πᾶν διὰ λευκὸν καὶ ῥαντὸν ἐν ταῖς αἰξίν.* Pro utroque colore, *אֶפְרָיִם* et *אֶפְרָיִם*, unum posuerunt, *φαῖον*, quum hoc sit potius *אֶפְרָיִם*. Verum ordinem contextus perverterunt, *אֶפְרָיִם* et *אֶפְרָיִם*, *διὰ λευκὸν* et *ῥαντὸν* convertentes. Primum itaque, quod generale est omiserunt, et duo posteriora specialia tantum posuerunt. Totus vero hic locus ita est impeditus, ut jam Hieron. in *Quæstt. Hebr.* fassus sit, se usque præsentem diem neminem potuisse invenire, qui ad liquidum, quid in hoc loco diceretur, exponeret. Tres omnino colores poni vides, *punctatum, albo nigroque variegatum et fuscum*, duos priores in universum, tam in ovibus, quam in capris, fuscum

speciatim in ovibus, et rursum duos priores speciatim in capris. Petit igitur Jacobus, ut fuscas tantum oves separet Laban, non item punctatas et varias, et rursum capras tantum punctatas et varias, non item fuscas. Verba hujus versus postrema, *אֶפְרָיִם* et *אֶפְרָיִם* *erit merces mea*, obscuriora sunt. Nam videtur pro mercede petere quicquid horum trium colorum in capris aut ovibus, separatione facta, inventum fuerit, quod sane plurimum fuisset, et repugnasset Jacobus sibi ipse, qui professus esset, se nihil petere de iis, quæ Labanis nunc essent. Sed e progressu narrationis intelligitur, loqui Jacobum de eo, quod in posterum ex sibi relictis ovibus nasciturum sit varium, segregatis Labanis fuscis, maculosis et variegatis. Dicit igitur: *eritque merces mea* videlicet omne fuscum, maculosum aut varium, quod ex unicoloribus, id est, albis aut pure nigris mihi relictis nascetur. Non satis recte hæc intellexit Hieronymus, qui Jacobi verba hac paraphrasi explicat: *Separa omnes discolors et varias, tam oves quam capras, et trade in manum filiorum tuorum, rursumque ex utroque grege alba et nigra pecora, id est, unius coloris, da mihi. Si quid igitur ex albis et nigris, quæ unius coloris sunt, varium natum erit, meum erit; siquid vero unius coloris, tuum.* Sed Jacobus præter variegatas oves et capras sibi fuscas oves accedere postulat.

Rosen.—33 So shall my innocence answer for me before thee in time to come, when thou shalt come to my hire [i. e., to see what I have gained], &c.—*Respondet pro me justitia, innocentia, mea*, i. e., testificabitur pro me. *אֶפְרָיִם* verbum forense, *testimonium ferre* pro vel contra, quo sensu semper cum *אֶפְרָיִם* construitur; ut Exod. xx. 13, *אֶפְרָיִם אֶפְרָיִם* *non respondebis in socium tuum testis falsus*, non falsum testificaberis in eum. Hoc loco vero *אֶפְרָיִם* valet *pro*, ut res ipsa docet. *אֶפְרָיִם*, *Die crastino*, i. e., vel cras, si ita accadat, i. e., in posterum, ubi res acciderit, de qua paciscimur. Voce *אֶפְרָיִם* non tantum qui proprie crastinus dicitur dies, sed et quisvis sequens significatur, vid. Exod. xiii. 14; Deut. vi. 20. *אֶפְרָיִם אֶפְרָיִם*, *cum postero tempore rogabit te filius tuus*,—*אֶפְרָיִם אֶפְרָיִם*, *cum veneris super*, s. *ad mercedem meam*, cum vises, quæ sit merces mea ex fœtibus. Alii *אֶפְרָיִם* ad *אֶפְרָיִם* referunt, hoc modo: *cum veniet*, vel, *quia veniet ad mercedem meam* innocentia mea, i. e., adjungeret veluti comes mercedi meæ coram te. Sed prior sensus simplicior est, et *אֶפְרָיִם* *coram te* referendum ad initium

versus, non ad proxima; testabitur, inquam, in tuo conspectu, te praesente. *Quicquid non fuerit punctatum aut varium in capris, vel fuscum in agnis, s. ovidis, surreptum erit apud me.* Contestata, inquit, erit fides mea, solo gregum meorum inspectu, in quibus si quid fuerit album pecus ovilli aut caprini generis, aut hujus etiam nigrum, furto tibi sublatum dices.

34 הֵן hic non est ecce! sed particula assentientis, Talmudicis quoque usitatissima. Sic in *Baba-kama* Cap. 8. sub fin. הַזֶּה הוּא הַזֶּה הוּא הוּא, *Justarum ita est ita, et non eorum est non*, i.e., ubi quid ita esse ajunt, tam certum est, ac si jurejurando asseverassent, item cum quid negant. Cf. Matth. v. 37. In codice Samaritano ita legitur: הֵן לֹא יִהְיֶה דְּבָרִךְ, quæ verba, ut ostendit Gesenius in Commentat. de *Pentat.* Sam. p. 38, hoc modo sunt capienda: *et si non, erit secundum verba tua*, scil., ut ista furto ablata credam. Nam הֵן Samaritanis valet *si, cum* הֵן דְּבָרֶךְ, *Utinam sit, fiat, secundum verbum tuum*, vel, *verba tua*, si, Jod, pluralis signum, vis desiderari. הֵן hic non est optantis, uti alias plerumque, sed approbantis et assentientis. Neque enim ita cum nonnullis verba capienda, quasi Laban fidem Jacobi suspectam haberet, q.d.: *utinam ita facias, ut loqueris, et nihil de meo surripias*. Sed significat potius, se conditionem accipere: *sit sane! gratum habeo, quod postulas*. Persuadebat enim sibi Laban, foetus omnes sibi futuros, quia contra naturam fit, ut alba pecora non pariant alba, nigra, nigra. Sed naturam immutat Jacobus arte, ut vs. 37, seqq. narrabitur.

35 וַיִּסְרֹף לָבָן אֶת הַחִירָה בְּיָדָיו, *Removit ergo, separavit, Laban, die illo hircos fasciatos. Hircorum supra vs. 32, nulla facta erat mentio; sed vix dubium eos illic capris contineri.* וַיִּצְרֹף אֶת הַחִירָה בְּיָדָיו, *ab וַיִּצְרֹף vincire, et quidem pecudem mactandam, supra xxii. 9, aut tendendam, 2 Reg. x. 12. Quia vero tale pecus pedibus vincire moris erat, inde Jarchi וַיִּצְרֹף explicat varios in loco ligationis, id est, in malleolis anteriorum et posteriorum pedum. Ita et veterum Interpr. alii. Videtur igitur וַיִּצְרֹף proprie dici, quod maculas habet iis in locis, quibus in cruribus aut talis ligari solet, quasi dicas maculis velut fasciis in pedibus revinctum. Nisi potius וַיִּצְרֹף וַיִּסְרֹף, vs. 32, respondeant, cum Clerico, coll.*

Arab. عقدة *nodus*, pecudes punctis
nigris aut albis variegatas, quasi *nodatas* dici

putemus, ut puncta *nodis*, propter similitudinem conferantur. Verba וְכָל הַבְּרִיָּה *omne in quo erat album*, Hieronymus una cum iis, quæ sequuntur, וְכָל הַבְּרִיָּה male sic vertit: *cunctum autem gregem unicolorum id est, albi aut nigri velleris*. Quid enim, si albæ etiam segregatæ fuissent oves; Jacobo custodiendum et pascendum remansisset? Sed verbis וְכָל הַבְּרִיָּה significatur omne, in quo sunt maculæ albæ in vellere nigro. Contra non dicit de agnis aut ovibus: וְכָל הַבְּרִיָּה, sed וְכָל הַבְּרִיָּה, quia Jacobus petierat, præter variegatas pecudes, ovili generis fuscas.

37 *Au. Ver.*—Poplar.

Prof. Lee, Rosen.—The white poplar.

*Sumsit autem Jacobus virgam, i.e., collec-
tive, virgas, populi arboris viridem; amygdal-
lique et platani. Sequiti sumus LXX., et
Hieronymum. LXX. tamen נָחַל, Hos.
iv. 13, λεύκη, populus alba, hic σπάρακα
verterunt; nec male, quum voc. Arab. لَبَنِي
נָחַל, styracis arborem denotet. נָחַל viridis
etsi de populea tantum virga ponatur, vix
dubium tamen et ad reliquarum duarum
arborum virgas referri. Neque existi-
mandum est, Jacobum tres duntaxat virgas
sumpsisse; plures enim fuisse necesse est.—
*Rosenmülleri. comp.**

Genes.— $\pi\lambda\lambda$, m. Gen. xxx. 37; Hos. iv. 13. The LXX. and Arabic interpret it in Gen. xxx. 37, *Styrax*, the storax-shrub, out of which flows a well-known odoriferous milky gum. The analogy of the Arabic is particularly in favour of this signification, where لبني (which itself corresponds exactly to the form, concerning the affixed π and ي —See A. and C. B. Michaelis Lum. Syriaca, § 32,) signifies styrax, and Saadius uses here the same Arabic word. The Ethiop. version has also $\pi\lambda$, for the Greek $\sigma\tau\upsilon\rho\alpha\kappa\acute{\iota}$. Gregory describes it as a little tree, from the flowers of which is distilled an odoriferous water. Erp. has لبنة , which, indeed, Castellus translates, *white poplar*, according to the usual meaning of the Hebrew, but which is scarcely different from لبني , which Saadias uses. The Alex. in Hos. and the Vulgate in Gen. have on the contrary λευκή , *populus (alba)*, white poplar, which answers likewise to the etymology, but not to the analogy of the Arabic; therefore it wants confirmation,

although applicable. See Celsii. Hierobat. P. I. S. 292, and J. D. Michaelis *Supplem.*, p. 1404.

Au. Ver.—Hazel-tree.

Gesen., Rosen., Prof. Lee.—Almond-tree.

Au. Ver.—Chestnut-tree.

Gesen., Rosen., Prof. Lee.—The plane-tree.

Schum.—32 I will pass through all thy flock to-day. Remove thou all the party-coloured [Heb., speckled, &c.] sheep from the sheep of one colour, &c.

33 And my righteousness shall answer for me in time to come [i.e., thou shalt thyself be persuaded how sincerely I have acted towards thee, when thou comest to view my hire which is before thee, i.e., the party-coloured cattle which for the future shall be my wages].

35 And he separated that day all the party-coloured he-goats, and all the party-coloured she-goats; all that were white among them [i.e., among the flocks just mentioned]; and all the sheep that were of one colour, and gave into the hands of his sons (what belonged unto them).

39 And the flocks conceived before the rods, and brought forth party-coloured cattle. [Heb., cattle ring-straked, &c.]

40 And Jacob did separate the lambs [i.e., those which were thus born of different colours]; and set the faces of the flocks towards the party-coloured sheep, that is to say, all Laban's sheep of one colour (towards his own party-coloured sheep); but he put his own flocks by themselves, and put them not towards Laban's cattle.

32. Quamquam iam Hieronymus in Quæstt. Hebr. professus est, se neminem potuisse invenire, qui sensum huius versiculi ad liquidum exponeret: spero tamen fore, ut haud ita improbabilis explicatio existat, modo haud invito contextu construatur, et ab omni vano coniiciendi studio sis remotissimus. Itaque ante omnia observa, auctorem bis posuisse מִן per pleonasmum, sed ut eo indicaret, a quibus pecudibus separandæ sint discolores, hoc modo: *transibo per gregem tuam hodie, separa ibidem omne pecus ovillum varii coloris ab omni pecore ovillo unius coloris*. Apparet enim מִן comparisonis causa ad utrumque genus pecoris ovilli pertinere. Cui translationi primo favet hoc, quod v. 33, Iacobus pecus ovillum unius coloris furtim

ablatus vult isque varii coloris tantum pecus sibi mercedem vindicat. Deinde separat Laban v. 35, omnes pecudes discolores (in quibus albi quid erat præter rufum colorem i.e., versicolores) ab unicoloribus (rufis) ne illæ Labanis pecudes versicolores cum iis commiscerentur, quas in posterum tanquam mercedem Iacobo parerent unicolores. Tum v. 36, Iacobus unicolores (reliquas i.e. separatis Labanis versicoloribus unicolores) accipit, id quod inito pacto plane convenit, ne Iacobus Labani fucum facere posset (v. 34). Præterea Iacobus laciniis albis studet efficere, ut unicolores discolores parerent. Insuper v. 39, faciem gregis unicoloris Labanis quem pascitur collocat e regione discoloris pecoris. Denique xxxi. 8, 10, 12, discolores commemorantur neque unicolores sive rufæ pecudes. Unde sequitur, ut מִן reddendum sit propter v. 35, imperativo, quum idem, si ex aliorum (Syri, Clerici, Dathii, Vateri, Schotti, Hirzelii de Pent. Syr. p. 82) sententia scriptor infinitivum ad Iacobum referendum spectasset, haud dubie sonaret מִן. Itemque monendum est, primum מִן, quod hic ut Deut. xiv. 4, cum sequente מִן coniunctum significat *pecus ovillum*, a nonnullis sicut מִן sensu latiori male intelligi de *pecoribus*. Postremo non prætereundum est, omnes fere interpretes contra contextum etiam rufas oves Iacobo assignare mercedem, quum tamen v. 34, et 36, doceant, separatas velle Iacobum oves et capras discolores a pecore ovillo rufo i.e., unicolore, ne Laban se decipi posse suspicetur. Iam vero quod attinet verba מִן מִן, ea significare: *et separa capras discolores ab unicoloribus*, res ipsa demonstrat: aliquin enim capræ non separandæ fuissent. His ita expositis facile capies mentem vocabulorum מִן מִן *et sit merces mea*; totus enim contextus affirmat, ideo separandas fuisse pecudes discolores ab unicoloribus, ut Iacobus in posterum ex pecudibus Labanis unicoloribus, quas ipse pasceret, si quid illius generis pariant mercedem accipiat. Itaque cogitur, illa verba a multis minus recte explicari: *et erit merces mea omne fuscum, maculosum, varium, quod ex unicoloribus, albis vel pure nigris mihi relictis nascetur* (vidd. Mercer, Clericus, Schott, et Rosenmueller ad h. l.); nam fuscae pecudes pertinent ad unicolores ideoque Iacobus eos non postulavit, imo potius v. 33, hoc pactum init, ut pecudes, quæ Labani mercedem illius in posterum per-

lustranti viderentur unius coloris et rufæ, furtim ablatæ iudicarentur.

33 *Et respondebit pro me iustitia mea die crastino*, i. e., quam sincerum me erga te gesserim, ipse tibi persuadebis, quando veneris ad mercedem meam, quæ coram te est, i. e., pecudes discolores, quæ mihi mercedi erunt, perlustraturus.

35 *fasciis circumligati*. Onk., Ion., Arabb. et Persa, *pedibus signatos* intellexerunt (vid. Rosenmuelleri diss. de Pent. pers. p. 25); Symm. *λευκόποδας*, Gr. Ven. *πεπεδημένους*. *in quo albi aliquid est*, i. e., pecus maculosum et discolor, quia hac significatione singula discoloris pecoris genera comprehenduntur: male tamen ea coniunxerunt cum seqq., quibuscum non cohærent nisi hac ratione: *separavit omne pecus varii coloris ab omni pecore unius coloris*. Itaque *omni* per synecdochen positum est pro *unicolores*. Attamen non plane displicet Hieronymi sententia, contra quem Clericus et Rosenmueller disputarunt, transferentis illius: *cunctum autem gregem unicolorem, id est, albi aut nigri velleris*. Nam is haud dubie intelligit, Labanem separasse discolores pecudes ab unicoloribus, albis et rufis. Quod quidem ut ex contextu sic ex lingua ferri potest. Verba enim *in quo albi aliquid est* ob seqq. *quæque Laban, cetera vero Iacob, separatim inter se gregibus*, cum quibus eadem constructione copulata sunt, reddi debent: *omnia quæ alba erant in iis* i. e., in pecoribus, quæ modo commemoraverat auctor, *et omnia quæ rufa sunt in ovibus*: igitur Laban separavit discoloria ab unicoloribus, ab albis et rufis. Quum scriptor v. 36, dicat, Iacobum reliquum gregem pascendum accepisse, sponte apparet, Labanem alteram partem pecudum (discolores) filiis, alteram (unicolores) Iacobo dedisse. Ex contextu autem (cfr. vv. 34—36, cum 37, ss.) satis elucet, filios Labanis accepisse discolores pecudes patris sui seorsum custodiendas, ne hæ commiscerentur cum discoloribus Iacobi in posterum ipsi parientis ab unicoloribus. Itaque Iacob necessario pavit greges unicolores. Quæ cum ita sint, haud scio annon peccaverint interpretes in eo, quod verbum *tradidit* quod scriptor consulto posuisset videtur indefinite, ut ex contextu intelligatur, quæ pecora Laban tradiderit, explicant: *et tradidit hæc omnia, nodosa, varia, ea, in quibus albi quid*

apparuit, et ex agnis, quicunque nigri fuerunt, in manum filiorum suorum.

36. *בניו בנים* Sam., LXX., Saad.—Legem secutus, quam sibi in additamentis e locis parallelis repetendis scripsit, Samaritanus post hunc versum inserit probante Geddesio ea, quæ infra de somnio Iacobi xxxi. 11—13, nobis offeruntur. In quibus paulum recedit ab Hebræis, quod pro *et* habet *et postea* addit *et*, pro *exhibet* *exhibebat* denique pro *scripsit* *scripsit*. Non dubito, quin hoc additamentum maius hic a Sam. insertum sit, ut Iacobus ob artificium, quo in facultatibus augendis deinde usus est, non male sed bene audiret, quum ei divinitus adiuto contingerit, ut ditesceret. Nam si ille lacunam narrationis tantum hac interpolatione tollere voluisset, procul dubio longe aptius inseruisset ea, quæ xxxi. 7, 8, de mercedis sæpius a Labane mutata ratione narrantur (quam respexit Ilgen *Urk.*, p. 181 s.). Ceterum optime docuit Gesenius in diss. de Pent. Sam. p. 46, ss. quanta sit cautio adhibenda, ne temere adstipuleris istis interpolationibus, quæ in Pentateucho ab illo haud raro factæ sunt.

38. Iacobum variis pecudis, quas in aquariis posuerat contra pecudes coeuntes, imaginationes ovium unicolorum in fœtu formando tantopere excitasse, ut discolorem fœtum procrearent, variis exemplis et testimoniis affirmant cum veteres tum recentiores. Vid. Wineri *Realw.*, p. 308. Rosenmuelleri Scholl. et *Morgenl.* P. I., p. 150.

40 De hoc versu, quum de legitima eius interpretatione desperaverint, multa coniecerunt interpretes. Nam præterquam quod multi variam lectionem secuti sunt, ut suam opinionem in textum inferrent, alii vel inepta paraphrasi vel inconcinna verborum structura usi sunt ad mentem loci constituendam. In iis præter LXX. numerandus est Hieronymus, qui sic transfert: *divisitque gregem Iacob, et posuit virgas in canalibus ante oculos arietum, erant autem alba et nigra quæque Laban, cetera vero Iacob, separatim inter se gregibus*. Plerique autem etsi me quidem indice recte statuunt, novum hic Iacobi artificium, quo is in opibus augendis usus sit, describi: a vero tamen aberrasse mihi videntur, quod verba *in quo albi aliquid est* construunt vel cum proxime antecedd. *et convertit faciem gregis ad nodosum et ad omne fuscum in grege Labanis*, vel *in quo albi aliquid est* referunt ad *et convertit faciem gregis ad ovium, quæ erant in grege Labanis, faciem*

convertit ad varia et fusca sibi nata, sive: collocavit agnos ita, et versicolores et nigri ex adverso starent gregibus Labanis (vidd. Mercer, Clericus, Bonfrer, Dathe, Rosenmueller ad h. 1). Atvero, ut quæ sentio dicam, mihi omni clara et plana esse videntur, modo ne contextum lædas neque ea, quæ sibi opposita sunt, ignores. Itaque ante omnia monendum est, verba *הַמַּעֲלָלִים הָיְתָה אֲרָצָהּ* arcte cohærere cum v. 39, ita, ut Jacob non omnes omnino agnos sed discolores tantum, qui parti erant, separarit; vult enim auctor, novam Iacobi astutiam commemoraturus, seqq. describere, quomodo et cur illi separati sint a reliquis pecudibus. Deinde voce. *הָיְתָה לוֹ—לְבָדִי* opposita sunt seqq. *הָיְתָה לוֹ—לְבָדִי*, ut illa significant: *oculos gregis, quem pascebat, convertibat ad discoloria, hæc autem transferenda sint: suos autem greges* (agnos discolores) *collocavit seorsim*. Iamvero ut hæc recte intelligerentur, auctor ipse curavit, quod primo addidit verba: *וְהָיְתָה אֲרָצָהּ לָבָן* ne forte antecedentia *הָיְתָה לוֹ—לְבָדִי* de Iacobi grege sed ut potius de unicoloribus pecudibus Labanis explicarentur hac ratione: *convertit oculos gregis ad discoloria, nimirum unicoloria in grege Labanis* (repete ex antecedd.: *convertit ad discoloria, quæ parta erant Iacobo*). Tum idem vice versa addidit explicationis causa in altera parte verba: *וְהָיְתָה אֲרָצָהּ לָבָן*, ut antecedens *וְהָיְתָה לוֹ—לְבָדִי* accuratius definiretur hoc modo: *sed greges suos seorsim posuit, i.e., eos (discolores) non posuit contra gregem Labanis (contra unicolores)*. Itaque liquido apparet, Iacobum duplici artificio imaginationem pecudum, ut unicolores discolores parerent, incitasse, et virgis variis, in aquariis contra pecudes coeuntes positis, et eo, quod unicolores Labanis pecudes ita collocavit, ut ante se viderent pascere discolores Iacobi easque tamen oculis ab unicoloribus aversas, ne discolores unicolorum adspectu et imaginatione conciperent unicolores.

Ver. 41, 42.

וְהָיְתָה בְּכָל־יְמֵיהֶם הַצֹּאן הַמְּקֻשָּׁרוֹת
וְשֵׁם יַעֲקֹב אֶת־הַמְּקֻשָּׁרוֹת לְעֵינָי הַצֹּאן
בְּרִהָמִים לִיחֲמָהּ בַּמִּקְלוֹת :
וְהָיְתָה וּבְהַעֲמִיף הַצֹּאן לֹא יָשִׁים וְהָיָה
הַעֲמָפִים לְלָזֶן וְהַיֹּשְׁרִים לְעֵקֶב :

41 ἐγένετο δὲ ἐν τῷ καιρῷ ᾧ ἐνεκίσσων τα
πρόβατα ἐν γαστρὶ λαμβάνοντα, ἔθηκεν Ἰακώβ
τὰς ῥάβδους ἐναντίον τῶν προβάτων ἐν τοῖς

ληνοῖς, τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ῥάβδους.
42 ἡνίκα δ' ἂν ἔτεκε τὰ πρόβατα, οὐκ ἐτίθει.
ἐγένετο δὲ τὰ μὲν ἄσχημα τοῦ Λάβαν, τὰ δὲ
ἐπίσχημα τοῦ Ἰακώβ.

Au. Ver.—And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

Ged.—41 Now *this* was Jacob's *method*. Whensoever the stronger part of the flock were coupling, Jacob put rods, by the gutters, before their eyes, that they might couple at the rods: but for the feebler of the flock he put no rods.

42 So the feebler of the young were Laban's, and the stronger were Jacob's.

Bp. Patrick.—Ver. 41. This was his third artifice: which is thus expounded by the Chaldee and a great number of other authors, (which may be seen in Bochart, par. i. Hierozoic. lib. ii. cap. 46), that he laid the rods before the cattle only in the spring-time, when the sun was ascending, and the cattle lusty and vigorous; but let them alone when the cattle came together in September, or the declension of the year (for they bred twice a-year in those countries), at which time they were become more feeble. If he had always laid the rods before the cattle, there might have been none but spotted, and so Laban have been quite impoverished. Therefore he chose to do it only in their first and prime copulation, which was in the spring time; and omitted it in the later, which was in the autumn. Our famous Mr. Mede follows this interpretation (Discourse xlv. p. 355.) But there is no certainty in it: for Pliny and Columella prefer those begot in autumn to those begot in the spring. And therefore our translation is most proper, which represents Jacob as using this artifice, of laying the rods before them, only when the stronger cattle came together, and not when the weaker. And so the LXX. understood the words, without respect to the former or later breed: and so the Hebrew words import, as Bochartus shows in the place before named (p. 514).

41, 42. Sequitur tertium artificium, quo Jacobus est usus. *וְהָיְתָה אֲרָצָהּ לָבָן* *Fiebat autem in omni ardore ovium vegetarum.*

νικῶν a νῆξ *vincire, ligare*, proprie *ligatus* denotat, sed quia quidpiam vinciendo firmitus ac validius fit, hinc *vinclæ* pecudes sunt robustiores et vegetiores. Arabibus quoque *ligandi* verba fere et *firmandi* notionem sibi iunctam habent. Vegetioribus ovibus vero intelliguntur hic esse, quæ coibant in prima admissura, i.e., in mense Martio. Ita Onkelos et Syrus: *primitivæ*; Arabs uterque: *vernæ*; Aquila: *πρώϊμα*. Symmachus: *πρωτόγονα*, Hieron.: *quæ primi temporis*. LXX. cur reddiderint: τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, difficile dictu. מִן הַבָּשָׂם—עֲשִׂי. Ut poneret Jacobus virgas ob oculos ovium in canalibus ad calefaciendum eas in virgis, i.e., ad adspectum virgarum; quod admissura illa prima verni temporis sit melior, et inde geniti fœtus robustiores. Vid. Plinius *Hist. Nat.* l. viii. cap. 47, § 72, qui contendit, fœtus, qui postea conciperentur, esse invalidos. Varronis tamen (*de re rust.* ii. 2) sententia est, matres hujuscemodi fœtibus debilitari, non ipsos. מִן הַבָּשָׂם est Infm. Piel cum Nun epenthético, pro מִן הַבָּשָׂם *ad concipere eam*, pecudem. Sed in nonnullis Codd. legitur מִן הַבָּשָׂם, quod Kimchi vult factum ex מִן הַבָּשָׂם pro מִן הַבָּשָׂם, *ad incalescendum eas*, sc. oves (quomodo pluralia præcedunt), Zere pro Camez posito, ut in מִן הַבָּשָׂם Ps. lxxviii. 28, pro מִן הַבָּשָׂם *dominans eis*. Hoc modo מִן הַבָּשָׂם erit hic paragogicum. 42 מִן הַבָּשָׂם מִן הַבָּשָׂם, sed cum debiles erant oves, non ponebat, sc. virgas in canalibus. מִן הַבָּשָׂם oblegere, in secundaria significatione usurpatur pro *deficere, languere*; vid. Ps. lxi. 3, Thren. ii. 11, 12. Pro מִן הַבָּשָׂם Onkelos posuit מִן הַבָּשָׂם in serotinatione ovium, i.e., dum coirent pro serotino partu, quod fiebat secundâ admissurâ. Ita et reliqui interpretes, præter LXX. qui verbis Hebr. inconvenienter verterunt: *ἡνίκα δ' ἂν ἔτεκε τὰ πρόβατα, cum oves peperissent*. In autumnno vero, quo secunda fiebat admissura, oves minus alacres, hinc fœtus editi imbecilliores, qui hoc Vs. מִן הַבָּשָׂם vocantur.

Ver. 43.

וַיִּהְיֶה צֶאֱמָן רְבֹזֹת

καὶ ἐγένετο αὐτῷ κτήνη πολλὰ, καὶ βόες.

Heb., Au. Ver.—43 And the man increased exceedingly, and had much cattle, &c.

Ged.—Thus, the man grew exceedingly rich; for he had a numerous flock, and herds. [So the LXX.]

CHAP. XXXI. 1.

Heb., Au. Ver.—And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

Glory.

Ged., &c.—Wealth.

Ver. 7.

Heb., Au. Ver.—7 And your father hath deceived me, and changed my wages ten times;

Rosen., Schum.—Ten times, i.e., very often.

Bp. Patrick.—*Changed my wages ten times*, i.e., very often; as many interpret it from the like expression in other places, particularly Levit. xxvi. 26, where *ten women* are put for a great number of women. But others think that he really changed his wages just *ten times*. For he served him six years, after he made the agreement with him, mentioned in the foregoing chapter, ver. 31, &c. And the first year he stood to his bargain: but seeing him thrive exceedingly, he altered the form of their covenants, at the end of that year. And in like manner, every half year, when the ewes brought forth young ones (which they did twice a-year) and he saw them spotted, he broke his contract, and made a new one, less advantageous to Jacob, sometimes restraining it to one sort of cattle, sometimes to another; and not letting him have the whole benefit of his contract. Which is not at all improbable: for Jacob mentions his ill-dealing with him in the very same words (ver. 41). And in the next verse to this he relates how Laban would sometimes let him have only the *speckled*; at another time, none but the *ring-straked*; and so we may suppose of the rest. See this explained by St. Jerome in Quæst. Hebr., and by St. Austin, Q. xcv. in Gen.

Ver. 9.

וַיִּשְׁלַח אֱלֹהִים אֶת־מַחְזָקָה אֲבִיכֶם וַיִּתְּנֶנּוּ לְיִשְׂרָאֵל :

καὶ ἀπείδετο ὁ θεὸς πάντα τὰ κτήνη τοῦ πατρὸς ὑμῶν, καὶ ἔδωκε μοι αὐτά.

Au. Ver., Rosen.—9 Thus God hath taken away the cattle of your father, and given *them* to me.

Cattle.

Ged.—Substance.

11

Ver. 11 to 13.

וַיֹּאמֶר אֱלֹהֵי מַלְאָךְ הַיְלָלוּתִים בְּחֻלָּם
יִשְׂרָאֵל וַיֹּאמֶר הִנְנִי :

11 καὶ εἰπέ μοι ὁ ἄγγελος τοῦ θεοῦ καθ' ὕπνον· Ἰακώβ. ἐγὼ δὲ εἶπα· τί ἐστίν;

Au. Ver.—11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

Booth.—And the Angel God spoke to me in the dream, &c.

Angel God.] This is manifest from what he says, v. 13, I am the God of Bethel, &c.

Angelus Dei. Nempe filius Dei, quippe Deus ipse, ut patet ex v. 13.—*Poli. Syn.*

Bp. Patrick.—11 *The angel of God spake unto me, &c.*]—In the name of God, as his ambassador: God being supposed to be present, where his angels, who are his retinue, are said to appear; as I have often noted. (See xxviii. 17.)

12 *Lift up now thine eyes.*]—He said (ver. 10), that he did *lift up his eyes*: therefore the meaning here is, *Observe now*, and *mark* what thou seest.

I have seen all that Laban doeth unto thee, &c.]—Taken such notice of it that I will do thee right.

13 *I am the God of Bethel.*]—It is plain by this, that though the angel only appeared (ver. 11), yet God himself was present and remembered him, how he had appeared unto him in Bethel (xxviii. 11, 12, &c.), and how “Jacob had anointed the pillar, and vowed a vow unto him.” So Mai-monides expounds it; for Jacob, no doubt, saith he, made the vow to God, and not to the angel: and therefore the angel (as he understands it) speaks here in the name of God and not of himself. (More Nevoch. par. 1, cap. 27.) See ch. xxii. 11, 15. But I see no reason why we should not suppose the Divine Majesty himself to have appeared also, as he did at Bethel: when Jacob saw the angels ascending and descending upon the ladder, and the Lord himself

standing at the top, and speaking to him, as he doth here. For upon a serious consideration of all the circumstances, this vision, here mentioned, seems to me to be distinct from what was represented, by an angel in a dream (ver. 11). For he had *that*, it is evident, at the beginning of his last six years' service: *this*, at the conclusion of them: but he puts them both together, because they belong to the same matter.

And God now remembers his vow, to show him that he was well pleased with it; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Ver. 15.

הֲלוֹא נִכְרִיתִים בְּחֻשְׁבָּנִי לִי

οὐχ ὡς αἱ ἀλλότριαι λελογισμέθα αὐτῷ;

Au. Ver.—15 Are we not counted of him strangers?

Ged.—Have we not been accounted by him as strangers? So Sam., LXX., Vulg., Syr., Arab.

Ver. 19.

וַתֵּלֶב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר לְאָבִיהָ
ἐκλεψε δὲ Ῥαχὴλ τὰ εἰδωλα τοῦ πατρὸς αὐτῆς.

Au. Ver.—19 And Laban went to shear his sheep: and Rachel had stolen the images [Heb., teraphim] that *were* her father's.

Bp. Patrick.—*The images that were her father's.*]—These images in the Hebrew are called *teraphim*: of which we read very often afterward, in the Holy Scripture. Mercer and Simeon de Muis. take it for an exotic word; but others derive it from the Hebrew word *rapha*, which signifies, to *cure* or *heal*; as if these were looked upon as *salvatores*, saviours and deliverers, or preservers from mischief.

There are other derivations, of which there is no certainty; but most agree they were a kind of *penates*, as the Romans called them, *household gods*; in which style Laban speaks of them, when he says (ver. 30), “Wherefore hast thou stolen my gods?” But it is a great question among the Hebrew doctors, whether, in these ancient times, they worshipped them as gods, or only used them as instruments of divination; as Mr. Selden observes (de Diis Syriis

Syntagm. i. cap. 2), where he shows, that several of the Hebrew doctors take them to have been figures in human shape (1 Sam. xix. 13), made by astrologers to be capable (as they fancied) of the heavenly influences. And for this reason, they think, Rachel stole them—that Laban might not inquire by them, which way Jacob and his family were gone. Hottinger also hath many ingenious arguments to prove, that they were the same with the Arabian talismans in after-times: which were images made under such and such constellations, to receive the heavenly influences; either to be a phylactery, or an oracle. (See lib. i. Histor. Orient. cap. 8.)

But the conjecture of Lud. de Dieu upon this place seems to me far more probable, that they were the representations of some angelical powers (teraphim and seraphim being the very same, by the change only of a letter), who, they imagined, declared the mind of God by them. For, in those countries where the Shechinah, or presence of the Divine Majesty, did not appear, as it did in Abraham's family, they had at least some tradition of it, and of the angels that were its attendants: the resemblance of which they made, in hope they might by that means have a communication with them, and gain intelligence from heaven. Of which evil spirits made their advantage; and abused mankind by the lying answers they gave to their inquiries. For there is no reason to think that God allowed, much less appointed, the making of these teraphim; which Gaffarel adventures to say, were piously used before the law of Moses, and God manifested his mind and will by them. This had been to lead men into idolatry, by image worship: unto which they were too prone of themselves.

Expositors differ very much about Rachel's intention in stealing them. Some fancy, she still retained a tang of superstition: but I take it to be more likely, that Jacob, who loved her extremely, and was no less beloved by her, had brought her off from the false notions and bad customs of her country. And then she did not carry them away, for fear Laban should inquire by them which way they were gone (for she knew they were but vain idols, which could give no direction): but rather designed to convince her father of his superstition; by letting him see, that his gods (as he

called them) could not preserve themselves, much less do any service to him. Or, perhaps, she intended to give herself some portion of his goods, which she thought justly belonged to her: and so took these teraphim, which were of some value (though small images) because they are generally supposed to have been made of silver.

Gesen.—A kind of domestic idols or *penates*, similar to the sacred images of the Roman or Greek Church, (Gen. xxxi. 19, 34, 1 Sam. xix. 13, 16), which were also used by the superstitious, for domestic oracles. (Ezek. xxi. 26, Zech. x. 2.) From 1 Sam. xix. 13, 16, it appears clear that their size and figure were those of the human form. The plural תְּרָפִים appears also to be here the *pluralis excellentie*, and to refer to a single image; but in Gen. xxxi. 34, it is construed with the plural. The remaining passages are, Judg. xvii. 5, xviii. 14, &c., 2 Kings xxiii. 24, Hos. iii. 4. To their use as oracles the derivation from תְּרָפִים, *percontari, inquirere* is applicable (Castell.) See the accounts of the Rabbins concerning their figure, and the ceremonies relating to them in Buxtorf's "Lex. Chald.," s. v.

Prof. Lee.—*Teraphim*; apparently figures of the human form, 1 Sam. xix. 13, 16; objects of worship, Gen. xxxi. 19, 30; consulted with regard to futurity, Ezek. xxi. 26; Zech. x. 2. The etymology of the word is doubtful. Possibly the meaning might originally be *Relics*. Comp. Æth.

תְּרָפִים : reliquus, residuus fuit, superfluit.

Ver. 20.

וַיִּנָּחַב יַעֲקֹב אֶת־לֵב לָבוֹן הָאֲרָמִי עַל־
בְּלִי הַנִּידָר לוֹ כִּי בָרַח הוּא :

ἔκραψε δὲ Ἰακώβ Λάβαν τὸν Σύρον, τοῦ μὴ ἀναγγεῖλαι αὐτῷ, ὅτι ἀποδιδράσκει.

Au. Ver.—20 And Jacob stole away unawares to Laban [Heb., the heart of Laban] the Syrian, in that he told him not that he fled.

Ged.—Thus Jacob eluded Laban the Syrian by keeping from him the intelligence of his flight.

Gesen.—And Jacob deceived Laban the Syrian, &c.

Bp. Patrick.—*Laban the Syrian.*—There being no necessity of mentioning his country (which was well known from the preceding

story), some think he is here called the *Syrian*, to denote that, as cunning as he was, Jacob was too hard for him. For the Syrians, in ancient authors, are observed to have been a very crafty, subtle people. But there is no certainty of this; there being a frequent redundancy very obvious in this language. (See ver. 24.)

Rosen.—Labanem hic vocari *Syrum* Clericus putat, non ut patria ejus signetur, sed ut viri mores notentur. Q. d. scriptor, Labanem, quamvis callidum, ut vulgo Syri esse solent, delusum tamen a Jacobo prudentiore fuisse. Quæ appellationis illius ratio tamen non valet infra Vs. 24, ubi Deus *Labani Syro apparuisse* dicitur. Pro *וַיֵּדֵעַ eo quod non indicavit*, Cod. Samar. alique habent *וַיֵּדֵעַ adeo ut ne quidem nunciaret*. Sed recepta lectio, antiquis interpretibus probata, meliorem reddit sensum, quum rationem reddat verborum: Jacobus Labanis cor furatus est.

Ver. 26.

וַיֹּאמֶר לָבָן לַיָּעֲקֹב מַה עָשִׂיתָ וַתִּגְנֹב
אֶת־לִבִּי וַתִּגְנֹב אֶת־בְּנֹתַי בְּשִׁבְרוֹת
הָרֵב :

εἶπε δὲ Λάβαν τῷ Ἰακώβ. τί ἐποίησας; ἰναὶ κρυφῇ ἀπέδρας, καὶ ἐκλοποφόρησάς με, καὶ ἀπηγάγες τὰς θυγατέρας μου, ὡς αἰχμαλώτους μαχαίρᾳ;

Au. Ver.—26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

Ged.—And Laban said to Jacob, Why hast thou thus eluded me, and stolen, &c.

Booth.—Why hast thou done this, stolen away unawares from me, and carried, &c.

Rosen.—*Quid fecisti ut furatus sis cor meum?* quod me insecio abieris; cf. not. supra ad Vs. 20. Alii *וַתִּגְנֹב* pro simplici *וַתִּגְנֹב* poni volunt, ut 1 Reg. viii. 32, *וַתִּשֶׁה וַתִּשְׁפֹּט et fecisti et judicasti*, i. e., judicasti. Vid. et Jud. ix. 16, Dan. viii. 12, ad quem locum in *Animadverss. philolog.* A. Schultens similem usum pleonasticum

Arabici جَعَلَ fecit observavit.

Ver. 31, 32.

וַיֵּצֵא יַעֲקֹב וַיֹּאמֶר לָבָן כִּי יִרְאֵהוּ
כִּי אֶמְרֵתִי פָדִיתָ לְךָ אֶת־בְּנוֹתַי מֵעַמִּי :
כִּי עַם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֵיהֶּ לָא יִחְיֶה 32

וַיֵּצֵא יַעֲקֹב וַיֹּאמֶר לָבָן כִּי יִרְאֵהוּ
כִּי אֶמְרֵתִי פָדִיתָ לְךָ אֶת־בְּנוֹתַי מֵעַמִּי :

31 ἀποκριθεὶς δὲ Ἰακώβ εἶπε τῷ Λάβαν. ὅτι ἐφοβήθην. εἶπα γάρ, μή ποτε ἀφέλῃ τὰς θυγατέρας σου ἀπ' ἐμοῦ, καὶ πάντα τὰ ἐμά. 32 καὶ εἶπεν Ἰακώβ. παρ' ᾧ ἂν εὕρῃ τοὺς θεοὺς σου, οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν. ἐπίγνωθι τί ἐστι παρ' ἐμοὶ τῶν σῶν, καὶ λάβε. καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν. οὐκ ἦδαι δὲ Ἰακώβ, ὅτι Ῥαχὴλ ἡ γυνὴ αὐτοῦ ἔκλεψεν αὐτοῦς.

Au. Ver.—31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren, discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

Ged.—31 Jacob answered and said to Laban, I fled because I was afraid; for I thought that, perhaps, thou wouldest take from me, by force, thy daughters and all that belongeth to me. [So the LXX.] 32 As for thy gods, added Jacob [so the LXX.], let him die with whomsoever thou shalt find them, &c. For Jacob knew not that Rachel his wife [so the LXX.] had stolen those gods.

Rosen.—Verba וַיֵּצֵא נָךְ coram fratribus nostris, plures jungunt iis, quæ præcedunt, h. s.: ille pereat coram fratribus, i. e., palam. Quum vero voci וַיֵּצֵא accentus distinctivus major sit appositus, rectius sic explicatur: וַיֵּצֵא נָךְ coram fratribus nostris (propinquis et comitibus nostris omnibus testibus) agnosce tibi quid sit apud me, sc. de rebus tuis. Quæ interpretatio probatur Jacobi verbis Vs. 37.

Ver. 33.

וַיֵּבֶן לָבָן בָּתָּאֵל־יַעֲקֹב ו וּבָתָּאֵל
לֵאָה וּבָתָּאֵל שְׁמֵי הָאֱמָנוֹת וְלֵאָה מִצָּא
וַיֵּבֶן מִאֲחֹל לֵאָה וַיָּבֵן בָּתָּאֵל רָחֵל :

εἰσελθὼν δὲ Λάβαν ἠρεύνησεν εἰς τὸν οἶκον Λείας, καὶ οὐχ εὗρεν. καὶ ἐξῆλθεν ἐκ τοῦ οἴκου Λείας, καὶ ἠρεύνησε τὸν οἶκον Ἰακώβ, καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν, καὶ οὐχ εὗρεν. εἰσηλθε δὲ καὶ εἰς τὸν οἶκον Ῥαχὴλ.

Au. Ver.—33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

Ken., Ged., Booth.—Laban then went and searched [Sam. LXX.] in Jacob's tent, and in Leah's tent, &c.

Venitque Laban in tabernaculum Jacobi. Cod. Sam. post לָבָן inserit: וַיִּדְבֹּשׁ s. וַיִּדְבֹּשׁ (quod nostrum Cod. extat Vs. 35) *et scrutatus est in tabernaculo Jacobi.* LXX. quoque ἡρεύνῃσιν inserunt, וַיִּדְבֹּשׁ וַיִּדְבֹּשׁ *Exiitque e tabernaculo Leæ ac ingressus est Rachelæ tabernaculum.* Modo quidem dixerat, Labanem prius intrasse in ancillarum tabernacula, quasi antea cetera excusserit tentoria, quam in Rachelæ venerit. Verum haud raro negligi ordinem in ejusmodi circumstantiis commemorandis constat.—*Rosen.*

Ver. 38—41.

38 וְעֶשְׂרִים שָׁנָה אֲנִי עִמָּךְ רַחֲלֵךְ
וַיִּצְרֵךְ לֹא שְׂכָרִי וְאֵלֵי צִמְצֻמָּךְ לֹא
אֶמְלֹכִי : 39 מִרְפָּךְ לֹא-חֲבָתִי אֵלֵיךְ
אֲנִי חֲשָׁשָׁה מִיָּדִי חֲבִישָׁנָה גִּבְרִית יוֹם
וּגְבִרְתִּי לַיְלָה : 40 חֵיטִי בָיוֹם אֶמְלֹכִי
חֶרֶב וְקֶרֶחַ בַּלַּיְלָה וְהִדַּד שְׁנֵי חֲצֵי :
41 וְחֲלֵי עֲשָׂרִים שָׁנָה בְּבִיתְךָ עַבְדְּתִיךָ
אֶרְפַּעַשְׁתָּה שָׁנָה בְּשָׁפְתִי בְלֹחִי וְלֹשֶׁן
שָׁנִים בְּצִמְצֻמָּךְ וְהִתְחַלַּף אֶת-מִשְׁכָּבִי
עֲמֹלֶת מְקִים :

38 ταῦτά μοι εἴκοσι ἔτη ἐγὼ εἰμι μετὰ σοῦ.
τὰ πρόβατά σου, καὶ αἱ αἰγες σου οὐκ ἡτεκ-
νώθησαν. κριοὺς τῶν προβάτων σου οὐ κατέ-
φαγον. 39 θηριώλωτον οὐκ ἐνήνοχά σοι. ἐγὼ
ἀπετίynnον παρ' ἐμᾶντοῦ κλέμματα ἡμέρας, καὶ
κλέμματα νυκτός. 40 ἐγενόμην τῆς ἡμέρας
συγκαυόμενος τῷ καύματι, καὶ τῷ παγετῷ τῆς
νυκτός, καὶ ἀφίστατο ὁ ὕπνος μου ἀπὸ τῶν
ὀφθαλμῶν μου. 41 ταῦτά μοι εἴκοσι ἔτη ἐγὼ
εἰμι ἐν τῇ οἰκίᾳ σου. ἐδούλευσά σοι δεκατέσ-
σαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου, καὶ ἐξ
ἔτη ἐν τοῖς προβάτοις σου. καὶ παρελογίσω
τὸν μισθόν μου δέκα ἀμνάσιν.

Au. Ver.—38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy

house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

39 Whether stolen by day, or stolen by night.

So Rosenmüller and all the best commentators.

Ged.—I was scorched [so Onk., Arab.] by day, I was scorched by night.

N.B. Walton, however, in his Polyglott, translates the Chald., *custodiebam*. And the Arab., *Laboravi die, laboravi nocte*.

41 *Ged.*—Some late interpreters would distinguish these twenty years from those mentioned in ver. 38, from an idea that the chronology of Jacob's life cannot be reconciled without admitting that he was forty years with Laban. They would, therefore, render verse 38, *During the one twenty years, &c.*, and verse 41, *During the other twenty years, &c.* But whatever difficulty there may be in reconciling the chronology, this expedient cannot be admitted without doing violence to the text.

38—41 *Ken.*—If every reading which introduces but a single difficulty, demands our attention, much greater must that demand be, when several difficulties are caused by any one mistake, or any one mis-translation. Of this nature is the passage before us, which therefore shall be here considered more fully: especially, as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at seventy-seven years. But I think, it has been shown by the learned Mr. Skinner, in an excellent dissertation (4to., 1765) that the number seventy-seven cannot here be right.

Jacob was 130, when he went down (with sixty-six persons) into Egypt. Joseph had been then governor ten years; and, when made governor, was thirty; therefore Jacob could not be more than ninety, at the birth of Joseph. Now, upon supposition that Jacob was seventy-seven, at going to Laban; and that he had no son till he was eighty-five; and that he, with eleven sons, left Laban at ninety-seven: there will follow these, amongst other strange consequences, which are enumerated by Mr. Skinner, p. 11, &c. 1. Though Isaac and Esau married at forty, Jacob goes, at seventy-seven, to look for a wife; and agrees to

marry her seven years after. 2 Issachar is born after the affair of the mandrakes; which Reuben finds, and brings home, when he (Reuben) was about four years old: that is, if Issachar was born *before* Joseph, agreeably to Gen. xxx. 18, 25. 3 Judah begets Er, at thirteen. For in the second of the following tables, Judah is born in Jacob's year 88, and Er in 102. 4 Er marries at nine, and is destroyed for profligacy. Er, born in 102, marries in 111. See also Gen. xxxviii. 7. 5 Onan marries at eight. For Onan, born in 103, marries in 111. 6 Shelah, being grown at ten, ought to be married. For Shelah, born in 104, is marriageable, but not married to Tamar, in 114. See Gen. xxxviii. 14. 7 Pharez kept from marrying whilst young; yet has a son at thirteen. For Pharez, born in 115, had two sons, at going to Egypt, in 130. 8 Esau goes to Ishmael, and marries his daughter, after Jacob went to Laban, at seventy-seven; though Ishmael died, when Jacob was sixty-three. See Gen. xvi. 16; xxv. 17, 26; xxviii. 9. 9 If Jacob had no son till he was eighty-five, and if Joseph, the youngest except Benjamin, was born when his father was ninety, then the eleven sons, and Dinah, were born in five years. Lastly: if Jacob had no son till eighty-five, and he went to Egypt at 130, with sixty-six persons; only forty-five years are allowed for his family: whereas the larger sum of sixty-five years seems necessary, for the births of so many children and grandchildren. On this subject Le Clerc has pronounced:—"Hisce in rebus occurrunt nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet." But, upon the single principle of Mr. Skinner, that Jacob went to Laban at fifty-seven (instead of seventy-seven) these difficulties are solved. And it only remains to wish, that *some authority* may be found to support this conjecture, thus strongly founded on the *exigentia loci*. The common opinion is formed, by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth; and from the twenty years, which the text says Jacob was with Laban. This number, Mr. Skinner thinks, was originally forty. And I think, that the Hebrew text, as it now stands, confirms the conjecture, and furnishes the very authority, which is so much wanted.

After Jacob had served Laban fourteen

years for his two wives; where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment: and had the death of Esau happened, Jacob would then have been secure. But let us also remember that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would therefore be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point the more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood: upon such terms of advantage to Laban, as could not easily be withstood. Lastly: when the good effects to Laban from this connexion had been experienced, without profit, nay with some losses, to Jacob for twenty years; Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban, for six years of more close attendance, and service in Laban's own house; for which the wages were expressly settled. Agreeable to the preceding possibilities seems to have been the fact; Jacob living in Haran forty years, and in this manner:

14 years, in Laban's house, a covenant servant for Rachel and Leah.

20 — in Laban's neighbourhood, as a friend.

6 — in Laban's house, a covenant servant for cattle.

40

Now the twenty concurrent years of neighbourly assistance, and the disjointed twenty of covenant service, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions twenty years *twice*; which two sets of twenty, if really different, make forty. Each mention of the twenty years is introduced with the word *וְ*; which word, when repeated, is used in opposition, or by way of distinction; as when we say, *This and that, the one or the other*. Thus, Exod. xiv. 20, "so that the one came not near the other." Eccl. vi. 5, "this hath more rest than the other." And with the two words at a great distance: Job xxi. 23, "*one* dieth—25, and *another* dieth," &c. So here in Gen. xxxi., at verse 38, Jacob says

to Laban, *וה עשרים שנה אנכי עמך*, During the one set of twenty years I was with thee, &c., meaning the time in which he lived, not in Laban's house, but in his neighbourhood; not as a servant, but a friend; after he had served in Laban's house, fourteen years for his daughters, and before he served six years for his cattle. But then, as to the other twenty, he tells Laban, at verse 41, —varying the phrase very remarkably— *וה לי עשרים שנה בניך עבדוך*, During the other twenty years (**)* *for myself* (for my own benefit *in thy house*, I served thee fourteen years.....and six years, &c. And, during this last period, though only six years, he charges Laban with changing his wages ten times. . So that Jacob insists upon having well earned his wages, through the twenty years, when he served for hire; but he makes a far greater merit of having, for another twenty years, assisted him without wages, and even with some losses; and therefore, with particular propriety, he reminds Laban of that set of twenty years in the first place.

The true chronology of Jacob will be greatly elucidated, by the following tables; taken, chiefly, from Mr. Skinner:—

TABLE I.,

On Jacob's being at Haran Forty Years.

	0	Jacob [and Esau] born,	
	40	Esau marries two wives, Hittites	Gen. xxvi. 34.
	57	Jacob goes to Haran.	
	58	Esau goes to Ishmael, and marries his daughter	Gen. xxviii. 9
	63	Ishmael dies, aged 137.....	Gen. xxv. 17.
	64	Jacob marries Leah and Rachel ..	Gen. xxix. 20, 21, 27, 28.
14 years' service	65	REUBEN born, of Leah	} Gen. xxix. 32—35.
	66	SIMON	
	67	LEVI	
	68	JUDAH	
		Rachel, not bearing, gives Bilhah.	
	69	Dan born, of Bilhah.	} Gen. xxx. 6—24.
	71	Naphtali	
		Leah, not bearing, gives Zilpah.	
	72	Gad born, of Zilpah.	
	74	Asher	
	78	Reuben, at 13, finds the mandrakes	
	79	Issachar born, of Leah.	
	81	Zebulun	82 Dinah.
	86	Judah, at 18, marries Shuah's daughter. *	
	87	Er born—88 Onan—89 Shelah.	
	91	Joseph born, of Rachel.	
20 yrs. assistance	97	Jacob comes, from Haran, to Succoth and Shalem.	
		Dinah defiled, and Shechemites destroyed.	
	98	BENJAMIN is born, and Rachel dies.	
	103	Beriah, fourth son of Asher, born.	
	105	Tamar married to Er—106 to Onan.	
	108	Joseph, at 17, is carried to Egypt....	Gen. xxxvii. 2.
	109	Shelah, at 20, not given to Tamar.	

* Not recorded in order of time (Gen. xxviii.); see Skinner, p. 23. See also his note, p. 30, on Keturah; here mentioned already, in p. 22.

110	Pharez and Zarah, born of Tamar, by Judah.	
120	Isaac dies, aged 180.....	Gen. xxxv. 28.
121	Joseph, at 30, Gov. of Egypt..	Gen. xli. 46.
123	Beriah, at 20, marries.	
125	Heber—127 Malchiel, born, to Beriah.	
128	Pharez, at 18, marries.	
129	Hexron—130 Hamul, born, to Pharez.	
130	Benjamin, at 32, has ten sons.	
	Jacob goes to Egypt.....	Gen. xlvii. 9.
147	— and dies.....	Gen. xlvii. 28.

TABLE II.,

On Jacob's being at Haran only Twenty Years.

0	Jacob [and Esau] born.	
40	Esau marries two wives, Hittites, Gen. xxvi. 34.	
63	Ishmael dies, aged 137.....	Gen. xxv. 17.
77	Jacob goes to Haran.	
84	— marries Leah and Rachel..	Gen. xxix. 20, 21, 27, 28.
85	REUBEN born, of Leah.	} .. Gen. xxix. 32—35.
86	SIMON	
87	LEVI	
88	JUDAH	
89	Dan born, of Bilhah.	} Gen. xxx. 6—24.
	Naphtali	
	Gad born, of Zilpah.	
	Asher	
	Issachar born, of Leah.	
	Zebulun	and Dinah.
91	Joseph born of Rachel.	
97	Jacob returns from Haran.	
98	— dwells in Succoth.	
99	— comes to Shalem, and continues there 8 years.	
101	Judah marries Shuah's daughter.	
102	— Er born—103 Onan—104 Shelah.	
106	Shechemites destroyed, by Simeon and Levi.	
107	BENJAMIN is born, and Rachel dies.	
108	Joseph sold, when 17	Gen. xxxvii. 2.
111	Tamar married to Er, and immediately afterwards to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born, to Judah.	
120	Isaac dies, aged 180	Gen. xxxv. 28.
121	Joseph is made Governor of Egypt, Gen. xli. 46.	
130	Jacob goes into Egypt	Gen. xlvii. 9.
147	— and dies.....	Gen. xlvii. 28.

Our translation now is—31, 38, *This twenty years have I been with thee*; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. 40 Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 *Thus have I been twenty years, in thy house*: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

The alteration, here recommended, is this. 31, 38, *During the one twenty years, I was with thee*; thy ewes and thy she-goats have not cast their young, and the rams, &c., &c. 41 *During the other twenty years, for myself, in thy house*; I served, &c. The same distinction is expressed, in xxx. 29:—Thou knowest how I have served thee, and how thy cattle was with me, i. e., how

I behaved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time that they were with me, as thy friend.

It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay assert that he was married almost as soon as he came to Haran: instead of waiting seven years, as he most evidently did. And Mr. Jackson allows, that some of the sons of Benjamin, who are expressly numbered, as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of the two sets of twenty years happily deliver us.—*Kennicott*.

Bp. Horsley.—Dr. Kennicott assigns unanswerable reasons for this opinion.

Ver. 42.

Au. Ver.—And rebuked thee.

Ged., Booth.—Therefore he rebuked thee.

Ver. 44.

וְעַתָּה לְכָה בְּרִיתָּךְ בְּרִית אֲנִי וְאַתָּה
וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ :

νῦν οὖν δεῦρο διαβῶμαι διαθήκη ἐγὼ τε καὶ σὺ. καὶ ἔσται εἰς μαρτύριον ἀνὰ μέσον ἐμοῦ καὶ σοῦ. εἶπε δὲ αὐτῷ. ἰδοὺ οὐθεὶς μετ' ἡμῶν ἔστω. ἰδε, ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

Au. Ver.—44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

Ged.—Come then, and let us make a covenant, I and thou, and let it be for a witness between me and thee. Jacob answered, "Lo! there is no one present with us: Let God then see, and be a witness between me and thee." [So the LXX.]

Ver. 48, 49.

49 וְהִמְצַפְתָּ אֵשֶׁר אֲמַר יָצָא יְהוָה
בֵּינִי וּבֵינֶךָ כִּי נִסְתָּר אֵישׁ מֵרֵעֵהוּ :

καὶ ἡ ὁρασις ἦν εἶπεν. ἐπίδοι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ, ὅτι ἀποστήσόμεθα ἕτερος ἀπ' ἑτέρου.

Au. Ver.—48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah [that is, a beacon, or, watch tower]; for he said, The Lord watch between me and thee, when we are absent one from another.

49 *And Mizpah.*

Ged.—And the standing-stone [Arab.] was called Mizpah [the spy], &c. So also Boothroyd and Schumann.

49 וְהִמְצַפְתָּ אֵשֶׁר אֲמַר יָצָא יְהוָה Sam.—*Integram lectionem restituisse videtur Ewald. Compos. page 64, sic: וְהִמְצַפְתָּ אֵשֶׁר אֲמַר יָצָא יְהוָה*. Nam primo ob ὁμοιοτέλευτον una vox facile poterat prætermitti, ita ut alteram servaret textus hebræus, alteram cod. Sam. Deinde favet contextus, quippe qui docet, etiam cippum מִצְפָּה (v. 45, 51, 52) testimonii loco erectum esse. Quomodo autem tumulus ἢ, quia testimonio inserviebat, cognomen accipit, sic necessario מִצְפָּה quoque debebat singulari appellatione insigniri. Denique huic lectioni optime congruit addita explicatio: וְהִמְצַפְתָּ אֵשֶׁר אֲמַר יָצָא יְהוָה. Itaque cave, ne coniungas וְהִמְצַפְתָּ cum וְ v. 48. Vatro iudice, id quod articuli causa solocismum præ se ferret, aut ne cum LXX. et Ilgenio (*Urk.*, p. 190—192) versuum ordinem pervertas.—*Schumann*.

Ver. 51, 52.

51 וַיֹּאמֶר לָבָן לְיַעֲקֹב הֵנָּה הַגִּל
הַזֶּה וְהַגִּל הַמַּצְפָּה אֲשֶׁר יְרִיתִי בֵּינִי
וּבֵינֶךָ : 52 עַד הַגִּל הַזֶּה וְעַד
הַמַּצְפָּה אֲסִיֵּא אִתָּךְ לְאֶחָד מֵאֵלֶּיךָ אֶת-
הַגִּל הַזֶּה וְאֶת-הַמַּצְפָּה לְאֶחָד מֵאֵלֶּי
אֶת-הַגִּל הַזֶּה וְאֶת-הַמַּצְפָּה הַזֹּאת
לְרֵעֵהוּ :

καὶ εἶπε Λάβαν τῷ Ἰακώβ. ἰδοὺ ὁ βουνὸς οὗτος καὶ μάρτυς ἡ στήλη αὕτη. 52 ἐάν τε γὰρ ἐγὼ μὴ διαβῶ πρὸς σέ, μήτε σὺ διαβῇς πρὸς με τὸν βουνὸν τοῦτον καὶ τὴν στήλην ταύτην ἐπὶ κακίᾳ.

Au. Ver.—51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee.

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

Ged., Booth.—Again Laban said to Jacob, "Behold this heap, and behold this standing-stone, which thou [so the Sam., Arab., and 1 MS.] hast erected. 52 Between me and thee let this heap be a witness, and this pillar be a witness, that I will not pass over this heap and this pillar [LXX., Arab.] to thee, and," &c.

52 *Rosen*.—וְאֶת-הַמַּצְפָּה לְרֵעֵהוּ, *Si ego non*

Schum.—וְאֵת הַבֵּן וְאֵת הַבָּתּוּלָה.—Vatero duce ad h. l. et Rosenmuellero consentiente statuit Winer in Lex., p. 69, hic duarum structurarum confusionem locum habere; dicendum enim fuisse vel: *testis hic lapidum acereus esto* (contra me), *si transiero*, vel: *testis hic lapid. ac. esto*; *non transibo*. At si quid recte video, verborum structura salva est, modo ipse recte construas. Constat enim, בָּן, ubi geminatur, *sive*, *sive* apte reddi posse et pronomina personalia saepius absolute poni. Quodsi observaveris, sic hoc comma redde: *hic tumulus et hic cippus testimonio sint*, i. e., confirment, *sive ego sum*, *me non transiturum ad te hunc tumulum* (iam repete תָּוֹךְ quod ad utrumque pertinet), *ut tibi malefaciam*, *sive tu es*, *te non transiturum esse ad me hunc tumulum et hunc cippum*, *ut mihi malefacias*. בָּן igitur cum sequente אֵת apte potest hic transferri: *neque ego transibo neque tu transibis*, &c. Eandem structuram vide Ex. xix. 13. וְאֵת הַבֵּן וְאֵת הַבָּתּוּלָה *neque animal neque homo vivet*.

אֱלֹהֵי אֲבֹרָהֶם וְאֱלֹהֵי בָחוּר וְשִׁשְׁטָן
בְּיָמֵינוּ אֱלֹהֵי אֲבִיהֶם וּבִי
חול v. 58.

Au. Ver.—53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

of heaven and earth; as Nahor, I have formerly conjectured, also did, when he followed him to Haran. Therefore, I think, we need not make a question by which of Abraham's gods Laban now swears: for I take him to have been bred up in the true religion, which made Abraham desire his son should have a wife out of this family; for which reason Isaac also sent Jacob hither.

Ged.—The God of Abraham and the God of Nahor [the Gods of our fathers] be judges between us.

שְׁמֵהּ K. 9, et Sam., LXX., Syr.,
Vulg., Saad. — אֱלֹהֵי אֲבוֹתֵינוּ A K. II. codd. et
LXX. probante Houbigantio. Illa verba
perfecto indirecta constructione offendunt.
Itaque glossam redolent, nisi mavis com-
positoris sententiæ hæc tribuere. Vid.
Hensleri *Bemerkungen*, etc., p. 396 ss.—
אֱלֹהֵי K. vi., pr. 1; R. i., pr. 2.— אֱלֹהֵי אֲבוֹתֵינוּ
K. ii., pr. 3, nunc 1; R. i.— אֱלֹהֵי אֲבוֹתֵינוּ K.
ii., R. i., Sam. præferente eam Kennicotto
diss. i., de rat., H. T., p. 353. Syrus:
deus patrum nostrorum.—Schumann.

Deus Abrahami et dei Nachoris, ita enim verba interpretanda ex mente Hebræorum, qui observant, אֱלֹהֵי נַחֲוֹר *esse sanctum*, i.e., de uno et vero Deo, אֱלֹהֵי חַר *vero profanum*, i.e., de diis falsis capiendum. Erant certe diversi; nam trans Euphratem Abrahami majores deos alienos coluisse, disertè dicitur Jos. xxiv. 2. Cf. not. ad Vs. 5.—שֹׁפְעֵי בְרִית *Judicent inter nos*, ultores sint fidem fallentis; cf. ad xvi. 5. Verbis אֱלֹהֵי יֶאֱרִיחַ *Jarchi iterum adnotat חַר, esse deos falsos intelligendos. Ita et Clericus, qui eorum patris, i.e., Therachi, interpretatur, additque:—“Post proprios invocatos deos superstitiosus Laban iis conjungit communis*

parentis numen, quasi utrique reverendum." Nobis recte observasse videtur Aben Ezra, verba אֱלֹהֵי מֹשֶׁה esse Mosis, adeoque per parenthesin a reliquo sermone secludenda, quasi diceret: suum quisque numen violati fœderis ultorem invocavit. LXX. illa non expresserunt. Haud inepte Syrus in plurali legit et cum affixo 1 Pers.: *Deus patrum nostrorum*.—*Rosenmüller*.

Ver. 54.

Heb., Au. Ver.—54 Then Jacob offered sacrifice [or, killed beasts] upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

His brethren.

Ged., Booth.—All his brethren. So two MSS.

CHAP. XXXII.—*Heb.* 2, 3; *Au. Ver.* 1, 2.

וַיַּעֲלֶה בְּיָדָם לְדָרְכָּם וַיִּפְגְּעוּ בָּם
מִלֵּאכֵי יְהוָה : וַיֹּאמֶר יַעֲקֹב בְּאָזְנוֹ
רָאם בְּחִנְיָה יְהוָה וְהָ וַיִּהְיֶה שָׁם
הַמָּקוֹם חֲדָא מַחֲנֵים :

καὶ Ἰακώβ ἀπῆλθεν εἰς τὴν ὁδὸν ἑαυτοῦ. καὶ ἀναβλέψας εἶδε παρεμβολὴν θεοῦ παρεμβολῆναι. καὶ συνήντησαν αὐτῷ οἱ ἄγγελοι τοῦ θεοῦ. 2 εἶπε δὲ Ἰακώβ, ἦνίκα εἶδεν αὐτοὺς. παρεμβολὴ θεοῦ αὐτῆ. καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, παρεμβολαί.

Au. Ver.—And Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim [*that is*, two hosts, or, camps].

Ged., Booth.—Jacob also was proceeding on his journey, when raising his eyes he saw a great camp assembled [so the LXX.], and angels of God thence directing their course towards him.

2 *Mahanaim*.—Duo castra, seu duas turmas Fag., Munst. At dualis numerus sæpe ponitur pro plurali, ut in *Mitzraim*, &c. Sic dictum locum Hebraei putant, vel. 1 Propter duo castra angelorum; quorum alii erant præsides et custodes Mesopotamiæ, unde eum deduxerant; alii Cananea, qui eum redeuntem excipiebant, cuique provinciæ et regioni suos angelos deputatos sentiunt Hebræi. Vel 2 Propter sua (i.e., Jacobi) castra et angelorum. Vertendum potius puto, *castra Dei*.—*Polī Syn.*

Rosen.—*Gemina castra*, i.e., angelica et

Jacobi ipsius castra. Alii duali numero hic indicari putant, Jacobum castra angelorum a dextris et sinistris conspexisse, quasi illis undique cinctus esset et stipatus præsidii causa.

Au. Ver. 10; *Heb.* 11.

הִטָּנִי מִכָּל חַסְדֵּיךָ וּמִכָּל חַיִּימֶיךָ
אֲשֶׁר עָשִׂיתָ אִתִּי עַבְדְּךָ וְגו'

ἱκανούσθω μοι ἀπὸ πάσης δικαιοσύνης, καὶ ἀπὸ πάσης ἀληθείας, ἧς ἐποίησας τῷ παιδί σου. κ.τ.λ.

Au. Ver.—10 I am not worthy of the least of all [*Heb.*, I am less than all, &c.] the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Schum.—הָאֲנִי מִיָּדָיִךְ minor sum quam omnia beneficia tua et omnis fides tua, i.e., indignus sum quæ in me adhuc contulisti summis et plurimis beneficiis. Hæc vocc. mihi videtur minus recte explicare præunte Iarchio Rosenmuellerus sic: *indignus sum fide verborum tuorum, dum mihi servasti omnia promissa, quæ mihi promisisti*. Nam verba הָאֲנִי מִיָּדָיִךְ, si recte sentio, apposita sunt, ut antecedentia הַחֲסָדִים i.e., beneficiorum ratio definiretur. Cfr. 24, 27. Cui sententiæ respondent seqq., ubi auctor beneficiorum magnitudinem et rationem singulatim exponit. Schottus transfert: *indignus sum beneficiis tuis omnibus et summo favore, quem servo tuo exhibuisti*. Sed הָאֲנִי מִיָּדָיִךְ ad utrumque erat referendum neque suffixum subaudiendum.

Au. Ver. 11, 12; *Heb.* 12, 13.

וְהִצִּילֵנִי מִיַּד אָחִי מִיַּד עֵשָׂו
כִּי־רָאָה אָנֹכִי אֹתוֹ כִּי־רָבָא וְהִצִּילֵנִי אִם
עַל־בָּנִים : וְאָמַרְהָ אֶמְרָתָה הַיָּמָן
אֲשִׁירֵב עִמָּךְ וְגו'

11 ἐξελού με ἐκ χειρὸς τοῦ ἀδελφοῦ μου, ἐκ χειρὸς Ἡσαῦ. ὅτι φοβούμαι ἐγὼ αὐτόν, μή ποτε ἐλθὼν πατάξῃ με, καὶ μητέρα ἐπὶ τέκνοις. 12 σὺ δὲ εἶπας. εὖ σε ποιήσω, κ.τ.λ.

Au. Ver.—11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with [*Heb.*, upon] the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the

sea, which cannot be numbered for multitude.

11 *The mother with the children.*—i.e., My whole family: which could not consist with God's promise, mentioned in the next verse.—*Bp. Patrick.*

Rosen., Schum.—These words are not to be understood of Jacob's wives and children, but is merely a proverbial expression denoting great cruelty. See below.

12 *And thou saidst.*

Ged., Booth.—Yet thou saidst,

Libera me, quæso, e manu fratris mei, e manu Esavi. Quod non simpliciter dicit: *e manu fratris mei, Esavi*, sed distributive, *de manu*, inquam, *Esavi*, in eo, Jarchio observante, est emphasis, quasi dicat: *e manu ejus*, qui non tam mihi frater nunc est, quam Esavus, sævus et infestus. פְּדֵא אֶנִּי מִיַּד אֶשָּׂא, Vereor enim, ne me aggrediatur, matremque cum liberis occidat. Proverbialis locutio, et Hos. x. 14, obvia, qua et crudelitas summa et occisio omnium eorum, de quibus sermo est, significatur. Desumpta esse videtur ex eo, quod fit interdum in urbibus obsidione captis et occidioni damnatis, ubi non omnes modo mares sed sæpe etiam parentes post liberos trucidantur.—*Rosen.*

Schum.—12 אַם עַל־בָּנַי Cave, ne hæc de uxoriibus et liberis Iacobi dicta censeas; in proverbium enim abierunt, ut summam crudelitatem, qua omnes omnino sine discrimine occiduntur, significarent. Cfr. Hos. x. 14, et Rosenmuelleri Scholl. ad h. l.

Heb. 14; Au. Ver. 13.

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מֶן הַבָּא בְּיָדוֹ לַעֲשׂוֹן אָחִיו :

καὶ ἐκοιμήθη ἐκεῖ τὴν νύκτα ἐκείνην. καὶ ἔλαβεν ὡν ἔφερεν δῶρα. καὶ ἐξάπέστειλεν Ἰσαὺ τῷ ἀδελφῷ αὐτοῦ.

Au. Ver.—13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

Bp. Patrick.—*And took of that which came to his hand, &c.*—According to this translation, he took what he first lighted upon without any choice; being still in a passion of fear. But the Hebrew phrase בְּיָדוֹ, *that which was in his hand*, signifies what was in his power to present him withal, viz., such cattle as are after mentioned; though he had no jewels or precious raiment.

And it appears that he chose them with great consideration, in exact proportions; for having commended himself, upon such good grounds, to the protection of the Almighty, his fear vanished.

Rosen.—*Cepit ex iis, quæ in manu erant*, i.e., ἐκ τῶν παρόντων, ut Græci loquuntur, ex iis, quæ in promptu ipsi erant.

Ver. 23.

Heb., Au. Ver.—23 And he took them, and sent them over [Heb., caused to pass] the brook, and sent over that he had.

That he had.

Ged., Booth.—*All that he had.* So Sam., LXX., Syr., Vulg., Arab., and one MS.

Heb. 26; Au. Ver. 25.

וַיִּרְא כִּי לֹא יָכֹל לִוּי וַיִּבֶן בְּבֶהֱמָתוֹ וַיִּתְּנֵם בְּחֶמְלָתוֹ יַעֲקֹב בְּחֶמְלָתוֹ עִמּוֹ :

εἶδε δὲ, ὅτι οὐ δύναται πρὸς αὐτόν, καὶ ἤψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ἰακώβ ἐν τῇ παλαίῳ αὐτὸν μετ' αὐτοῦ.

Au. Ver.—25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Ged., Booth.—And when he saw that he could not prevail against him; he struck Jacob on the hollow of his thigh; so that the hollow of Jacob's thigh was strained, while he wrestled with him.

Rosen.—*Et vidit, quum videret, quod non prævaleret ei, Jacobo*, in illa sc. virium corporis contentione, *tetigit volam femoris ejus*. Luctantium artificium est, ut arte aliqua membrum corporis contorqueant, ut vel dejiciatur, vel offendatur adversarius, ut succumbat, aut saltem non sit omni ex parte superior. *Tactus femoris est læsio nervi ejus*, ut liberum femoris motum non haberet Jacobus. *Vola*, metaphoricè hic est concavitas ischii et vertebra, qua femoris pars inferior cum superiori jungitur et colligitur, ac velut in illud inseritur, Latini *acetabulum femoris* dicunt, Græci κοτύλην. *Atque ita luxata est acetabulum femoris Jacobi*. אָרַץ, ab Hebræis exponitur: *recessit a loco suo*, qui significatus convenit et huic loco, et Jer. vi. 8.

Heb. 29; Au. Ver. 28.

וַיִּמְדָּר לֹא יַעֲקֹב וַיִּמְדָּר עוֹד שְׂמֹדָּה כִּי

אִם-יִשְׂרָאֵל קִי-שָׂרִיף עִם-אֱלֹהִים וְעִם-
אֲנָשִׁים וְהוֹכֵחַ :

καὶ εἶπεν αὐτῷ. οὐ καληθήσεται ἔτι τὸ ὄνομά σου Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομά σου. ὅτι ἐνίσχυσας μετὰ θεοῦ, καὶ μετὰ ἀνθρώπων δυνατὸς ἔσῃ.

Au. Ver.—28 And he said, Thy name shall be called no more Jacob, but Israel [that is, a prince of God]: for as a prince hast thou power with God and with men, and hast prevailed.

Bp. Patrick.—For as a prince hast thou power with God and with men.] These words explain the end and intention of this combat; which was to show, that he, having such power with God as to prevail over one of his ministers, needed not fear his brother Esau. So the Vulgar Latin expresses it: *If thou hast been strong against God, how much more shalt thou prevail with men?* And it is the sense of our translation, which more literally renders the Hebrew words, *Thou hast behaved thyself like a prince* (so the word *Scharitha* imports) *with God and with men*, &c. That is, hast showed such an heroic spirit (as we speak) in this combat, that thou needest not fear Esau and all his followers: this victory is an assurance that thou shalt get the better of him.

There is nobody skilled in the original language, but easily sees no other derivation of the name of Israel is to be sought for, but what is contained in this word *Scharitha*: which gives the reason of it. *For sar*, as St. Jerome observes, signifies a *prince*; and the *jod* in the beginning, is the common note of a proper name. So the meaning of Israel is as much as a *prince with God*.

Ged.—"Not only shall thy name henceforth be called Jacob, but also Israel [who contendeth with God]. For with God thou hast contended, as well as with men, and hast prevailed."

Gesen.—Israel, a combatant of God: from קָרָא only in *Kal*, to contend, to wrestle with one, with עַם, Gen. xxxii. 28, with רֹא, Hos. xii. 4. (Arab. شَرَّ, Conj. III. *idem*.) The future is formed from שָׂרַף, No III.

Rosen.—Thy name shall be called no more Jacob but Israel: because thou hast contended with God: and how much more shalt thou prevail against men.

Non Jacob dicetur nomen tuum, sed Israel, non quod nomine Jacob ultra vocatus non

fuerit; sed quod eo longe insignius et augustius esset hoc, Israel, ad commendandam hujus luctæ et victoriæ de Deo relatæ, memoriam. Verba עָרַף עִם-אֱלֹהִים לְX. ἐνίσχυσας κατὰ Θεοῦ reddiderunt, et hinc Hieron.: *contra Deum fortis fuisti*. Alii: *quia dominatus es cum Deo*, i. e., principem te gessisti in Deum, certamine eum vincens. Sed קָרָא nusquam aut *fortitudinis* aut *victoriæ* notionem habet. Sed Nom. קָרָא significat potius *θεομαχεῖ*, s. ἀγγελομαχεῖ, et referendum est ad קָרָא, quod, ut consonum voc. Arab. denotat: *contendit cum aliquo*. Vertendum igitur est: *quia contendisti*, certasti *cum Deo*. וְעִם-אֲנָשִׁים. *Et hominibus quanto magis prævalueris?* וְי ante הוֹכֵחַ *δυναστεύων* videtur exponendum esse, q. d. הוֹכֵחַ יְיָ וְאֲנָשִׁים. Deinceps non erit tibi quispiam hominum timendus, postquam tam feliciter tete cum Deo pugnans gessisti; non est ergo, quod fratrem timeas. Quia קָרָא construitur cum עַם, eandem constructionem et וְי propter similitudinem recipit cum עַם, pro י.

Schum.—29 Plura sunt, quæ te hic offendant, si interpretes sequeris. Primo cavere te oportet, ne particulas אֵם וְ תַּעֲלֶיךָ *haud amplius nisi* (cfr. xxxv. 10), intelligas sic: *semper, quotiescunque vocaberis, te vocabunt Israël*. Alioquin enim plane necires, quorsum hæc dicta essent, quoniam in seqq. vicissim reperitur modo nomen Iacob, modo nomen Israël (vid. xxxii. 30, 33; xxxiii. 1, 10, 20; xxxiv. 1, 6, 7; xxxvi. 31; xlv. 8, 26, 27, al.) ideoque facile cum iis temere faceres, qui, ut hanc diversitatem explicarent, duo monumenta discernenda putabant, quorum alteri nomen Israël alteri nomen Iacob sit usitatus (vid. Ilgen *Urk.*, p. 379, 393, 458, s.) Atvero si locos xxxii. 33, xxxiii. 20, xxxiv. 7, xxxvi. 31, xlv. 8, accurate contuleris cum iis, in quibus reperitur nomen Iacob, non dubitabis necum statuere, auctorem hæc nomina non pro arbitrio, sed consulto adhibere ac probe discernere ita, ut nomen Israël sit nomen venerabile progenitoris Israëlitarum ideoque tum maxime usurpatur, cum vel explicatur mos Israëlitarum (xxxii. 33) vel commemoratur Deus Israëlitarum (xxxiii. 20), vel omnino Israëlitis spectantur, qui non a nomine Iacob sed ab augustiore nomine, quod Deus ipse Iacobo imposuerit, appellationem suam derivare gestiebant (xxxiv. 7, coll. Deut. xxii. 21, Iud. xx. 7, Hos. vii. 15, Gen. xxxvi. 31, xlv. 8);

contra Iacob nomen obtineat, quando Iacobi res gestæ narrantur nulla habita Israëlitarum (יִשְׂרָאֵלִי) ratione, et quoties familia eius sensu strictiori (יִשְׂרָאֵלִי) intelligenda est. Cfr. Ewaldi *Compos.*, p. 111, s. et 246. Itaque hæc mens illorum vocc. enascitur vel *haud amplius Iacob vocaberis, nisi etiam Israël*, i. e., inde ab hoc tempore nomine Israëlitis quoque insignis eris, vel: *postertui te potius Israëlitem quam Iacobum appellare amabunt* (adde mente: quia se ipsos non Iacobitas sed Israëlitas vocant. Cfr. v. 33). Deinde mihi errasse videntur interpretes in explicatione verborum יִשְׂרָאֵלִי וְיִשְׂרָאֵלִי quæ ab antecedd. יִשְׂרָאֵלִי דִּם dissociant, ita ut Vau conversivum ante וְיִשְׂרָאֵלִי vel redundare censeant (LXX., Vulg., Dathe, Vater, Schott), vel *δυνήκως* exponant, quasi scriptum esset יִשְׂרָאֵלִי אֶת יִשְׂרָאֵלִי *et hominibus quanto magis prævalueris?* vid. Rosenmuelleri Scholl.) Etenim verba optimum sensum fundunt, si legitima uteris interpretatione hac: *nam cum Deo contendisti et cum hominibus ita, ut prævaleres*, i. e., dignus es, qui Israël audias, quippe qui nunc cum Deo, antea autem cum hominibus (Esavo, Iizchacho et Labane) tam fortiter egisti, ut superior discederes, ideoque noli quidquam salutis tuæ timere ab Esavo fratre.

Prof. Lee.—Israel, prince of God, compounded of **נָסִיךְ** *Prince, leader*; and **אֱלֹהִים**, *God*. **נָסִיךְ**, v. **נָסַךְ**, i. q. **נָסַךְ**. *Was a prince; prevailed with*, constr. med. **נָסַךְ**, **נָסַךְ**, Gen. xxxii. 28; Hos. xii. 3, only.

Heb. 31; Au. Ver. 30.

Au. Ver.—30 And Jacob called the name of the place Peniel [*that is, the face of God*]: for I have seen God face to face, and my life is preserved.

Peniel.—Two MSS., Sam., Symm., Syr., Vulg., Chald. in three codices, read *Penuel*. Compare verse 31.—*Schum.*

Heb. 32 ; Au. Ver. 31.

וַיִּזְרַח-לּוֹ הַטֶּמֶשׁ בַּאֲשֶׁר עָבַר אֶת-
פְּנוֹאֵל וְהוּא צֵלַע עַל-יָרְכוֹ :

ἀνέτειλε δὲ αὐτῷ ὁ ἥλιος. ἡνίκα παρῆλθε τὸ
εἶδος τοῦ θεοῦ. αὐτὸς δὲ ἐπέσκηζε τῷ μηρῷ
αὐτοῦ.

Au. Ver.—And as he passed over Penue! the sun rose upon him, and he halted upon his thigh.

Ged., Booth.—And as he passed over

Peniel, the sun rose upon him, and he halted upon his thigh; for his thigh had been strained [so the Syr.]. N.B. Walton translates the Syr. "was out of joint:" *Si quidem luxata fuerit coxendix Jacob.*

Heb. 33; Au. Ver. 32.

על-כֵּן לֹא-יֵאָמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הָיְיֹהוּ
הַנֶּשֶׁחַ אֲשֶׁר עַל-כִּפּוֹת הַהֵבֶה עַד הַיּוֹם
הַזֶּה כִּי נָבִיעַ בְּכַהֲנֵיהָ יַעֲקֹב בְּנִיד
חֲנֻשָּׁה :

ἐνεκεν τούτου οὐ μὴ φάγωσιν υἱοὶ Ἰσραὴλ
τὸ νεῦρον, ὃ ἐνάρκησεν, ὃ ἐστὶν ἐπὶ τοῦ πλάτους
τοῦ μηροῦ, ἕως τῆς ἡμέρας ταύτης. ὅτι ἦψατο
τὸ πλάτους τοῦ μηροῦ Ἰακώβ τοῦ νεύρου,
ὃ ἐνάρκησεν.

Au. Ver.—32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

Gen., Booth.—Therefore, to this day, the children of Israel eat not the principal sinew, on the hollow of the thigh; because the hollow of Jacob's thigh had been struck on the principal sinew.

Ges.—נֶרֶץ, m. Gen. xxxii. 33, i. q., the Arab. نِصَا, *nervus* seu *tendo*, *qui per femur et crus ad talos fertur*, probably the *nervus ischiaticus*.—So also Prof. Lee and Rosenmüller.

СНАР. XXXIII. 1.

Heb., Au. Ver.—And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men.

Esau.

Ged., Booth.—His brother Esau [so the LXX. and one MS.].

Ver. 8.

וַיֹּאמֶר לְמַצֵּא-הוּן בְּעֵינַי אֲדָנִי :

ὁ δὲ εἶπεν. ἵνα εὖρη ὁ παῖς σου χάριν ἐναν-
τίον σου κύριε.

Au. Ver.—8 And he said, What *meanest* thou by all this drove [Heb., What is all this band to thee?] which I met? And he said, *These are* to find grace in the sight of my lord.

To find grace. So the Heb.

LXX., Ged., Booth.—That thy servant may find favour in, &c.

Ver. 10.

וַיֹּאמֶר יְעֻקֵּב אֶל-נָחִי אֱלִישֶׁת הַכַּנְזִית

שׁ, quod Arabibus sustentavit, nutrit, aluit notat. *Et oves et vaccas lactantes* (scit dominus meus) esse *super me*, i.e., mihi, meæ curæ incumbere, ut illis provideam, ne quid concitatore gressu detrimenti capiant. Ante פָּרָא deest ה articuli. Cf. Gesenii *Lehrg.*, p. 659.

Ver. 18.

וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר
בְּאֶרֶץ כְּנָעַן בְּבֵאֵל מִפְּנֵי אֲרָם וַיֵּחֶן אֶת-
פְּגִי הָקִיר :

καὶ ἦλθεν Ἰακώβ εἰς Σαλήμ πόλιν Σηκίμων, ἣ ἐστὶν ἐν γῇ Χαναάν, ὅτε ἐπαγγέλθεν ἐκ τῆς Μεσοποταμίας Συρίας. καὶ παρενέλαβε κατὰ πρόσωπον τῆς πόλεως.

Au. Ver.—And Jacob came to Shalem, a city of Shechem [called, Acts vii. 16, Sychem], which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

Bp. Patrick.—18 Jacob came to Shalem, a city of Shechem.]—Or, he came safe and sound (so the Hebrews generally understood the word Shalem) to that city called Shechem. And it may refer either to the soundness of his leg; which was perfectly well, so that he halted no longer: or, to the safety of his person; in that he was not at all hurt by Esau: or, rather, to the safety of everything he had: no evil accident having befallen him, of any sort, since he left Laban. Which is the rather now mentioned, because in the next chapter Moses gives a relation of a very sad misfortune which befel his family.

Ged., Rosen., Schum.—And Jacob arrived safe at the city of Sichem, &c.

LXX. reddidere: καὶ ἦλθεν Ἰακώβ εἰς Σαλήμ πόλιν Σικίμων, quod sequutus Hieron.: *transiitque in Salem, urbem Sichimorum*, de qua supra ad xiv. 18. Nec aliter Syrus. Sed malumus cum Onkeloso, Saadia et Jarchio שָׁלֵם pro adjectivo *incolumis* habere, ut simpliciter capiamus ita: sine detrimento ullo, aut calamitate e Succoth venit Sichemum. In Cod. Sam. pro שָׁלֵם est שָׁלֵם, quod potest verti *incolumis*, ut sit pro שָׁלֵם, xxviii. 21. עָרָא pro לעיר, ut Ruth i. 19. לְבֵיתָא לְבֵיתָא pro בְּנֵיָא. Sichem urbs erat inter montes Garizim et Ebal, postea instaurata Neapolis dicta est; hodie sedes Samaritarum reliquiarum.—*Rosenmüller.*

Schum.—שָׁלֵם] Hoc nomen proprium iu-

dicant cum LXX. Syrus et Hieronymus; sed longe probabilius, quia sequuntur vocc. שָׁכָם, illud pro nomine adiectivo ceteri interpretes habuerunt, quod indicet, Iacobum saluum et incolumem ex omnibus malis se emeruisse, usque dum venisset in Cananæam. Noli tamen cum Iarchio putare, scriptorem intellexisse vel claudicationem Iacobi, quæ sanata fuisset, vel facultatum integritatem, quæ dono Esavo misso nihil sint diminutæ, vel religionem ac pietatem eius, quæ, dum in Mesopotamia vixisset, non sit corrupta. Nam pericula innuuntur haud dubie, quæ Iacobo in itinere et a socero et a fratre imminuebant. Quam ob causam dubito, num Rosenmueller, שָׁכָם recte transferat: *sine calamitate e Succoth venit Sichemum.*—שָׁכָם] cum LXX. reddidit Hieron. hoc vocabulum: *Sichimorum*; verum rectius intelligunt alii Sichemum urbem, quæ cum Schechemo principe unum idemque nomen habuerit. De hac urbe, in dorso montis condita (unde nomen, habet), in tribu Ephraim inter montes Garizim et Ebal sita, a Romanis *Neapolis* vocata. Vide Rosenmuelleri *Alterth.*, V. II., P. II., p. 118, ss.

Ver. 19.

וַיִּקְנוּ אֶת־חֶלְקֶת הָעֹדֶה אֲשֶׁר נָתַתָּה
שָׁם אֲחֵלֹי מִן־בְּנֵי־חָמוֹר אֲבִי שְׁכָם
בְּמֵאָה קֶשִׁיטָה :

καὶ ἐκτίσαστο τὴν μερίδα τοῦ ἀγροῦ, οὗ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, παρὰ Ἑμμῶρ πατρὸς Συχέμ, ἑκατὸν ἀμνῶν.

Au. Ver.—19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor [called, Acts vii. 16, Emmor], Shechem's father, for an hundred pieces of money [or lambs].

Ged.—And having bought from Hemor [so LXX.; the rest, the sons of Hemor] the father of Sichem, for an hundred kesitas, that part of the field where he had pitched his tents.

Gesen.—קֶשֶׁט, fem. Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11, probably a sort of coin, of unknown value, or a certain weight which was used for payment (comp. قِسْط, balance, also, a certain measure; قَسَط, conj. V., to divide equally), perhaps, also, a vessel used in traffic by exchange, barter (comp. in Syr. قَسَط, i. q., قَص in Hebrew, vessel.) *Faber zu Harmer's Beob.*

ib. den Orient, Th. II. p. 15—19. The old translators render it mostly by *lamb*. According to Rabbi Akiba, (*Bocharti Hieroz.*, T. I. 3. c. 43) it was in Africa, still, the name of a certain coin, in later times.

Prof. Lee.—תפח, f.—pl. non occ.—thrice only, Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11. A piece of money so called, consisting apparently of a certain *weight* of silver, as the word itself signifies something *weighed*.

Arab. قسط, a pair of scales. See my note on Job xlii. 11. Gesenius tells us that it was of either *gold* or *silver*: but no mention of gold occurs in connexion with this word. From a comparison of Gen. xxxiii. 19, with Ib. xxiii. 15, 16, the *kesita* would seem to be of the value of four *shekels*. The notion that this was a coin bearing the impression of a lamb, appears to be entirely without foundation. See *Bochart. Hieroz.*, i. lib. ii. cap. xliii., and *Rosenmüller*, on Gen. xxxiii. 19. The most recent notice, however, of this coin, is to be found in a communication from Mr. Thomas Yeates to the Numismatic Society, and published in their proceedings of 1837-38, p. 141. But, here, the exploded story of its bearing the impression of a lamb, &c., is trumped up without the least attempt whatever to afford proof of this; not to insist on other matter equally worthless.

Rosen.—תפח, f. Castra posuit in conspectu urbis, ex adverso ejus, extra eam. 19 תפח, quid sit, incertum. Pecunia signata non esse videtur, cujus antiquitas tanta non est. Michaelis putat, pondus fuisse veterum, nobis ignotum. Alii opinantur, Kesita fuisse vas argentum aut aureum fabricatum; cujus generis vasa antiquissimis temporibus in negotiis loco pecuniæ, et sic quoque in muneribus in usu fuerint. LXX., quos secuti sunt omnes veteres interpretes, vertunt ἐκατόν ἀμνών. Intellexerunt fortasse nummos, agni imagine signatos. A. Schultensius in *Commentar. ad Job*, xlii. 11, תפח, masculam auri ad stateram exacti significare putat, coll. Arab. تقيط mensura, trutina, statera. Plura vid. in *Bocharti Hieroz.*, T. I., p. 473, seqq. edit. Lips., et not. nostr., p. 478, ibid. Cf., d. a. u. n. *Morgenl.*, P. I., p. 167. Stephanus, protomartyr, Act. vii. 16. Abrahamo tribuit, quod hic et Jos. xxiv. 32, de Jacobo narratur. Sed confudisse hoc videtur errore memoriæ cum eo, quod supra xxiii. 9, 17, 18, legimus.

CHAP. XXXIV. 3.

וַתִּדְבֹק נַפְשׁוֹ בְּדִינָה בְּתִי־עֶלְבָּ וַיֹּאמְרוּ
אֶת־הַנֶּפֶשׁ וַיִּדְבֹק עַל־לֵב הַנַּעֲרָה :
הַנְּשָׂה ק' הַנְּשָׂה ק'

καὶ προσέσχε τῇ ψυχῇ Δείνας τῆς θυγατρὸς Ἰακώβ. καὶ ἡγάπησε τὴν παρθένον. καὶ ἔλαλησε κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῇ.

Au. Ver., Rosen., Schum.—3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly [Heb., to the heart of the damsel. See Is. xl. 2, Hos. ii. 14] unto the damsel.

And spake kindly unto the damsel.

Ged.—And won the heart of the damsel. So also *Pol. Syn.*

Rosen.—Et loquutus est ad cor puellæ, solatus est eam, amoris omnia ei præbuit indicia, pollicitusque est eam se uxorem duciturum. De phrasi ad cor alicujus loqui, vid. *Jes.* xl. 20.

Ver. 13.

וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שֵׁלֶם וְהָמֹר
אֲבִיו בְּמַרְמָה וַיִּדְבְּרוּ אֶת־מִלֵּא
דִּינָה אֲחֻתָּם :

ἀπεκρίθησαν δὲ οἱ υἱοὶ Ἰακώβ τῷ Συχέμ, καὶ Ἐμμώρ τῷ πατρὶ αὐτοῦ μετὰ δόλου. καὶ ἐλάλησαν αὐτοῖς, ὅτι ἐμίαναν Δείναν τὴν ἀδελφὴν αὐτῶν.

Au. Ver., Rosen., Schum.—13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, &c.

Ged., Booth.—13 But the sons of Jacob answering Sicheim and his father Hamor spoke deceitfully, because he had violated their sister Dinah. 14 And said to them, &c.

So also *Pool*: *In dolo et locuti sunt*, ordo inversus pro *et locuti sunt in dolo*. Vatablus sic fere alii.—*Pol. Syn.*

Others translate דבר in the 13th verse "and laid schemes." See *Schumann's* note below.

Rosen.—Et loquuti sunt, videlicet quod proximus Vs. subjungit. Priusquam vero verba eorum adducuntur, causa fraudis, quam cogitarunt, præmittitur.

Schum.—Et loquuti sunt. Plurimi ex Arab. notione voc. دبر in coni. II. machinari convertunt: *machinas struxerunt* (vid. A.

Schultens in animadv. ad h. 1. p. 124, Schott in vers. Pent. lat. et Gesenius in Lex. s. v. נָחַר, No. 2.) Alii autem (Rosenmuell. in Scholl. Winer in Lex., p. 206) cum LXX. referunt illud rectius ad ea quæ v. 14, sequuntur; alioquin enim hoc plane redundaret, quia iam in vocabb. נָחַר נָחַר sententia latet, illos machinas struxisse. Attamen planior esset oratio, si scriptum fuisset: נָחַר נָחַר, Vulg. magis sensum quam verba spectavit in hac translatione: *responderunt in dolo, sævientes ob stuprum sororis, non possumus facere, etc.*

Ver. 24.

Heb., *Au. Ver.*—His city.

LXX., *Ged.*—Their city. So one MS.

Ver. 26.

Au. Ver.—26 And they slew Hamor and Shechem his son with the edge [Heb. mouth] of the sword, and took Dinah out of Shechem's house, and went out.

Dinah.

Ged.—Their sister Dinah. So Syr. and one MS.

Ver. 27.

Heb., *Au. Ver.*—27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

Their sister.

Ged.—Their sister Dinah. So LXX., Syr., and one MS.

Ver. 28.

אֶת־צֹאֲנֵם וְאֶת־בָּקָרָם וְאֶת־חֲמֹרֵיהֶם
וְאֶת־אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר־בַּשָּׂדֶה
לָקְחוּ :

καὶ τὰ πρόβατα αὐτῶν, καὶ τοὺς βόας αὐτῶν, καὶ τοὺς ὄνους αὐτῶν, ὅσα τε ἦν ἐν τῇ πόλει, καὶ ὅσα ἦν ἐν τῷ πεδίῳ, ἔλαβον.

Au. Ver.—28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

And that, &c.

Ged., Booth.—And all that was in the city, and all that was in the field. So one MS.

Schum.—[וְאֶת־אֲשֶׁר] וְאֶת־אֲשֶׁר, K. 132, R. 669, pr. LXX. Vulg. et Targ. R. 766.

CHAP. XXXV. 3.

וַיְהִי עֶפְרָיִם בְּדָרָה אֲשֶׁר חִלְכְּתָי :

ὅς ἦν μετ' ἐμοῦ, καὶ διέσωσέ με ἐν τῇ ὁδοῦ, ἥ ἐπορεύθη.

Au. Ver.—3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

And was with me.

Geddes follows the LXX.: And was with me, and preserved me in the way which I went.

Ver. 4.

וַיָּתֵן אֱלֹהֵי־יִצְחָק אֶת־כָּל־אֱלֹהֵי הַנֹּכַח
אֲשֶׁר בָּיָדָם וְאֶת־חֲנֻמִּים אֲשֶׁר בְּאָזְנוֹתָם
וַיִּשְׁמְךְ אֹתָם יִצְחָק כַּחַת הָאֱלֹהִים אֲשֶׁר
עַם־שָׁרָם :

καὶ ἔδωκεν τῷ Ἰακώβ τοὺς θεοὺς τοὺς ἀλλοτρίους, οἱ ἦσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν. καὶ κατέκρυψε αὐτὰ Ἰακώβ ὑπὸ τὴν τερέβινθον τὴν ἐν Σηκίμοις. καὶ ἀπώλεσεν αὐτὰ, ὥς τῆς σήμερον ἡμέρας.

Au. Ver.—4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

All the strange gods. So Rosenmüller, &c.

Horsley.—Rather, *All the gods of the strangers*, i.e., of the captivated Shechemites.

Oak.

Rosen., Gesen., Lee.—Terebinth-tree.

אֵלֶּה, pl. אֵלִים, f. i. q. אֵל, No. 2. *Terebinth-tree, pistacia terebinthus, Linn.*, a high tree, which is common in Palestine, with evergreen leaves, and fruit growing like grapes; it attains a very great age, and the earliest historical accounts mention such trees, especially those standing singly by themselves, by particular names, for topographical determinations, Gen. xxxv. 4; Judg. vi. 11, 19; 1 Sam. xvii. 2, 19; 2 Sam. xviii. 9, 14; i. q. אֵלֶּה.—*Gesen.*

Bp. Patrick.—*Their earrings which were in their ears.*—In the ears of the idols; for there was no harm in the earrings they wore themselves. So some interpret it; not considering that, besides the earrings which were ornaments, there were others worn in the nature of amulets; or for some other superstitious uses, having the effigies of some god or other; or some symbolical notes, in which they fancied there was some power to preserve them from several mischiefs. Maimonides, in his book of Idolatry, cap. 7, mentions such idolatrical rings, as

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were utterly unlawful to be used; and vessels marked with the image of the sun, the moon, or a dragon: which were symbols of divinity among the heathen; who made marks also in several parts of their bodies.

Rosen.—*Et in aures quæ erant in auribus eorum.* Sermo non est de inauribus, quæ ornamenti causa a mulieribus gestabantur; sed de alio inaurium genere, quod sacrum habebatur, et amuleti instar, ad malum quodpiam averruncandum, etiam a viris solebat geri. Fortasse *Talismanorum* ritu sub certo sidere figuris quibusdam erant sculptæ, quibus eam vim inesse idololatræ existimabant. Eam superstitionem Augustini adhuc ævo inter Christianos quosdam Afros viguisse, patet ex illius Epist. 245. Similes annulos gestasse videtur Jacobi familia, quos hic amoveri, ut alienis Diis consecratos, voluit. Hinc et Judæi talia servare illicitum putant, ut docet Maimonides *de cultu peregrino*, cap. 7, § 10. *Si inveniantur, ait, vasa imagine solis, lunæ, vel Draconis signata, aut insculpta sint in fibulis aut annulis, prohibita sunt.* וְכִסְתָּן רִי, *Et addidit Jacobus hæc omnia sub terebintho illa, quæ est propter Sichem.* וְהָאֵלָּהִים est i. q. וְהָאֵל, terebinthus, vid. xii. 6. Arborem illam notam tum fuisse et insignem, ostendit præmissum ה demonstrationivum. LXX. addunt: καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας, id quod neque in Judaicis neque in Samariticis codd. legitur.

Ver. 5.

וַיִּסְעוּ וַיָּחִי וַחֲתָן אֱלֹהִים עַל-
הָעָרִים אֲשֶׁר סְבִיבוֹתָיָם וְלֹא רָדְפוּ
אֲחֵרֵי בְנֵי יַעֲקֹב :

καὶ ἐξῆλθεν Ἰσραὴλ ἐκ Σηκίμων. καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν. καὶ οὐ κατεδίωξαν ὁπίσω τῶν υἱῶν Ἰσραὴλ.

Au. Ver.—5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

Ged.—They then removed from Sichem [LXX., Booth., from Schechem]: and so great [so Pool] a panic was upon the cities around them, that they did not pursue the sons of Jacob.

Schum.—*Terror of God*, i. e., a terror caused by God [so Rosen.]: it is, however, not contrary to the Hebrew idiom to understand it as a very great terror. *Terror dei.* Quum nulla causa adsit, cur tali terrore

vehementer perculsi fuerint terræ illius incolæ, præferenda videtur eorum sententia qui *terrorem a deo effectum* (cfr. v. 1.) intelligunt. Neque tamen ab ingenio linguæ Hebrææ recedit aliorum opinio, ex qua וַיִּחַי significationem nominis וַיִּחַי auget ita, ut *terror vehementissimus*, terror πανικὸς significetur.

Terror Dei, ingens, a Deo missus: sic *sopor Dei*, 1 Sam. xxvi. 12.—*Pol. Syn.*

Ver. 7.

וַיֵּגֶן שָׁם מִצֵּיחַ וַיִּהְיֶה לְמִקְוֵי אֵל
בֵּית-אֵל כִּי שָׁם נָגְלוּ אֱלֹהֵי הָאֱלֹהִים
בְּבָרְחוֹ מִבְּנֵי אָחִיו :

פסוק 7.

καὶ ψκοδόμησεν ἐκεῖ θυσιαστήριον, καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου, Βαιθὴλ. ἐκεῖ γὰρ ἐφάνη αὐτῷ ὁ θεός, ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου Ἡσαὺ τοῦ ἀδελφοῦ αὐτοῦ.

Au. Ver., Rosen., Schum.—7 And he built there an altar, and called the place El-beth-el [that is, the God of Beth-el]: because there God appeared unto him, when he fled from the face of his brother.

Ged.—There he builded an altar, and called the place Beth-el [the house of God]. So LXX., Syr., Vulg., and one MS.—The rest, El-beth-el, i. e., the God of the house of God], because there God had revealed himself to him, when he fled from the presence of his brother [LXX., Syr., Targ., one Sam., and six Heb. MSS.] Esau.

Schum.—אֵל בֵּית אֵל I. D. Michaelis in Or. Bibl., p. ix. p. 200, et in Suppl., p. 2174. Dathio consentiente et Schotto legi mavult אֵל בֵּית אֵל hac sententia: *vocavit locum dei, i. e., locum deo sacrum, Bethel.* Sed quoniam verhorum structura eadem est, quæ xxxiii. 20: וַיִּבְנֵה מִיכָאֵל, opinor, non minus erravit, quam veteres interpretes, qui אֵל plane tacuerunt et Ilgen (*Urk.*, p. 202.) qui pro אֵל בֵּית אֵל legi vult אֵל, ut transferatur: *aram quam extruxit, vocavit El Bethel*, quia hac ratione locus similis fiat xxxiii. 20, neque inanis repetitio reperitur, ex qua Iacobus loco, quem iam supra xxviii. 19, sic appellasset, iterum nomen Bethel imposuisse dicatur. Nam si hunc versum cum xxviii. 21, 22, recte contuleris, neque vanam repetitionem neque lectionem videbis, quæ consilio compositoris obstet. Iacobus enim votorum, quæ xxviii. 21, 22, susceperat, et beneficiorum, quæ in ipsum deus adhuc contulerat, haud immemor (xxxv. 2, 3), nunc

vota soluturus in eodem loco, quo cippum erexerat, aram exstruit et locum ipsum, ubi aram exstruxit, læto animo atque cum vera animi persuasione vocat non Bethel sed El Bethel, quandoquidem haud amplius dubitabat deum profiteri eum (xxviii. 21, *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*) per quem ipsi tam fausta eaque omnia contigissent, quæ xxviii. 19, 20, optaverat. Iacobus igitur id facit, quod voti damnatus facere debebat et auctor v. 1, et v. 7, verbis *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*, quæ Ilgen l. 1, male iudicat glossema, veluti digito demonstrat eo, quo interpretes spectare debent, si volunt consilium auctoris non obscurare sed illustrare. Itaque sic transfer: *ibi aram exstruxit et hunc locum* (i.e., locum, ubi aram exstruxerat) vocavit: *deus Bethelis*, i.e., ei deo, qui ipsi se primum Bethelæ manifestaverat deum, dicavit, sacravit.—[*וְהָיָה לְיָהוּדָה לְאֵלֹהִים*] quamquam Masorethæ notarunt, *deum* esse intelligendum, Onk. tamen et cum eo I. D. Michaelis in Suppl., p. 89. Vater in Commentar. ad h. l. *angelos* innui putarunt. Quod quidem haud displicet, quia auctor *וְהָיָה לְיָהוּדָה לְאֵלֹהִים* posuisse videtur, ut lectores loci xxviii. 10, ss. reminiscerentur, ubi Iacobo somniant angeli in scala et adscendentes et descendentes apparuissent, eoque magis, quod *וְהָיָה לְיָהוּדָה לְאֵלֹהִים* nonnunquam permutatur cum *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*. Cfr. xxxi. 11, cum xxxi. 16; et xxxii. 29, cum Hos. xii. 4, 5. Attamen non solum angelos sed deum quoque una cum iis intellectum velim ita, ut si locum xxviii. 10, ss., quorsum xxxv. 7, sine omni dubio spectat, contueris, utramque illam sententiam coniungas.

Ver. 8.

וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים

ἀπέθανε δὲ Δεβόρρα ἡ τροφὸς Ῥεβέκκας, καὶ ἐτάφη κατώτερον Βαιθὴλ ὑπὸ τὴν βάλανον. καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα αὐτῆς, βάλανος πένθους.

Au. Ver.—8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth [that is, the oak of weeping].

Oak. So Gesenius, Lee.

Ged., Rosen., Booth.—Turpentine-tree.

Ged.—And as Deborah, Rebekah's nurse, died there, and was buried under a turpentine-tree below Bethel, the name of that

tree was called Allon-Bachuth [i.e., the turpentine tree of mourning.]

Et sepulta est subter Bethel, qui locus in monte aut colle videtur situs fuisse, unde et vs. 1, Iacobus jubetur *ascendere ad Bethel*. Hieronymus: *ad radices Bethel*. *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*, *Sub terebintho illa*, sc. nota aut celebri, quod præpositum *וְהָיָה לְיָהוּדָה לְאֵלֹהִים* demonstrat. indicat, uti vs. 4, *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*. Onkelos: *in declivitatibus planitie*. Cepit *וְהָיָה לְיָהוּדָה לְאֵלֹהִים* significatu, ut *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*, xii. 6; xiii. 18, ubi cf. not. Sed arboris nomen esse, patet ex Ez. xxvii. 6. LXX. hic *βάλανον*, *glandem* pro arbore posuerunt, unde Hieronymus *subter quercum* vertit. Deborah mors nulla alia de causa videtur memorari, quam quia originem nominis querceti, quod scriptoris ævo perdurabat, indicare obiter voluit; id quod et alias facere solet, ut in nomine Tsoharis, xix. 22; Bethelis, xxviii. 9; et aliis in locis. *וְהָיָה לְיָהוּדָה לְאֵלֹהִים*, *Vocavitque nomen ejus terebinthum fletus*, propter luctum, quo funus Deborah celebrarunt.—*Rosen.*

Ver. 9.

וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים

ὠφθη δὲ ὁ θεὸς τῷ Ἰακώβ ἐν Λουζῇ, ὅτε παρεγένετο ἐκ Μεσοποταμίας τῆς Συρίας. καὶ εὐλόγησεν αὐτὸν ὁ θεός.

Au. Ver.—9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

Ged., Booth.—Again God appeared to Jacob (after he had come from Padan-aram) in Luz [so LXX], and blessed him.

Ver. 10.

וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים
וְהָיָה לְיָהוּדָה לְאֵלֹהִים

καὶ εἶπεν αὐτῷ ὁ θεός. τὸ ὄνομα σου οὐ κληθήσεται ἔτι Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομα σου. καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰσραὴλ.

Au. Ver.—10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Thy name shall not, &c.

Booth.—Thy name shall not only yet be called Jacob, but Israel also shall be thy name, &c.

Rosen.—Quum tamen non solum Moses passim deinceps, sed alii quoque V. T.

scriptores nomine illo priori eum appellant; sensus ita capiendus est: *non solo* Jacobi, verum et multo præstantiore *Israelis* nomine appellandum illum esse.

Ver. 15, 16.

15 וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֵשֶׁךְ
דָּבָר אֲתֵי שֵׁם אֱלֹהִים בֵּית־אֵל : 16 וַיִּסְעוּ
מִבֵּית אֵל וַיְהִי־עֹזֶר כְּבֶרֶת־הָאָרֶץ לְבֹנָא
אֶפְרַתָּה וַתֵּלֶךְ רָחֵל וַתִּקַּשׁ בְּלִדְתָּהּ :

15 καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου, ἐν ᾧ ἐλάλησε μετ' αὐτοῦ ἐκεῖ ὁ θεός, Βαιθήλ. 16 ὁπάρας δὲ Ἰακώβ ἐκ Βαιθήλ, ἔπηξε τὴν σκητὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδέρ. ἐγένετο δὲ ἥνικα ἤγγισεν εἰς Χαβραθὰ τοῦ εἰλεῖν εἰς τὴν Ἐφραθᾶ, ἔτεκε Ραχὴλ, καὶ ἔδυστόκησεν ἐν τῷ τοκετῷ.

Au. Ver.—15 And Jacob called the name of the place where God spake with him, Beth-el [chap. xxviii. 19].

16 And they journeyed from Beth-el, and there was but a little way [Heb. a little piece of ground, 2 Kings v. 19] to come to Ephrath: and Rachel travailed, and she had hard labour.

Geddes and Booth. follow the LXX., who, before the 16th verse, insert what is now the 21st verse in the Hebrew text:—

21 Israel now removed from Beth-el, and pitched his tent beyond Migdol-Eder:

16 But when he [so the LXX.] had removed *thence*, and had but a little way to arrive at Ephrath, it happened that Rachel, &c.

Bp. Horsley.—15 "Bethel." God appeared to Jacob and conversed with him at Luz, on his journey into Mesopotamia, xxviii. 19. And, upon that occasion, and not after his return, he gave the place the name of Bethel. Jacob's name was changed to Israel on his return from Mesopotamia, by the man who wrestled with him by the ford of Jabbok; and Jacob called the place of this extraordinary colluctation, not Bethel, but Peniel, chap. xxxii. 24. Therefore that appearance of God to Jacob, which is related in the six preceding verses, being at the time when Jacob's name was changed, was not at Luz, but by the ford Jabbok. And to this place Jacob gave the name, not of Bethel, but of Peniel. I conjecture, therefore, that in this 15th verse, for Bethel we should read Peniel.

Again: when Jacob removed from Shalem to Bethel, it was in consequence of a com-

mand from God to go and *dwell* at Bethel, verse 1. Surely then he journeyed not from Bethel after he arrived there; and, in the 16th verse, for Bethel we should again read Peniel.

But why does the sacred historian, in this place, repeat the narrative of the appearance at Peniel, which he had so distinctly related in its proper place (chap. xxxii.)? My conjecture is this; that having brought down the history of Jacob to his settlement at Bethel, where the patriarch continued till he removed into Egypt, he goes back to mention some facts which he had omitted; namely, the death of Rachel, Reuben's conversation with Bilhah, and the death of Isaac. The first of these events, the death of Rachel, happened upon the journey from Peniel to Ephrath; and therefore, to mark the time of it, the historian resumes the mention of the memorable appearance of God at that place.

But a little way.

Gesen.—בָּרַח fem. with the addition of יָרַח: a measure of length, whose magnitude is not fixed. Gen. xxxv. 16; xlvi. 7; 2 Kings v. 19. In all the three passages the Syrian has **ܩܕܝܫܐ** Parasang. Arabic ميل a mile. Chald. **ܐܪܬܝܐ ܐܪܐܬܝܐ** *aratio terræ*, from **ܐܪܐܬܝܐ** *aravit*, and then i. q., *jugerum*; it might be supposed, that the Hebrew word itself was transposed therefrom. The LXX. retain it, but add, Gen. xxxviii. 7, *ἡνιπόδρομος*, a common measure among the Arabs, which J. D. Michaëlis endeavours to determine by a French mile. The Vulg. has, in Gen. as quoted, *verno tempore*, and 2 Kings, *electo terræ tempore*, an inapplicable conjecture.

Prof. Lee.—בָּרַח f. constr. בָּרַח, in which form only it occurs, r. ܐܪܬܝܐ. *A certain measure of extent in length*, but what, it is impossible to say, Gen. xxxv. 16. See De Dieu on this place. Aquila, **καθ' ὁδὸν τῆς γῆς**. LXX., **χαβραθὰ**, Ib. xlvi. 7. LXX. **κατὰ τὸν ἡνιπόδρομον χαβραθὰ τῆς γῆς**; two versions apparently of the same passage, 2 Kings v. 19: where the Greek translators leave the word as they found it. See "Hodius de Bibliorum textibus, &c.," p. 115.

The **شَوَطُ الْفَرَسِ**, *course of the horse*, of the Arabs, about three parasangs, according to Gesenius; but no reliance can be placed on this, as we have no means of connecting

either its etymology, or its extent, with that of the Hebrew word in question. And perhaps, after all, no positive measure is meant, but indefinitely, *some extent*, *some distance*, and nothing more: and this I have no doubt is the truth. And so, apparently, the Targum.

Ver. 18.

וַיְהִי בְּצֵאתָהּ בְּפֶשֶׁתָּהּ כִּי מָתָח וַתִּקְרָא
שְׁמָהּ בְּרָאחִי וַאֲמָרְהָ רְאִי בְּנִימִין :

ἐγένετο δὲ ἐν τῷ ἀφίεναι αὐτὴν τῇ ψυχῇ,
ἀπέθνησκε γὰρ, ἐκάλεσε τὸ ὄνομα αὐτοῦ, υἱὸς
ὁδύνης μου. ὃ δὲ πατὴρ ἐκάλεσεν τὸ ὄνομα
αὐτοῦ, Βενιαμίν.

Au. Ver.—18 And it came to pass, as her soul was in departing (for she died), that she called his name Benoni [that is, the son of my sorrow]: but his father called him Benjamin [that is, the son of the right hand].

Benjamin. The Samaritan has בן ימיס, *the son of days*, i.e., of his old age (chap. xlv. 20), which Houbigant contends is the true reading, and that the present is a corruption; but if it be a corruption, it is as old as Jerome, who renders *Benjamin*, *id est, filius dextrae*, Benjamin, that is, the son of the right hand.—*Bagster's Bible*.

Rosen.—בְּנִימִין, i.e., *filium dextrae*, i.e., roboris, quod in dextra situm est, quasi ominaretur robustum eum et potentem inter fratres futurum. Aliis בְּנִימִין est Plur. Chaldaicus pro Hebr. בְּנִימִין *dies*, ut בְּנִימִין, esset *filius dierum*, i.e., senectutis, τηλυγενής, s. τηλύγετος, coll. xlv. 20. Ita et textus Sam. et versio Sam. habent. Pro vero tamen hoc interpretamentum non haberi posse observat Gesenius *de Pentat. Samar.*, p. 32, quod ferme flagitet contextus, ut בְּנִימִין opponatur τῷ אֲמָרְהָ, et sensus h'c sit: *filius felicitatis*, i.e., parentibus acceptissimus.

Ver. 22.

וַיְהִי בְּשֶׁבַע יִשְׂרָאֵל בְּאֶרֶץ הָחַיָּה
וַיִּגְלֶה רָאחֵב וַיִּשְׁפֹּךְ אֶת־בִּלְהָהּ פִּלְגֶשֶׁת
אֲמָרְהָ וַיִּשְׁמַע יִשְׂרָאֵל פ
בְּנִימִין עָלָהּ שְׁבָעִים עָמָר :

סכס במסצז סכס

21, 22 ἐγένετο δὲ ἥνικα κατέκτισεν Ἰσραὴλ
ἐν τῇ γῇ ἐκείνῃ, ἐπορεύθη Ῥουβὴν, καὶ ἐκοι-
μήθη μετὰ Βαλλᾶς τῆς παλλακῆς τοῦ πατρὸς
αὐτοῦ Ἰακώβ. καὶ ἤκουσεν Ἰσραὴλ, καὶ
ποιήρην ἐφάνη ἐναντίον αὐτοῦ. ἦσαν δὲ οἱ
υἱοὶ Ἰακώβ δώδεκα.

Au. Ver.—22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

Ken.—Gen. xxxv. 22. This is one of the twenty-five or twenty-eight places where the Jewish transcribers have left a vacant space in their MSS. (as there is in one MS., &c.) in the middle of the verse; and where a space has been also left in the printed editions with these words in the margin, סכס במסצז סכס, *Hiatus in medio versu*. This verse, as it is at present, reads thus,—“And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it

Now the sons of Jacob were twelve,” &c.—As the Jews, then, acknowledge something wanting here to complete the sense, the Greek version has preserved the words omitted in the Hebrew text. And the supplement in the Greek acquaints us, that this act of Reuben's was considered by his father as vile and flagitious —καὶ ποιήρην ἐφάνη ἐναντίον αὐτοῦ—a censure which is naturally expected in the history; and that Israel greatly resented this action of Reuben's, see chap. xlix. 4. Let us see, then, how the verse reads with the *hiatus* thus supplied,—“And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it, *and it appeared evil in his sight*. Now the sons of Jacob were twelve,” &c.—*Ken*. So also Geddes and Boothroyd.

Rosen.—22 Post וַיִּשְׁמַע יִשְׂרָאֵל, *audivit Jacobus*, sc. hoc, Masorethæ in margine notant סכס במסצז סכס, *lacuna in medio versu*, seu: deesse aliquid h. l. LXX. addunt: καὶ ποιήρην ἐφάνη ἐναντίον αὐτοῦ, quasi legissent: וַיֵּרָא בְּעֵינָיו, cf. xxi. 11. In cod. Samar. nil amplius legimus, quam in nostris. J. D. Michaelis (*Oriental. Bibl.*, P. IX. p. 200) conjicit, deesse aliquid de partu a Bilha edito ejusque nomine et fati. Sed Hebræi volunt, hic in medio vs. distinctionem esse, ut partim sit finitus versiculus, partim continuetur cum sequenti catalogo filiorum Jacobi, ne quis putet, esse Rubenem ob flagitium a se commissum e numero patriarcharum exclusum. Patrem tamen illum hoc nomine privasse jure primogeniti idque Josepho tribuisse, ita tamen, ut in tabulis genealogicis Ruben ut primo-

genitus recensendus esset, uti dicitur 1 Paral. v. 1. Graviter notavit Rubenum ob detestandum, quod hoc memoratur, facinus pater in ultimis votis xlix. 3, 4. H. l. vero dicitur tantum, intellexisse Jacobum turpitudinem filii, nec vero, quomodo affectus fuerit, subjungitur. Quod æstimandum quum relinquat scriptor, rem magis exaggerare videtur.

Ver. 27.

וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מִמָּרָא
הָרִית חַמְרָעַ הוּא חֲבִירוֹן אֲשֶׁר־נָרְשָׁם
אֲבִיהֶם וַיִּצְחָק :

ἦλθε δὲ Ἰακώβ πρὸς Ἰσαὰκ τὸν πατέρα αὐτοῦ εἰς Μαμβρῆ, εἰς πόλιν τοῦ πεδίου. αὕτη ἐστὶ Χεβρών ἐν γῇ Χαναάν, οὗ παρώκησεν Ἀβραὰμ καὶ Ἰσαὰκ.

Au. Ver.—27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

Ged.—And Jacob came unto Isaac his father unto Mamre, the city of Arba (now Hebron) in the land of Chanaan [LXX., Syr.; so also Boothroyd]; where both Abraham and Isaac had sojourned.

Ver. 29.

וַיִּקְבְּרוּ אֹתוֹ יַעֲקֹב וְיִצְחָק בְּנָיו :

καὶ ἔθαψαν αὐτὸν Ἡσαὺ καὶ Ἰακώβ οἱ υἱοὶ αὐτοῦ.

Au. Ver.—29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

And his sons, &c.

Ged.—And his sons Esau and Jacob buried him in the sepulchre that had been bought by his father Abraham.—So the Syr.

CHAP. XXXVI. 1.

וַיְהִי כֵּן הָיָה עֵשָׂו הָאֵלֶּה הַלְלוֹת עֵשָׂו הָאֵלֶּה הָאֵלֶּה :

αὗται δὲ αἱ γενεαίσεις Ἡσαὺ. αὐτός ἐστιν Ἐδώμ.

Au. Ver.—Now these are the generations of Esau, who is Edom.

Bp. Patrick.—These are the generations of Esau,] which are here set down to show how effectual his father's blessing was (xxvii. 22), and, as Maimonides thinks (par. iii. cap. 50, More Nevoch.), to prevent the destruction of any of the family of Esau, but only those of Amalek, who de-

scended from the firstborn of Esau by a concubine, the sister of Lotan, a Horite, one of the ancient inhabitants of Seir (ver. 12 and 22). His descendants were to be destroyed, by an express precept, for a particular offence (Exod. xvii.); but the Divine justice took care of the rest, by distinguishing them thus exactly from him; that they might not perish under the name of Amalekites.

Ged.—These were the progeny of Esau, or Edom.

Schum.—*Hi sunt posterī Esavi, sive hi sunt Edomitæ.*

Ver. 2, 3.

וַיִּשְׂאֵן עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן
אֶת־עֲדָה בַת־אֵילֹן הַחִתִּי וְאֶת־
אֶת־אֲהֹלִיבָמָה בַת־צִיֵּבֹן הַחִתִּי :
וְאֶת־נֶבְיֹת בַת־יִשְׁמָעֵאל אֲחֹת
נֶבְיֹת :

2 Ἡσαὺ δὲ ἔλαβε τὰς γυναῖκας αὐτῷ ἀπὸ τῶν θυγατέρων τῶν Χανααίων. τὴν Ἀδὰ, θυγατέρα Αἰλὼμ τοῦ Χετταίου. καὶ τὴν Ὀλιβεμὰ, θυγατέρα Ἀνὰ τοῦ υἱοῦ Σεβεγῶν τοῦ Εὐαίου. 3 καὶ τὴν Βασεμὰθ, θυγατέρα Ἰσμαήλ, ἀδελφὴν Ναβαιώθ.

Au. Ver.—2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

2. *Esau took his wives, &c.*—The names of Esau's wives mentioned in these verses are not the same with those mentioned chap. xxvi. 34. To account for the discrepancies, various explanations have been given by different commentators.

Bp. Patrick.—It is probable his former wives died without issue: and so he took another daughter of Elon (when Judith was dead) called Adah; and the daughter of a man called Anah; by whom he had such children as here follow.

The daughter of Zibeon.—The word daughter here signifies niece; or, she is called Zibeon's daughter, because he bred her; as the children of Michal are mentioned (2 Sam. xxi. 8), though she had none at all; but only educated the children of her sister, as Zibeon, perhaps, did his brother Anah's daughter. (Ver. 20.)

3. *Bashemath, Ishmael's daughter.*]—She is called by another name, xviii. 9. But it is likely Esau changed her name from *Mahalath*, which signifies *sickly* and *infirm*, into this of *Bashemath*, which signifies *aromatic* and *fragrant*: either because the name better pleased him, or he thought would better please his father: or, she grew more healthy after marriage; or perhaps she had two names given her at first.

Ged.—2 Esau took to himself the following wives: Ada the daughter of Elon an Hethite (of the women of Chanaan), Aolibama the daughter of Anah *son of Zibeon †an Horite, 3 And †Mahalath the daughter of Ishmael and sister of Nebaioth.

* *Son of Zibeon.*—Sam., LXX., Syr., and several copies of the Vulgate read בן son; and this is considered to be the true reading by Houbigant, Kennicott, &c., who maintain that it is clear from verse 20, that Anah was the son not the daughter of Zibeon. Michaelis and Rosenmüller however defend the present reading נא and suppose that the Anah mentioned in verse 2 is not the same as the one mentioned in verse 24. But that Anah may be the name both of a man and of a woman, and that נא is here equivalent to niece.

† *An Horite.*—So verse 20. This correction is approved of by Michaelis and Rosenmüller.

‡ *Mahalath.* So the Sam.

Michaelis and Rosenmüller suppose that the discrepancies between these verses and chap. xxvi. 34 are partly owing to the errors of some transcriber, and are partly to be accounted for, by supposing that Esau's wives and their parents bore two names. That *Adah, the daughter of Elon the Hittite*, xxxvi. 2, is the same as *Bashemath, daughter of Elon the Hittite*, xxvi. 34. And that *Aholibamah* [i.e., lofty tent], the daughter of Anah, the daughter [Michael., Rosen., the niece] of Zibeon the Hivite, xxxvi. 2 [Michael., Rosen., read נא the Horite as in chap. xxxvi. 20], is the same as *Judith* [praiseworthy], the daughter of Beeri the Hittite, xxvi. 34.

3. Rosenmüller supposes that *Bashemath* [fragrant] is the same as *Mahalath* [sickly], xxviii. 9. For the reasons of this change of her name, see Bp. Patrick's note above.

2 נא—נא Esau cepit uxores suas e

filiabus Canaan, i.e., נא vel נא, *viris*, vel *incolis Canaan*, duas videlicet, *Adam, filiam Elonis, Chitthæi, et Oholibamah, filiam Zibonis, Chevai*. Hæ aliis nominibus sunt xxvi. 34 (ubi cf. not.), appellatæ, quin et earum parentes. נא vix dubium est esse eandem, quæ xxvi. 34, נא appellatur, nomine ab *aromatibus*, נא ducto, quum idem pater utrobique ponatur, *Elon Chitthæus*; oportetque eam binominem, instar mariti, fuisse. Altera Esavi uxor נא tentorium excelsi, xxvi. 34, נא laudabilis appellatur. Eam Jarchi vult ita initio vocatam ab Esavo, ut patrem falleret, quasi idolis abnegatis verum Deum coleret. Alii putant, has alias esse a superioribus, quasi illis mortuis Esavus alias duas superduxerit, unam, sororem Basemathæ, filiæ Elonis, et alteram Oholibamah, filiam Anæ, ut in universum quinque uxores habuerit. Veruntamen uti c. xxvi. 34, et xxviii. 9, ita et hic, tres tantum Esavi uxores commemorantur, et utrobique duæ Cananæ et una Ismaelis filia. Sed alia hic est difficultas, quod Olibama filia Anæ, נא, eademque filia Zibeonis, נא, Chitthæi, dicitur, atque sic duobus patribus assignatur. Sunt, qui נא nomen muliebri existiment, et Anam uxorem Beeri Chitthæi (xxvi. 34), qui hic Zibeon dicatur, ut hic et socrus quoque Esavi commemoretur, illic socer tantum. Nec obstat quod vs. 24. Ana, filius Zibeonis, memoratur, et vs. 29, phylarchus Choræorum ejusdem nominis. Potuit enim Ana et muliebri et virile nomen esse, quale נא 22, 24, et hoc ipso Cap. *Oholibama* vs. 41, est nom. virile; item *Thimna* vs. 12, 22, est nom. fem., mascul. vero vs. 40. C. B. Michaelis conjecit, pro נא legendum esse נא, tam vs. 20 et 24, ubi diserte dicitur, Anam filium fuisse Zibeonis, non filiam; quam textus Samar. et verss. antiquæ, LXX. sc. et Syrus, suadere possint. Hanc legendi rationem sequuti sunt J. D. Michaelis in versione vernacula et in *Biblioth. Orient.*, P. ix. p. 202, nec non in *Commentat. de Troglodytis Seiritis et Themud. in Syntagn. Commentatt.*, P. I., p. 194. §. 2; et Dathius in versione et in nota ad h. 1. Mutavit tamen Michaelis sententiam in *Supplem.*, p. 191, et judicavit, receptum נא esse genuinum. Primum enim non magnæ sunt auctoritates, Samaritanus et LXX. corrigere soliti, si quæ displicebant, et Syrus octavo seculo et LXX. correctus. Deinde in eodem hoc cap. vs. 14, eadem quæ hic verba leguntur, et vs.

(vid. Ilgen. l. 1, ubi talis nominum mutationis exemplum affert *Sarai* et *Sarah* nomina), aut binominis fuerit (Rosenmueller.) Cui sententiæ quum obstarent varia nomina parentum eius, de vocc. נָחֶשֶׁת נָחֶשֶׁת ad varias coniecturas confugerent, necesse erat. Idcirco sunt, qui aut נָחֶשֶׁת indicent uxorem Beeri Chittæi (xxvi. 34), qui hic, quum binominis fuisset, Zibeon dicatur (vid. Rosenmueller), aut נָחֶשֶׁת habeant patrem Oholibamæ et filium Zibeonis ideoque legi velint נָחֶשֶׁת נָחֶשֶׁת (vid. varr. lectt.) aut denique alterum נָחֶשֶׁת sensu latiori explicent: *filia Anæ, neptis Zibeonis* (vid. Gen. xxiv. 48. Mercer, p. 593, Ilgen, p. 332, Michaelis Suppl., p. 191, Rosenmuelleri Scholl., p. 540.) Neque vero eadem de causa intactum reliquerunt vocabulum נָחֶשֶׁת, quod, quum pater Iehudith Chittæus fuisset, tantopere vexavit I. D. Michaelen (in Commentat. de Troglodytis § 3, Bibl. Or., P. ix. p. 202), ut pro נָחֶשֶׁת legendum præciperet נָחֶשֶׁת troglodyta, id quod valde arridet Rosenmuellero, quia hæc duo nomina uno tantum litteræ apice distent, et Zibeon ex v. 20-24. Chorita fuisset.—Quæ res qualiscunque sit, equidem, si genealogi consilium considero, eo adducor, ut Adam habeam aut pro Basmatha, quæ ab auctore memoriter citata ob significatus similitudinem cum Ada sit commutata, aut pro sorore Basmathæ, quia pater eius audit, quomodo pater Basmathæ, *Elyon Chittæus*. Oholibama autem cuius prosapiam 20-30, laudatam invenimus, eo inter uxores Esavi refertur, quod demonstrandum erat, qua necessitudine Esavus cum Choritis, terræ quam occupasset incolis, coniunctus fuerit. Quam ob causam videtur addidisse vocc. נָחֶשֶׁת *neptis Zibeonis*, cuius gens v. 24 s. recensenda erant. Fortasse etiam hac uxore innuit, Esavum iam semel uxoris in matrimonium ducendæ causa in Seiritide commemoratum esse simili ratione, atque Iacobus in Mesopotamia. Quodsi verum est, xxxii. 4, xxxiii. 16, ita conciliari possunt cum xxxvi. 1—8, ut illo tempore aliquamdiu uxoris causa in Seiritide habitaverit, nunc autem exponatur, quomodo et qua de causa sua sponte fratri cesserit. Nequaquam igitur est Oholibamæ nomen confundendum cum Iehudith ideoque non est, quod secus legas quam נָחֶשֶׁת (vid. varr. lectt.), nomen, quod Choræos simul complectitur. Cfr. x. 15—17 xiv. 6; xxxvi. 22, Ilgenii *Urk.*, p. 333.—*Schum.*

Ver. 4.

וַתֵּלֶךְ עִדָּה לְעֶשָׂו אֶת־אֶלְיָז וְבַשְׁמַת
לְדָוִד אֶת־רְעוּלָה :

4 ἔτεκε δὲ αὐτῇ Ἀδὰ τὸν Ἐλιφάς. καὶ Βασεμάθ ἔτεκε τὸν Παγούηλ.

Au. Ver.—And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; *Bashemath.*

Ged., Booth.—*Mahalath.* So the Sam. See notes on verses 2, 3.

Ver. 6.

וַיָּקַח עֶשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בְּתוּלָתוֹ וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְלָהוּ וְאֶת־כָּל־בְּהֵמָתוֹ וְאֶת־כָּל־חֲבִירוֹ
אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אֶרֶץ
מִדְבַּר יַעֲקֹב אֲחִיו :

ἔλαβε δὲ Ἡσαὺ τὰς γυναῖκας αὐτοῦ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς θυγατέρας αὐτοῦ, καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ πάντα τὰ κτήνη, καὶ πάντα ὅσα ἐκτήσατο, καὶ πάντα ὅσα περιποιήσατο ἐν γῇ Χαναάν. καὶ ἐπορεύθη Ἡσαὺ ἐκ τῆς γῆς Χαναάν ἀπὸ προσώπου Ἰακώβ τοῦ ἀδελφοῦ αὐτοῦ.

Au. Ver.—6 And Esau took his wives, and his sons, and his daughters, and all the persons [Heb., souls] of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

Bp. Patrick.—*Went into the country from the face of his brother Jacob.*—Into another country out of the land of Canaan: into which he lately came to bury his father, as we read in the latter end of the last chapter.

Ged., Booth.—And Esau took his wives, and his sons, and his daughters, and all his household; with all [LXX. and one MS.] his substance and all his cattle; his whole property which he had acquired in the land of Canaan; and went from the land of Canaan [Sam., LXX.] into the land of Seir [so the Syr., but Gesenius and Schumann defend the present reading of the Hebrew text: see below], to make room for his brother Jacob.

Schum.—נָחֶשֶׁת נָחֶשֶׁת K. 18 אֶת־נָחֶשֶׁת Sam. et LXX. probante Ilgenio *Urk.*, p. 334.—אֶת־נָחֶשֶׁת in terram aliam K. 226. Onkel., Vulg., et Saad.—אֶת־נָחֶשֶׁת

Eliphaz the firstborn of Esau the phylarch of Teman [i.e., the tribe of Teman], the phylarch of Omar [i.e., the tribe of Omar], &c. See below.

16 *These were the sons of Adah.*

Ged.—These were the grandsons of Adah.

Ken.—The two first words in verse 16, *duke Korah*, are interpolated. The verses 15 and 16 stand thus—These were dukes of the sons of Esau: the sons of Eliphaz, the first-born of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz: *Duke Korah*, duke Gatam, duke Amalek. Now 'tis certain from verse 4, that Eliphaz was Esau's son by Adah; and, from verses 11, 12, that Eliphaz had but six sons: Teman, Omar, Zepho, Gatam, Kenaz, and Amalek. 'Tis also certain, from verses 5 and 14, that Korah was the son of Esau (not of Eliphaz) by Aholibamah; and as such, he is properly mentioned in verse 18: these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, *duke Korah*. 'Tis clear, therefore, that some transcriber has improperly inserted *duke Korah* in the 16th verse; from which corruption both the Samar. text and its version are free. So also Geddes, Boothroyd, and Schumann.

Michaelis, who is followed by Rosenmüller, thinks the present reading of the Hebrew text (*Korah*) to be correct, and accounts for the omission of his name in xxxvi. 4, by supposing that Thimna, who, in 1 Chron. i. 36, is mentioned among the sons of Esau, died without children, and therefore is omitted by Moses in the catalogue of Esau's sons, Gen. xxxvi. 4; but that one of his brethren married his widow (according to the law alluded to in Gen. xxxviii. 8), and that from her was born this Korah, who was a different person from the Korah mentioned in xxxvi. 18.

15. Enumeratis filiis et nepotibus Esavi recensentur phylarchi illis orti. *אֶלֶף* *capita familiarum*, qui *principes* quoque familiarum erant. Videntur Idumæi hac voce usi esse hoc sensu magis quam Hebræi, apud quos tamen *אֶלֶף* *mille*, unde *אֶלֶף*, et *familiam* significat Jud. vi. 15; 1 Sam. xxiii. 23; Mich. v. 1. Hinc *אֶלֶף* et *chiliarchum* notare potest, qui alias *אֶלֶף* *פָּרָא* appellatur, ut Ex. xviii. 21, vel *phylarchum*, h. e. tribus majorisve familiæ caput. "Observandum est porro, *אֶלֶף*, aliquando non solum *phylarchum*, sed metonymice ipsam significare *tribum* seu *familiam*, ut Zach. ix. 7, de Phi-

listæorum populo, ad Deum convertendo: *erit אֶלֶף sicut phylarchus*, i. e., sicut familia major in Juda [cf. not. nostr. ad h. 1], item xii. 5, 6. Et sic vocem istam nostro loco capi, eo minus dubium esse potest, quo magis reputaveris de singulis Esavi nepotibus, nullo eorum excepto, eam dici. Atqui Esavi nepotes non omnes ac singuli duces aut phylarchi exstiterunt. Ut adeo sensus verborum *אֶלֶף אֶלֶף אֶלֶף אֶלֶף* hic sit: *hæ sunt familiæ, in quas posteri Esavi distributæ sunt*, quæ, ubi numero hominum creverunt, suos singulæ habuerunt *phylarchos*. Plane ut Ismaëlis genealogia post enumeratos 12 ejus filios hac clauditur formula xxv. 16: *Hi sunt filii Ismaëlis, et hæc nomina eorum, in vicis et castellis ipsorum, duodecim אֶלֶף אֶלֶף אֶלֶף אֶלֶף principes*, i. e., familiæ majores, suos singulæ habentes principes, *secundum gentes suas*. Quæ verba respiciunt ad antegressam illam de Ismaele promissionem divinam, 17, 20. Hinc vero porro liquet, *principes* illos, de quibus in genealogiis tum Ismaëlis, tum Esavi sermo est, non *successivos* intelligi, quorum alii alios in regenda utraque gente exceperunt, sed *simultaneos*, h. e., qui eodem tempore suis singuli familiis præfuerint." C. B. Michaelis in Diss. ad Vs. 14, laud. § 11, p. 218, sqq. Phylarchi cum suis tribubus, qui hoc vs. recensentur, *Theman, Omar, Zepho*, et *Kenaz*, respondent filiis Eliphasi vs. 11, enumeratis.

16 Quum phylarchi vs. 15, 16, recensiti conveniant cum sex Eliphasi filiis, vs. 11, 12, memoratis, hic vero accedat Corachus, ejus supra nulla mentio facta quaeritur, unde ille super numerum filiorum Eliphasi allatus princeps? Probabilem conjecturam affert C. B. Michaelis in Diss. laud. § 13, p. 223. "1 Par. i. 36, filiis Eliphasi, ex Genesi recensitis, pariter ultra numerum a Mose descriptum, adjicitur *Thimna*, non confundendus cum Thimna, pellice Eliphasi. Potuit ergo fieri, ut iste Thimna, licet conjugatus, tamen decesserit sine liberis, omisissus ideo in Mosaica filiorum Eliphasi tabula; potuit item fieri, ut aliquis fratrum Thimnachi, lege levitatus (quæ apud patriarchas jam obtinuit, vid. xxxviii. 8) viduam ejus duxerit, et ex ea in defuncti Thimnachi memoriam filium genuerit, *Corachum* nomine a quo ortum duxit princeps et familia *Corach*. Alius vero, et ab hoc diversus *Corachus* est, de quo vs. 18."—*Rosen.*

Schum.—15 *אֶלֶף אֶלֶף אֶלֶף אֶלֶף* hac voce.

si recte sentio, interpretes tantum non omnes perperam et intellexerunt et cum seqq. coniunxerunt. Vulgo enim transferunt ea cum ceteris sic: *hi duces filiorum Esau; filii Eliphaz primogeniti Esau: dux Theman, dux Omar, &c.* (Vid. LXX., Vulgat., Mercer, Clericus, Bonfrer al.) aut: *hi sunt familiarum principes e filiis Esavi oriundi, etc.* (Vid. Dathe, Schott.) Enimvero contra eos monendum est, a genealogo nepotes Esavi non recenseri phylarchos, sed potius enumerari varias tribus, quæ a nepotibus Esavi originem duxerint. Auctor enim quum sensim paulatimque viam muniat ad alia, quibus magis magisque demonstret, quomodo Esavidæ in gentem excreverint, in tres classes dividit familiarum capita, in phylarchos Eliphasi, Reguelis et Oholibamæ (v. 16, 18) i. e., in eos, qui partim posteris Eliphasi et Adæ, partim posteris Reguelis et Basmathæ partim posteris Oholibamæ secundum singulas eorum tribus præfuerint. Hanc sententiam ad fatim defendit status constructus vocis אֶלְיָאָז quem interpretes (excipe Ewaldum, qui in *Compos.*, p. 255, de hac re docte disputavit) pro אֶלְיָאָז statu absoluto ceperunt, ideoque perverse translulerunt: *dux Theman*, pro: *dux Themanis*. Quo spreto necessario factum est, ut v. 19, vocc. אֶלְיָאָז בְּנֵי יִצְחָק ad suam causam contorquerent hoc modo: *hi fuerunt filii Esavi et principes ex iis oriundi*, vel ut Dathe: *hi Esavi filii principes regionum, quas incolebant, fuere*. Deinde vocc. אֶלְיָאָז בְּנֵי אֶדְוִם non sunt reddenda: *filii Elephasi* (alioquin enim scripsisset אֶלְיָאָז בְּנֵי אֶלְיָאָז, cfr., v. 17), sed per appositionem cum antecedd. coniungenda: *filiorum Eliphasi, sive Eliphasidarum*. Nam tribus, quæ ex Eliphasi posteris ortæ sint, recensentur. Qua propter v. 15, sic converte: *hi* (i. e., tot, quia nomina eorum silentio prætermittuntur et Esavidarum tribus enumerandæ erant) *sunt phylarchi Esavidarum: posterorum Eliphasi, primogeniti Esavi, phylarchus Teman* (sc. tribus), *phylarchus Omar* (sc. tribus) et sic deinceps. V. 19, autem sic redde: *hi sunt Esavidæ eorumque phylarchi* i. e., tot sunt tribus gentis, quæ ab Esavo Edomita originem traxit. Atque sic bis commemorat scriptor, quænam tribus intelligendæ sint, ne cum iis, quas brevi post (20-30) enumerare volebat, confunderentur, cum Seiritis et Choritis, in quorum affinitatem Edomitæ venerant Oholibamæ genere. Ceterum non recuso, quin אֶלְיָאָז (ut Zach. ix. 7: xii. 5, 6) metonymice

reddas *familiam* et cum C. B. Michaelē (in diss. de antiq. Id. hist., § xi. p. 218) convertas: *hæ sunt familiæ, in quas posterī Esavi distributi sunt*. Cfr. Rosenmuelleri Scholl., p. 548.

16 In phylarchis sive tribubus, quæ Eliphasi filiis nomina debent, numeratur etiam אֶלְיָאָז, quem tamen, quum Corach. v. 5, 14, et 18, inter filios Oholibamæ recenseatur neque antea v. 11, 12, in Eliphasi filiis habeatur, codex Kennicotti numero 532, signatus, codex Sam. et Ilgen, l. 1, eiecerunt. Contra eos demonstrare quidem studet C. B. Michaelis (in diss. laudata § 13, p. 223), Corachum, quia 1 Chron. i. 36, in catalogo filiorum Eliphasi reperitur Thimna, qui quum sine liberis decesserit, in Mosaica filiorum Eliphasi tabula omissus sit, fuisse fratris Timnachi filium, leviratus lege (vid. xxxviii. 8) in defuncti Timnachi memoriam genitum: sed putaverim, in hac re deprehendi quandam auctoris incuriam, quam etiam in mutato ordine Kenasi et Gatami, qui v. 11, vice versa laudantur, facile videas, sive memoriæ fraudem, quā אֶלְיָאָז v. 18, laudatus per prolepsin huc venerit. Alii Korachum habent Eliphasi nepotem, qui, ut passim, inter filios recenseatur.

16 אֶלְיָאָז אֶדְוִם non sunt phylarchi ab Eliphaso oriundi, sed phylarchi posterorum Eliphasi sive tribus, quæ Eliphasi posteris constitutæ sunt, id quod ex antecedd. satis elucet. Sic etiam בְּנֵי אֶדְוִם non sunt filii Adæ, sed posterī Adæ.—*Schum.*

Ver. 17.

Au. Ver.—17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath, Esau's wife.

These are the sons of Bashemath.

Ged.—These are the grandsons of Mahalath [so Sam., Booth.: see notes on verses 2, 3], Esau's wife.

Ver. 19.

אֶלְיָאָז בְּנֵי יִצְחָק וְאֶלְיָאָז אֶלְיָאָז אֶדְוִם

οἱ υἱοὶ τοῦ Ἰσαὺ, καὶ οἱ υἱοὶ ἡγεμόνες αὐτῶν. οἱ υἱοὶ εἰσιν υἱοὶ Ἐδῶμ.

Au. Ver.—19 These are the sons of Esau, who is Edom, and these are their dukes.

Schum.—These are the descendants of Esau and their phylarchs, i. e., this is the

number of the tribes of the nation which derived its origin from Esau. See note on verse 15.

Ver. 20.

אֵלֶּה בְּנֵי-שְׂעִירֵי הָאֶרֶץ וַיִּשְׁבּוּ אֹתָם
לֹדָן וְשׁוֹבָל וְזִבְעוֹן וְעָנָה :

οὗτοι δὲ υἱοὶ Σηείρ τοῦ Χορραίου, τοῦ κατοικοῦντος τῆς γῆς. Λωτάν, Σωβάλ, Σεβεγών, Ἀνά.

Au. Ver.—20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

The Horite.

Gesen.—יִרְ perhaps, *inhabitants of caves* [so also Michael., Rosen., Lee], from יר and the adjective termination י; the name of a people, who, according to Gen. xiv. 6, inhabited Mount Seir, and Deut. ii. 12, 22, were driven away from thence by the Edomites. Notwithstanding, Gen. xxxvi. 20, the heads of that people are mentioned next after the Edomites.

Who inhabited the land, i.e., before the arrival of Esau.—*Rosen.*

Ver. 24.

וְאֵלֶּה בְּנֵי-צִבְעוֹן וַאֲחֵיהֶם וַעֲנָה הָיָה
עִנָּה אֲשֶׁר מָצָא אֶת-הַיָּמִים בְּמִדְבָּר
בְּרַעְיוֹתָיו אֶת-יְהוָה לְצִבְעוֹן אָבִיו :

καὶ οὗτοι υἱοὶ Σεβεγών. Ἀἰὲ, καὶ Ἀνά. οὗτός ἐστιν Ἀνά, ὃς εἶρε τὸν Ἰαμείν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμε τὰ ὑποξύγια Σεβεγών τοῦ πατρὸς αὐτοῦ.

Au. Ver.—And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

Both Ajah and Anah.

Ged., Booth.—Ajah and Anah. The first י is omitted in four MSS., Sam., LXX., Syr., Vulg., Targ., and also 1 Chron. i. 40. *Schum., Rosen.*

Bp. Patrick.—24 This was that Anah that found the mules in the wilderness.] Not by accident, but by his art and industry he invented (as we speak) this mixture, and produced this kind of creature. So it is commonly interpreted. But the word *found*, though used four hundred times in Scripture, never signifies (as Bochart hath observed, par. i. Hierozoic., lib. ii. cap. 21), the invention of that which was not before; but the finding that which already is in

being. Nor doth *jemim* signify *asses* in Scripture; and therefore others have read the Hebrew word as if it had been written *jamim* (as St. Jerome observes), imagining that as Anah fed his father's asses, he found a great collection of waters (see Vossius, lib. iii. de Idolol., cap. 75), which some fancy to have been hot waters, or baths, as the Vulgar Latin interprets it. But then we must read the Hebrew quite otherwise than we do now: and Bochart gives other reasons against this interpretation; and endeavours to establish another opinion: That by *jemim* we are to understand *emim*, a gigantic sort of people, mentioned in Scripture, and next neighbours to the Horites. These Anah is said to find, i.e., to meet withal and encounter; or rather to have fallen upon on a sudden and unexpectedly; as this phrase he shows signifies in Scripture. This opinion he hath confirmed with a great many reasons; to which another late learned writer (Wagenseil) thinks an answer may be given: though he inclines to it, if one thing were not in the way; which makes him think, here is rather meant some herb or plant, called *iapeiv*, which word the LXX. retain, not knowing how to translate it. And thus Aben Ezra affirms many interpreters of the Scripture have understood it: which seems to be the most probable conjecture of all others (see Wagenseil in his Annot. upon that title of the Talmud called Sota, p. 217, 218, &c.).

Pool, in his Syn., and Horsley, seem to prefer the reading of the Samaritan text, ואימים, and translate, *this is that Anah that fell in with the Emin* [a race of giants] *in the wilderness*. But Geddes, Boothroyd, Rosenmüller, Gesenius, Schumann, and most modern commentators, agree in translating the passage, *this is that Anah that found the warm wells in the wilderness*.

Gesen.—יָמִים, m. pl., Gen. xxxvi. 24 only; it signifies most probably, *warm wells*, or *fountains*, which are also to be found in these countries (e.g., that of Kallirhoë). Vulgate, *aquæ callidæ*, and Jerome adds, *nonnulli putant aquas calidas juxta punicæ linguæ viciniam, quæ Hebrææ contermina est, hoc vocabulo significari*. In the Punic language, therefore, the signification must then have existed. Syr. ܐܦܝܢ, *aquæ* (see, however, *Ephr. Syri Catena* on this passage). The Samaritan text has ܐܡܝܡ, *Emens*,

giants, so also *Onk.* and *Pseudo-Jonath.* The Arabic and *Gr. Venet.* explain it by mules; both these significations are, however, less applicable and less obvious than the former.

Prof. Lee.—מִי, m. pl. once, Gen. xxxvi. 24. According to the Vulgate, *warm waters*. See also Jerome's *Quæst.* on the place; which Gesenius thinks, both from the etymologies of מִי, מִי, and from the fact that hot springs are still found to the east of the Dead Sea, is correct. The Greek translators generally preserve the Heb. word *Ιακείμ*: not venturing to meddle with it. δ Σύπος λέγει πηγὴν αὐτὸν εὐρηκέναι. Bahrdt's Hexapla. The Syriac Version, however, reads simply

ܡܝܬܐ, *waters*. And this is, perhaps, the true sense of the passage; as, in those early times, the finding of springs was of immense importance, both to the rearing of cattle, and the accommodation of travellers.

Schum.—24 מִי K. 129, 155, R. 507, pr. 419. Sam., LXX., Syr., Vulg., Targ. K. 419, pr. Arabs Cpol., 1 Chron. i. 40. מִי Emæi gigantes (cfr. Deut. ii. 10, 12), Sam., Onk., Pseud.-Ion., ad stipulante iis Bocharto in Hieroz., p. 1, t. 1, p. 227. Clerico ad h. l., et Sauberto in Palæstr. philolog., p. 78, s.—מִי K. 314, et Syrus, de quo vide Hirzel., l. 1, p. 21. Credner p. 33.—מִי (forte מִי maria) LXVII. codd. Kennicotti. De qua lectione Hieronymus observat hæc: *et volunt illum, dum pascit asinos patris sui in deserto, aquarum congregationes reperisse, quæ iuxta idioma linguæ hebraicæ maria nuncupantur; quod scilicet stagnum repererit, cuius rei inventio in eremo difficilis est.*

מִי Hoc ἀπαλεγόμενον quum perspicui satis non posset, unde derivandum sit, interpretum ingenia admodum exercuit criticorumque manus adeo agitavit, ut illud nunc addendo nunc demendo mutilarent et sic in aliam vocem mutarent, contextui, ut putaverint, magis consonam. At si quid valet Criticorum regula, difficiliorem lectionem faciliiori præferendam esse, hic potissimum ea observanda est, quia variæ lectiones parum aptam sententiam præbent. Nam quod Sam., Onk., Ion., Boch., Clericus alique Emæos gigantes intelligunt, quos Ana in deserto deprehendisset et vicisset, id omni caret, si argumenta eorum nihili facienda intueris, probabilitate. Quomodo enim, ut hoc unum dicam, מִי possit de-

notare: *deprehendit et vicit*, plane non video. Sed quid dicam de iis, qui *maria* reperta volunt? Equidem ignoro illud desertum, quod tantum sit, quantum maria cingere possit, et mecum haud dubie omnes ignorant, qui non phantasie ludibriis abrepti sibi tale desertum efformaverint. Minus tamen displicet codicis 314, lectio מִי *aqua*, quam Syrus reddidit. Nam præterquam quod littera ' scribarum levitate facile loco suo amoveri poterat, aquam in deserto reperire apud nomades maximi est momenti magnæque laudi ducitur. Vid. Gen. xxi. 19; xxvi. 18, ss. Sed ne scribas codicum iniuriose damnemus, ante omnia maxime circumspicendum erit, desitne legitima vocis מִי explicatio, an sit, quæ optimam sententiam haud invito contextu salvaque textus lectione afferat. In qua re vehementer dubito num frugi sit veterum interpretum collatio. Neque enim LXX. Aquila, Theodotion, et Symmachus, qui αἰμὴν, ἰαμὴν, ἰακείμ, et Ἐμῆι habent ideoque quid sibi velit vox hebræa nescivisse videntur (quamquam eorum auctoritate nixi Bochart et Clericus sententiam suam de Emæis confirmarunt, eademque ducti Chr. Wagenseil, in Notis ad Tractat. Talmud., sota, p. 218. I. H. Mai fil. in Obs. SS. P. 1, p. 1, ss. herbas ad artes magicas adhibitas, quales fuissent *Emonia* sive *Hæmonia*, intellexerunt), neque Saadias, Persa et Gr. Ven., qui *mulos* intelligunt (de iis, qui sic statuunt, Hieronymus in Quæstt., ad h. l., dicit hæc: *sunt, qui arbitrentur onagros ab hoc admissos esse ad asinas, et ipsum eiusmodi reperisse concubitus, ut velocissimi ex his asini nascerentur, qui vocantur Iammim. Plerique putant, quod equarum greges ab asinis in deserto iste fecerit primus ascendi, ut mulorum inde nova contra naturam animalia nascerentur*), aliquid lucis loco nostro suppeditant. Nam qui mulos exponunt (inter recentiores hanc sententiam defenderunt Fullerus in Miscellann., SS. L. iii. c. 8, Buxtorfius in Catalect., p. 216, s. Wincklerus in Hypomnemata, phylol., p. 78) non secum reputarunt, מִי neque ex etymo neque ex usu loquendi neque e dialecticis semiticis neque ex contextu, quia Ana non equas et asinas sed asinos pavisse dicitur, *mulos* significare imo adeo in Genesi xvi. 12, et in reliquis V. T. libris v. c. 2 Sam. xviii. 19; 1 Reg. i. 33, vocari *onagrum* מִי et *mulum* מִי. Quæ cum ita sint restat una interpretatio, quam duce Hieronymo

hodie uno ore plerique omnes profitentur (vid. Pasius in diss. polem., p. 130. Michaelis Suppl., p. 1089. Dathe, Schott, Rosenmueller ad h. l. Gesenius et Winer in Lexicis), nempe **מִיָּם** denotare *aquas calidas, thermas*. Quibus eo lubentius adstipulandum est, quo certius est etymon, unde **מִיָּם** deduci potest. Nam quod Hieronymus l. l. de hac re commemorat: *nonnulli, inquiens, putant, aquas calidas iuxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabalo signari*, id quoque confirmatur Arabica voce **يَم** quæ teste Michaele (Suppl., p. 1090) in coniug. V. significat *sese abluere*, et in ii. *ægrotum lavacro utentem inuare*, ita ut proprie **מִיָּם** in universum significet *balneas*, nisi mavis cum Gesenio inusitatam radicem **יָמָה** Arab. **جَمَّة** *caluit, ferbuit*, in consilium vocare, ut inde derives nomen, quod *thermas* designet. Huc accedit, quod thermarum et aquarum salubrium inventio sane memoratu dignissima erat. Denique in illo tractu (ut testantur Michaelis in Spic., P. ii. p. 63. Rosenmuelleri *Morgenl.*, P. i. p. 173, ss. P. vi. p. 250, et eius *Bibl. Alterthumsk.*, vol. ii. P. 1, p. 217 s.) thermæ sunt, in quibus Calirrhœenses maxime excelluerunt. Quæ sententia magis etiam confirmatur Syri translatione **מִיָּם** *aqua*, quæ interpretamentum sapit etsi etymo vocis **מִיָּם** non plane accommodatum. Nihilo secius conicere audeo, forte legendum esse **מִיָּם**, quomodo audit v. 22, frater patruelis Anæ, ut fatum aliquod indicetur, quod Hemam in deserto subiisset. Neque tamen hæc coniectura tantum habet ponderis, quantum lectio **מִיָּם**, si *thermas* denotat.

Ver. 29, 30.

29 **אֵלֶּה הַדּוּכֵי קְהֵלִי אֶלְיָהוּ לְזֶמְנָם**
אֶלְיָהוּ שְׂכֹנֵי אֶלְיָהוּ צִבְעֹן אֶלְיָהוּ צִנְחָן
 30 **אֶלְיָהוּ דִּשְׁחֹן אֶלְיָהוּ אֶחְבֹּר אֶלְיָהוּ פָּאֻן**
אֵלֶּה הַדּוּכֵי קְהֵלִי לְאַחֵיהֶם בְּאֶרֶץ
שֶׁעִיר :

29 οὗτοι δὲ ἡγεμόνες Χορρί. ἡγεμὼν Λωτάν, ἡγεμὼν Σωβαλ, ἡγεμὼν Σεβεγών, ἡγεμὼν Ἀνά, 30 ἡγεμὼν Δησών, ἡγεμὼν Ἀσάρ, ἡγεμὼν Ρισών. οὗτοι ἡγεμόνες Χορρί ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῇ Ἐδωμ.

Au. Ver.—29 These are the dukes that

came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

Booth.—29 These were the princes of the Horites; prince Lotan, &c. See also notes on verse 15.

Rosen.—29, 30 Nunc subjungit phylarchos Choræorum cum suis tribubus e septem Seiri filiis propagitis—30 **אֵלֶּה הַדּוּכֵי קְהֵלִי אֶלְיָהוּ**, *Hi sunt duces Choræi*, i.e., Choræorum *per duces suos*, i.e., singuli. Nisi **אֵלֶּה** potius vertendum sit: *secundum tribus eorum*, cf. ad vs. 15.

Ver. 31—43.

Au. Ver.—31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah [or, Aliah], duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites [Heb. Edom].

Bp. Patrick.—31 These are the kings that

reigned in the land of Edom.] It appears by this, that after several *dukes* (as we translate it) had ruled the country, the Edomites changed their government into a monarchy. And here follows a catalogue of their kings. For I can find no ground for the opinion of the Hebrew doctors, that *alluph*, a duke, differed in nothing from *melech*, a king, but that the latter was crowned, and the former not crowned.

Before there reigned any king over the children of Israel.] Moses having a little before this (xxxv. 11) mentioned the promise of God to Jacob, that "kings should come out of his loins;" observes, it is a thing remarkable, being a great exercise of their faith, that Esau's posterity should have so many kings: and there was as yet no king in Israel when he wrote this book, nor (as it is commonly interpreted) a long time after. This Moses might well write without a spirit of prophecy; nor is there any reason to say, this passage was inserted by somebody else after the death of Moses. We might rather affirm, if it were needful, that Moses's meaning is, "All these were kings in Edom, before his own time;" who was the first king in Israel (Deut. xxxiii. 5). For he truly exercised royal authority over them, as Mr. Selden observes, lib. ii. de Synedr. cap. 1, 2.

Ken.—In these thirteen verses are mentioned the kings which reigned in Edom *before* any king reigned over Israel: consequently, this record was written after there had been kings in Israel. Not being therefore written by Moses, these verses seem evidently taken from 1 Chron. i. 43—54: from whence, having been inserted in the margin of some very antient MS. here in Genesis, they were afterwards taken into the text. A fate like this (as will be soon seen), has attended some other marginal insertions, which now very improperly make parts of the text. See "Gen. Diss.," p. 9. Spinoza has quoted these verses, as furnishing one clear proof, that the Pentateuch was not written by Moses:—"Ex his luce meridianâ clarius apparet, Pentateuchon non a Mose, sed ab alio, et qui a Mose multis post sæculis vixit, scriptum fuisse." See "Tractat. Theolog. Polit.," p. 108; 4to., Hamb. 1670.

So also Boothroyd, who omits these verses in his translation of the Bible.

Rosen.—There are two difficulties to be

accounted for in this passage:—1st, The words, *Before any king reigned over Israel*, which seem to be of a later date than Moses. 2d, How Moses in his age could give the succession of fourteen phylarchs of the Idumæans, then of eight kings succeeding each other, then again (verses 40—43) of eleven phylarchs, who succeeded the kings in the government of the Idumæans. For it appears scarcely credible that the short time which elapsed between Esau and Moses, would have been sufficient for the reign of so many successive princes. Those who maintain that this passage was written by Moses have given various solutions of these difficulties, which are examined by C. B. Michaelis ("De Antiquiss. Idumæorum Histor.") He, after rejecting the least probable explanations of this passage, observes, that the words, *Before there reigned any king in the land of Israel*, afford no proof of their not having been written by Moses; since not only Moses, but all the Israelites, might have expected that kings would hereafter reign among them, from Gen. xxxv. 11:—"And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins;" and accordingly we find him foretelling that the Israelites should have a king, Deut. xxxviii. 36:—"The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone." He observes also, that the words לְפָנָיו יִשְׁרָאֵל may be translated either in the future or the present tense, *priusquam regnatus est*, or, *antequam regnat rex Israelitis*, while as yet no king reigns over the children of Israel.

In answer to the second objection, that the series of dukes and kings mentioned in this chapter are too long to have succeeded each other in the short space of 238 years, Michaelis observes, that we have no grounds for supposing that the form of government was thrice changed among the Idumæans, and that all the dukes and kings succeeded each other in the order in which they are mentioned in this chapter [see the various notes, especially that of Schumann on verse 15]; for it is clear from a comparison of Numbers xx. 14 with Exodus xvi. 15. [Numb. xx. 14, "And Moses sent mes-

sengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us" [Heb. found us.] Exodus xvi. 15, Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.] that in the time of Moses, the kings and phylarchs reigned at the same time. And lastly that in reckoning the time during which the reigns of those dukes and princes lasted, we must recollect that their kingdoms were not hereditary, but were obtained either by election or force, which would have greatly shortened the average length of their duration.

Au. Ver.—32 And Belah the son of Beor reigned in Edom: and the name of his city was Dinhabah.

Ged.—For Belah [LXX., Balak] the son of Beor reigned the *first* in Edom, &c.

וַיָּמָת בְּעַל הַחֲנָן בֶּרֶעַכְבוֹר וַיִּמְלֶךְ
תַּחְתָּיו הָיָה עִירוֹ וְשֵׁם עִירוֹ אֶשְׁתָּו
מְהִיטְבָּאֵל בַּת־מִטְרֵד בַּת מִן זָהָב :

39 ἀπέθανε δὲ Βαλλεωνὸς υἱὸς Ἀχοβώρ, καὶ ἐβασίλευσεν αὐτὸς αὐτοῦ Ἀράδ υἱὸς Βαράδ. καὶ ὄνομα τῇ πόλει αὐτοῦ Φογώρ. ὄνομα δὲ τῇ γυναικὶ αὐτοῦ Μετεβεήλ, θυγατέρα Ματραῖθ, υἱοῦ Μαϊζώβ.

Au. Ver.—And Baal-hanan the son of Achbor died, and Hadar [1 Chron. i. 50. Hadad Pai. After his death was an aristocracy. Exod. xv. 15; cir. 1406] reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Pool.—Either Matred was the father, and Mezahab the mother; or Matred was the mother, and Mezahab the grandmother.

Schum.—39 בַּת מִן זָהָב] hæc verba per appositionem referenda sunt aut ad בְּעַל הַחֲנָן ideoque reddenda cum iis: *filia Matredæ, filia Mesahabi* aut ad מְהִיטְבָּאֵל hoc modo: *filia Madredi* (patris) *filia Mesahabæ* (matris) vel sicut v. 2, de Oholibama dicitur: *filia Matredi, neptis Mesahabi*. Illam translationem cum Vulg. secutus est Lutherus; istam Aben-Esra in Commentar. ad h. l.; hanc autem ob v. 2, nos sequamur.

וַיָּמָת בְּעַל הַחֲנָן בֶּרֶעַכְבוֹר וַיִּמְלֶךְ
תַּחְתָּיו הָיָה עִירוֹ וְשֵׁם עִירוֹ אֶשְׁתָּו
מְהִיטְבָּאֵל בַּת־מִטְרֵד בַּת מִן זָהָב :

אֶלְיָה אֶלְיָה אֶלְיָה אֶלְיָה אֶלְיָה אֶלְיָה
פִּינֹן : 42 אֶלְיָה קֶנָּז אֶלְיָה
אֶלְיָה מִבְּצָר : 43 אֶלְיָה מַגְדִּיֵּל
אֶלְיָה עִירָם אֶלְיָה אֶלְיָה
לְמִשְׁתַּבֵּל בְּאֶרֶץ אֶחֱלִיבָמָה הָיָה עִירוֹ
אֶלְיָה :

40 ταῦτα τὰ ὀνόματα τῶν ἡγεμόνων Ἡσαῦ, ἐν ταῖς φυλαῖς αὐτῶν, κατὰ τόπον αὐτῶν, ἐν ταῖς χώραις αὐτῶν, καὶ ἐν τοῖς ἔθνεσιν αὐτῶν. ἡγεμὼν Θαμνὰ, ἡγεμὼν Γωλὰ, ἡγεμὼν Ἰεθέρ, 41 ἡγεμὼν Ὀλιβεμὰς, ἡγεμὼν Ἡλὰς, ἡγεμὼν Φινὼν, 42 ἡγεμὼν Κενέζ, ἡγεμὼν Θαϊμὰν, ἡγεμὼν Μαζάρ, 43 ἡγεμὼν Μαγεδιήλ, ἡγεμὼν Ζαφωῖν. οὗτοι ἡγεμόνες Ἐδὼμ, ἐν ταῖς κατοικοδομημέναις ἐν τῇ γῇ τῆς κτήσεως αὐτῶν. οὗτος Ἡσαῦ πατὴρ Ἐδὼμ.

Au. Ver.—10 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah [or, Aliah], duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram; these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

Pool.—The names of the dukes, of their persons, and generations, and families. The state of Edom between the times of Esau and Moses seems to have been this; there were first dukes, then kings, and after them dukes again. But if it be objected, that the time was too short for a succession of so many persons, it may be replied, that what is confessed concerning the dukes preceding the kings, might be true also of these succeeding dukes, and that the Edomites either having taken some distaste at kingly government, or differing about the choice of a new king, divided themselves again into several petty principalities or dukedoms; and so several of those were dukes at the same time in divers parts.

Ged.—10 And these are the names of the princes the descendants of Esau, according to their kinships, their places, and their denominations: The prince of Timnah, the prince of Alvah, the prince of Jetheth,

11 The prince of Aholibamah, the prince of Elah, the prince of Pinon,

12 The prince of Kenaz, the prince of Teman, the prince of Mibzar,

22 Now the sons of Jacob were twelve :
 ' 23 The sons of Leah ; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

24 The sons of Rachel : Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's handmaid ; Dan and Naphtali :

26 And the sons of Zilpah, Leah's handmaid ; Gad, and Asher : these are the sons of Jacob, which were born to him in Padan-aram.

He gives no reason for this transposition except that the verses seem to him to be out of their proper place.

Pool.—*The generations*, i. e., the events or occurrences which happened to Jacob in his family and issue. So that word is used Gen. vi. 9 ; Numb. iii. 1. Or the word *these* may relate to what is said Gen. xxv. 22, &c. The genealogy of Esau being brought in by way of parenthesis, and that being finished, Moses returns to the *generations of Jacob*, as his principal business. and proceeds in the history of their concerns. See also note on Gen. vi. 9.

Ged.—1 But Jacob dwelt, &c., in the land of Canaan.

2 Where the following events happened to him. Joseph, when but a lad of seventeen years old, fed the flocks with his brothers, the sons of Bilhah, and the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

Au. Ver.—*Was feeding the flock with his brethren.*

Schum.—Inspected (the ways of) his brethren. See below.

Au. Ver.—*The lad was with the sons of Bilhah, &c.*

Bp. Patrick.—These words *vehu naar*, signify he was very young, in the simplicity of his childish years ; and come in by way of a parenthesis, in this manner. Joseph, being seventeen years old, was feeding the flock with his brethren (and he was but a youth, inexperienced, and therefore called a child, ver. 30), *with the sons of Bilhah, &c.* Which last words are an explication of the former, showing with which of his brethren he was. Not with the sons of Leah, but with the sons of Jacob's handmaids : particularly with Bilhah's, whom we may look upon as a mother to him now Rachel was dead, having waited upon her. And Zilpah's sons are also mentioned in the second place, as those, it is likely, who were

thought to have less emulation to him than the sons of Leah. But we see by this, how much our greatest prudence often fails : for Reuben and Judah, the children of Leah, had more kindness for Joseph than any of the rest.

Au. Ver.—*And Joseph brought unto his father their evil report.* So Rosenmüller and the best commentators.

Ged., *Booth.*—An evil report of them.

Schum.—And Joseph brought word unto his father that they quarrelled among each other.

חָצַף אֶת־דָּבָר] Hæc verba ad unum omnes convertunt : *pacens una cum fratribus greges.* Sed contextui optime respondeat impropria verbi חָצַף significatio : *gubernavit, salutis prospexit, insperxit* (de qua cfr., Gen. xlviii. 15 ; 2 Sam. vii. 7 ; Mich. v. 4 ; Prov. x. 21 ; Ps. xxiii. 1 ; lxxx. 2 ; græc. ποιμαίνω Act. xx. 28 ; 1 Petr. v. 2, ποιμένες λαῶν Hom. Iliad, i. 263), ita ut Iosephus mores fratrum cum grege versantium insperxit. Quam sententiam commendat primo hoc, quod auctor statim ab initio monstrare vult, qua de causa Iosephus fratribus in odium venerit, ideoque explicationis causa v. 2, ea addidit, quæ declarent, Iosephum, qui, etsi liberorum Bilhæ et Silphæ natus minimus et frater germanus fuisset, apud fratres in gregibus inspectoris munere functus malos eorum rumores ad patrem detulisset, patris quidem erga se amorem auxisse (v. 3) sed fratrum odium inflammasse (v. 4.) In his igitur reperitur prima nota inspectoris. Deinde quod dominum in fratres Iosepho in gregibus fuerit, idem in agris ipsi fuisse inter metendum, primi somnii portentum declarat manipulis manipulum Iosephi venerantibus. Denique Iosepho v. 14, a patre denuo mandatur inspectoris munus in fratribus et gregibus administrandum. חָצַף אֶת־דָּבָר] *detulitque malam eorum obtreactionem.* חָצַף hic active intelligendum est de obtreactione, qua semet ipsos fratres insectati sunt. Nihil enim rei naturæ convenientius est quam loqui de rixis inter fratres ortis, id quod sexcenties usu venit. Itaque sic mentem explanandam censeo : *Iosephus, fratres inter se valde obtreclare atque rixari, ad patrem detulit.* Plerique tamen passive illud explicant de infamia, quæ de iis sparsa sit, adeoque nonnulli in crimine, quod commisissent, indagando operam collocarunt. Cum LXX. sentiunt Aquila, Onkelos, Samaritanus, Syrus, et Arabs uterque ; itidem Vulg. convertit : *accusavitque fratres suos*

apud patrem crimine pessimo; et Symmachus, καὶ ἔφερεν Ἰωσήφ διαβολὴν κατ' αὐτῶν πονηρὰν πρὸς πατέρα αὐτῶν. Eosdem secuti sunt Dathe, Schott, Rosenmueller, Winer, aliique.—Schumann.

Ver. 3.

וְיִשְׂרָאֵל אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו
כִּי־בְנוֹתָנִים הָיָה לוֹ וְעָשָׂה לוֹ כְּתֹנֶת
צָבָיִם :

Ἰακώβ δὲ ἡγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρως ἦν αὐτῷ. ἐποίησε δὲ αὐτῷ χιτῶνα ποικίλον.

Au. Ver.—3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours [*or, pieces, Judg. v. 30; 2 Sam. xiii. 18*].

He was the son of his old age. So most of the commentators.

Bp. Patrick.—*Because he was the son of his old age.*—Benjamin was more so than he; and the rest were born not many years before him. But he is so called because he had been married a good while to Rachel before he had him: and he was the greatest comfort of his old age; Benjamin not being yet grown up to give any proof of his future worth.

Pool.—*He was the son of his old age,*] being born when Jacob was ninety-one years old. The ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the words thus, *a wise or prudent son; old age* being oft mentioned as a token of prudence; one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders. This may seem the more probable, both because Joseph was indeed such a child, and gave good evidence of it in a prudent observation of his brethren's trespasses, and a discreet choice of the fittest remedy for them; and because the reason here alleged seems proper and peculiar to Joseph; whereas in the other sense it belongs more to Benjamin, who was younger than Joseph, and cost his mother dearer, and therefore might upon that account claim a greater interest in his father's affections.

So also Schumann, who however points יִשְׂרָאֵל for יִשְׂרָאֵל. Quam paucissimi codd. adscripserunt, mutatis vocalibus legendum duco יִשְׂרָאֵל, ita ut יִשְׂרָאֵל idem denotet, quod Jes. xix. 11. יִשְׂרָאֵל filium sapientum, i.e., alumnum sa-

piantum, sapientissimum. Est igitur יִשְׂרָאֵל hic non ætatis, sed dignitatis nomen ut Gen. l. 7; Ex. iii. 16; Lev. iv. 15; ix. 1. Iosephus autem significatur is, qui sui iudicii, potius quid se facere par esset, intuebatur, quam quid fratres laudaturi forent, ideoque summa afficiebatur patris benevolentia, in ornamento quod ab eodem habebat maxime conspicua. Similis hebraismus reperitur v. c., Prov. xi. 12; xv. 21, שֹׁפֵר הַבִּינָה *vir intelligentiæ, i.e., vir prudens et magni consilii.*

A coat of many colours.

Ged.—An embroidered coat.

Booth.—Coat of various colours.

Gesen.—צָבָיִם only in combination: צָבָיִם כְּתֹנֶת, Gen. xxxvii. 3, 23; 2 Sam. xiii. 18, 19, according to Josephus (*Archæol.*, vii. 8. § 1), an under garment with sleeves, which came down to the heels, and was worn by persons of distinction over the usual tunica, hence the addition צָבָיִם, 2 Sam. xiii. 18; LXX., in Gen. χιτῶν ποικίλος. *Syr. flounced garment.* Jonath. *paragoda*, a kind of *tunica prætexta*. Sym. in Gen., LXX. in Sam., χειρῶντος. Several derivations are possible. The most applicable appears to be, according to the Chaldee idiom: *tunica talaris et manicata, a tunic which reached to the hands and feet.* See Hartmann's *Hebræerum*, Th. III. p. 280. With regard to this double *tunica*, see Schræder de *Vestibus Mulierum*, p. 237.

So also Lee and Schumann.

Ver. 7.

Heb., Au. Ver.—For behold we were, &c.

Ged., Booth.—For behold we seemed to be, &c.

Ver. 9.

וַיַּחְלֹם עוֹד חֲלֹמַי אֲחֵר וַיְסַפֵּר אֵלָיו לְאֶחָיו

εἶδε δὲ ἐνύπνιον ἕτερον, καὶ διηγήσατο αὐτῷ τῷ πατρὶ αὐτοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ.

Au. Ver.—9 And he dreamed yet another dream, and told it his brethren.

Ged., Booth.—And he dreamed yet another dream, and told it to his father [so the LXX.] and brethren.

Ver. 18.

וַיִּתְנַסְּפוּ אֵלָיו לְהַחֲרִיתוֹ :

καὶ ἐπομπρεύοντο τοῦ ἀποκτεῖναι αὐτόν.

Au. Ver.—They conspired against him to slay him.

Bishop Patrick.—*They conspired against*

him.] The Hebrew word signifies, they took subtle and crafty counsel against him to slay him. Laid their heads together (as we now speak) to kill him, so that the murder might be concealed from their father. So Gesenius.

Ver. 23.

Au. Ver.—Coat of many colours.—See note on verse 3.

Ver. 25.

וַיֵּשְׁבוּ לֶאֱכֹלֵיהֶם וַיִּשְׂאוּ עִינֵיהֶם וַיֵּרְאוּ וְהִנֵּה אֲרֻחַת יִשְׁמְעֵאלִים בָּאָה מִבְּלָעַד וּבְמִלְחֵיהֶם נִשְׂאִים נִכְאֹת וּצְרִי וְלֹט הוֹלְקִים לְחֹרִיד מִצְרִיָּה :

ἐκάθισαν δὲ φαγεῖν ἄρτον. καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς εἶδον. καὶ ἰδοὺ ὁδοιπόροι Ἰσμηλιταὶ ἤρχοντο ἐκ Γαλααδ. καὶ αἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ῥητίνης καὶ στακτῆς. ἐπορεύοντο δὲ καταγαγεῖν εἰς Αἴγυπτον.

Au. Ver.—25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Spicery.

Ged., Booth., Lee.—Storax.

Gesen.—נִכְאֹת, fem. Gen. xxxvii. 25; xliii. 11, certain kind of spices. LXX., θυμίαμα. Syr., resina. Samar., balsamum. Saad., siliqua. Aqu., στύραξ, which is adopted by Bochart. (*Hierozoicon*, Tom. II. p. 532). (In Arab. نَكَاة, i. q. نَكَمَة, gummi, gummi tragacanthæ.)

Prof. Lee.—Storax, the gum of the styrax-tree. According to Bochart. (*Hieroz.* ii. 4. 12), both the Hebrew and Greek names are derived from the fact, that the wood was much used for lances. Arab. نَكَت, *extremilate*

virgæ percussit terram ita ut vestigium remanserit. The LXX. consider the word as plural, and as a generic term, θυμιαμάτων; but Aquila translates it by στύραξ.

Au. Ver.—Balm.

Gesen.—צָר, m. Gen. xxxvii. 25, and xliii. 11; Jer. viii. 22; xlv. 11; li. 8, in pausa צָר, Ezek. xxvii. 17, the resin of the balsam shrub, *opobalsamum*, a production eminently ascribed to Gilead, which was applied to the healing of external wounds. Root צָרַ, Arab. ضَرَبَ, to flow, drip. Comp.

Bocharti Hieroz., t. i. p. 628. *Celsii Hierobot.*, II. 180—185; on the other hand see *J. D. Michaelis* (*Supplem.* p. 2142), *Warnekros* (in his *Repertorium für Morgenländ Litteratur.*, Th. xv. p. 227) and *Jahn's* (*Archæol.*, Th. I. § 83).

Prof. Lee.—*Mastich*, a gum obtained from the *Pistacia Lentiscus*.

Au. Ver.—Myrrh.

Ged., Booth.—Laudanum.

Gesen.—לֹט, Gen. xxxvii. 25; xliii. 11 (instead of which the Samaritan and many MSS. have לֹט plene. According to the most modern writers: *Ladanum*, Arab.

لادن, Greek, λήδον, λήδανον, Latin, *ledum*, *ladanum*, i. e., an odoriferous gum, which is found on the leaves of the *cistus-rose* (*cistus ladanifera*, *cistus creticus*). *Herodotus* (iii. 112), *Plinius* (xii. 17), *Abulfadli*, and the modern travellers, inform us, that this gum usually sticks to the beards of the goats, which feed upon that shrub, and is afterwards obtained by that means, by the Arabs, who cut off their beards and cleanse the gum from the clotted hair. This plant is also to be found in Palestine, and the similarity of the name has certainly some weight (see לֹט). The ancient translators render it differently. LXX., Vulg., στακτῆ. Syr., Chald., *Pistachio-nuts*, Arab., *chest-nuts*. See *Celsii Hierobot.*, t. i. p. 280—288. *Comp. J. D. Michaelis Supplem.*, p. 1424.

Prof. Lee.—A sort of laudanum.

Ver. 28.

Au. Ver.—28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

Bp. Patrick.—28 *Midianites.*]—They are called Ishmeelites just before (ver. 25), and so they are immediately in this very verse, [*Sold Joseph to the Ishmeelites*]; for they were very near neighbours, and joined together in trade, making now one caravan, with a joint stock, as this story intimates. Read *Judg.* viii. 1, 3, 22, 23, 24, 26, and it will appear the Scripture speaks of them as one and the same people, in after times.

Ver. 32.

וַיִּשְׁלְחוּ אֶת־דִּבְתָּת הַפְּסִים וַיָּבִיאוּ אֶל־יִצְחָק וַיֹּאמְרוּ זֹאת מִצְאָנוּ הַקְּרִיָּא הַדִּבְתָּת בְּנֵיךָ הִוא אִסְלָא :

καὶ ἀπέστειλαν τὸν χιτῶνα τὸν ποικίλον, καὶ εἰσήνεγκαν τῷ πατρὶ αὐτῶν. καὶ εἶπαν. τοῦτον εὗρομεν, ἐπίγνωθι εἰ χιτῶν τοῦ υἱοῦ σου ἐστίν, ἢ οὐ.

Au. Ver.—32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

Pool.—They brought it by a messenger whom they sent: men are commonly said to do what they cause others to do.

Bp. Patrick.—32 They first sent it by a messenger; and immediately followed themselves, with the tale which is here related.

Booth.—And they sent the coat of various colours, and commanded those who brought it to their father to say.

Cong. Bible.—And they sent the coat of divers colours, and they that brought it to their father said.

Miserunt hanc tunicam versicolore[m] et attulerunt patri suo hoc nuntio, i.e. miserunt, qui hanc tunicam patri adferrent eique nuntiarent: hoc invenimus. Hunc hebraismum invito contextu et contra loquendi usum plane non vidit Kimchi in Lex. ubi פָּנִיָּה derivavit a פָּנִיָּה missile, telum, gladius vaginu[rum] eductus, ut hæc mens nasceretur: gladio considerunt tunicam. Sed cfr. v. 34, 35, ubi aliquanto post fratres Iosephi ad patrem accesserunt.

Coat of many colours. See note on verse 3.

Ver. 33.

וַיִּפְרֹחַ וַיֹּאמֶר פָּנִיָּה בְּנִי חַיָּה רָצָח
אֶכְלֶתְהוּ סָרַח טָרַח יוֹכָח :

καὶ ἐπέγνω αὐτόν, καὶ εἶπε. χιτῶν τοῦ υἱοῦ μου ἐστίν. θηρίον πονηρόν κατέφαγεν αὐτόν. θηρίον ἤρπασε τὸν Ἰωσήφ.

Au. Ver.—33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

Ged., Booth.—And he knew it, and said, This [so the Syr.] is my son's coat: an evil beast hath devoured him. Torn, torn in pieces is my son [so the Sam.] Joseph.

Ver. 34, 35.

34 וַיִּקְרַע וַעֲלָב שְׂמֹלְתָיו וַיִּשָּׂם שָׁם
בְּמַתְּנָיו וַיִּתְחַבֵּל עַל-בְּנֵי זָמִים רַבִּים :
35 וַיִּקְהַל וַיִּבְרָא וַיִּתְּן וַיִּתְּן לְנַחֲמוֹ
וַיִּתְּן לְהַתְנַחֵם וַיִּתְּן לְהַתְנַחֵם וַיִּתְּן
אֶבֶן שְׂמֹלָה וַיִּבְרָא אֶתוֹ אֶבֶן :

34 διέρρηξε δὲ Ἰακώβ τὰ ἱμάτια αὐτοῦ, καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλὰς. 35 συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες, καὶ ἦλθον παρακαλέσαι αὐτόν. καὶ οὐκ ἤθελε παρακαλεῖσθαι, λέγων. ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾧδον. καὶ ἔκλαυσεν αὐτόν ὁ πατήρ αὐτοῦ.

Au. Ver.—34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him: but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

Schum.—34 And Jacob, &c. And when he had mourned for his son many days,

35 All his sons and all his daughters rose up to comfort him, &c.

Multos dies. Hæc vocc. Rosenmuellerus non recte videtur interpretari: diutius quam solebant lugeri mortui, donec eum vivere intellexit et coram vidit. Namque ea necessario coherent cum v. 35, hac ratione: postquam Iacobus filium suum iam diu luxerat: filii eius filique omnes consolandi causa accedebant.—*Schum.*

Bp. Patrick.—All his sons and all his daughters.]—He had but one daughter: therefore the meaning is, his sons' wives, or their daughters.

Rosen.—Although Dinah is the only daughter of Jacob mentioned, he may have had other daughters, as women are seldom mentioned in the genealogies, or the word daughters may include his granddaughters and daughters-in-law.

Au. Ver.—For I will go down, &c.

Booth.—Surely I will go down to the grave mourning for my son.

Pool.—Unto my son; or, for my son: so the preposition *el* is often used for *al*, as 1 Sam. i. 27; iv. 19, 21, 22; 2 Sam. xxi. 2.

Rosen.—Dixitque: descendam ad filium meum lugens in sepulchrum. Particula *q* hic mere est inchoativa, uti haud raro præmitti solet, cum verba alicujus inducuntur, plane ut Græcorum, *ἔτι*, vid. Jos. ii. 24; Ruth i. 10; 1 Sam. x. 19. *שָׁם* non tantum sepulchrum, verum et *ᾠδὴν, orcum*, locum, ubi mortui, umbrarum instar, degunt, designare constat. Vid. C. F. Ammon, v. S. V., in Commentat. über das Todtenreich der Hebræer, quæ extat in den Memorabil. en ab H. C. G. Paulo editis p. iv. Pro *אֶבֶן* in cod.

Sam. est *לְבִי* *propter filium meum* lugens descendam in orcum. Quomodo etiam veterum nonnulli verterunt. Sane quidem *לְבִי* interdum pro *לְבִי* ponitur (1 Reg. xiv. 5); h. l. tamen non est opus propriam et frequentiore significationem illius Particulæ rejicere. Apte enim potuit Jacobus optare, *ad filium* descendere, aut expetere cum ipso commune sepulchrum; et phrasis *descendere ad aliquem in orcum* nil aliud vult, nisi hoc: mortuis adsociari, idemque valet, quod *congregatus est לְבָנָיו* *ad populos suos*, xxv. 8, 17. Recte LXX., *Καταβήσομαι πρὸς τὸν υἱόν μου πυνθὼν εἰς ᾄδου*.

Schum.—*Descendam ad filium meum lugens in orcum*, i. e., nolite me consolari, nam quousque vivam, ad mortem usque, filium meum lugebo.

Gesen.—*לְבִי*, *לְבִי*, com. Isa. xiv. 9; Jer. v. 14; Job xxvi. 6, *the lower world, the region of the ghosts, the Hades* of the Hebrews, a subterraneous place enveloped in thick darkness (Job x. 21, 22); and where all the ghosts (רוּחִים, q. v.) of departed men are supposed to lead an existence devoid of thought and sensation. In it are valleys (Prov. ix. 18), and gates (Isa. xxxviii. 10). The wicked descend into it while yet alive, by the openings of the earth (Numb. xvi. 20), &c. The etymology is uncertain. It is commonly compared with the Arab. *شال*,

med je, to go down, to sink; but the examples (in *Scheidius ad Cunt. Hiskie*, p. 21, &c.), are merely in favour of the signification *to settle*, e. g., of the sediment of water, which lies too remote. *לְבִי*, Ps. xviii. 6, i. q. *קְבֵל מָוֶת*, *snare of death*, a representation of great danger.

Prof. Lee.—*לְבִי*, and *לְבִי*, com. (a) *A grave*, generally a large subterraneous chamber or vault, in which niches were hewn out to receive separate coffins: these were termed *בֵּית לְבִי*, *יְרֵכָה בֵּית לְבִי*. (b) Hence, *The state of the dead, or a state of death, the grave*. (c) *Any great depth*. (a) Job xvii. 16: Ps. cxxxix. 8; cxli. 7; Is. xxxviii. 10, &c. (b) Job xxvi. 6; Ps. vi. 6; xvi. 10, &c. Applied to animals, Ps. xlix. 15. (c) Deut. xxxii. 22; Amos ix. 2. See my notes on Job xxvii. 1: xxi. 13; xxvi. 6. With regard to the etymology of the word, it has usually been referred to *לְבִי*, because of its all devouring and ever craving character. Gesenius, however, proposes *לְבִי*, to which he assigns the idea of *hollowness*, and considers

לְבִי, quasi *לְבִי*, *cavitas*; *locus cavus et subterraneus*.

Ver. 36.

וְהַמִּדְיָנִים מָכְרוּ אֹתוֹ אֶל-מִצְרַיִם
לְקוֹטִיפָר כְּרִים פֶּרֶעָה שֶׁר הַשְּׂבָדִים:
οἱ δὲ Μαδιανῶι ἀπέδοντο τὸν Ἰωσήφ εἰς
Αἴγυπτον τῷ Πετεφρῇ τῷ σπάδοντι Φαραὼ
ἀρχιμαγείρω.

Au. Ver.—36 And the Midianites sold him into Egypt unto Potiphar, an officer [Heb., eunuch: but this word doth signify not only eunuchs, but also chamberlains, courtiers, and officers, Esth. i. 10] of Pharaoh's, and captain of the guard [Heb. chief of the slaughtermen, or executioners] [*Or*, chief marshal].

Bp. Patrick.—*The Midianites.*] In the Hebrew the word is *Medanim* (a distinct name from those verse 38), who were a people derived from Medan, one of the sons of Keturah, and brother to Midian (xxv. 2). They and the Midianites lived near together in Arabia, not far from the Ishmeelites, who all joined together in this caravan, and made one society of merchants; consisting of *Medanites, Midianites, and Ishmeelites*.

Gesen.—*כָּרָם*, m. prop. *a butcher*, hence, 1. *A cook*, 1 Sam. ix. 23, 24. 2. *An executioner*, who executes the sentence of death, which in the East is done by the life-guards of the king. *בְּנֵי כָּרָם*, 2 Kings xxv. 8, &c., Jer. xxxix. 9, &c., and *כָּרָם*, Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12, *the chief, head of the life-guard*, and at the same time the first executioner to the king, as the *Kapidischi-Pasha of the Porte*.

CHAP. XXXVIII. 1.

וַיְהִי בַּעֲתַר הַיּוֹם בִּגְדָה מְאֹד
וַיֵּשֶׁב עַד-אֵישׁ עַרְלָמִי וַשְּׁמִי
חִירָה:

ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ, κατέβη
Ἰούδας ἀπὸ τῶν ἀδελφῶν αὐτοῦ, καὶ ἀφίκετο
εἰς πρὸς ἀνθρώπον τινα Ὀδολλαμίτην ὃν ὄνομα
Εἰράς.

Au. Ver.—And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

Ged., Booth.—At that time it happened that [Booth., during this period it was that] Judah went down from his brethren, and pitched his tent beside a certain Adullamite, whose name was Hirah.

At that time.—Not at the precise time mentioned in the last chapter; but, indefinitely, during the time of Jacob's residence in the land of Canaan. Some think this historical fragment is out of its place, and would refer it to chap. xxxiii. 17. At any rate, it is an incidental history of Judah, and takes a period of many years.—*Geddes.*

Bp. Patrick.—It is uncertain whether it means at the time Joseph was sold (which is just before mentioned), or at the time Jacob returned from Mesopotamia to live in Canaan (xxxiii. 18), or when he went to settle with his father at Mamre (xxxv. 27.) But take it any of these ways, there was time enough for all the events following, before they went into Egypt; supposing Judah's children to have married very young: as may be seen in most interpreters.

Pool.—This story is not without difficulty, if we consider how little time is allowed for all the events of this chapter, there being not above twenty-three years between Judah's marriage and the birth of Pharez, yea, and the birth of his sons too, Hezron and Hamul, who are said to go into Egypt with Jacob, Gen. xlv. 12. But there are two ways proposed for the resolution of it, as the phrase, *at that time*, may be understood two ways; either, 1. More largely, for the time since Jacob's return from Padan to Canaan, and so the history may be conceived thus: Judah was married some years before the selling of Joseph, though it be here mentioned after it, and so out of its place, as being the foundation of all the following events, which are here placed together, because they followed the selling of Joseph. Judah, and Er, and Onan, and afterwards Pharez, are supposed each to marry and have a child at fourteen years old, which, though unusual, wants not examples both in sacred and profane writers. And they that will quarrel with the Scripture, and question its authority for some such uncustomary occurrences which it relates, show more of impiety than wisdom in it, and shall do well to consider, that God might so order things by his providence, and record such things in his word, upon the same account on which he hath put several other difficult passages in Scripture, partly to try and exercise men's faith, humility, and modesty; and partly to punish the evil minds of ungodly men, and for their sins to lay an occasion of stumbling and cavil-

ling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or, 2. More strictly for the time following the sale of Joseph, which seems the more probable way, and so the story lies thus: Judah was now about twenty years old when he married, and the three first years he had three sons, Er, Onan, and Shelah. The two first marry, each when they were about seventeen years old. Three years after both their deaths, and when Shelah had been marriageable a year or two, and was not given to Tamar, Judah lies with Tamar and begets upon her Pharez. But as for Hezron and Hamul, they are said to go into Egypt with Jacob, as also Benjamin's ten sons are said to go with him thither, to wit, in their father's loins, because they were begotten by their father in Egypt, whilst Jacob lived there, of which more in its proper place.

For another solution of the chronological difficulties in this and some other chapters, see Kennicott's note on chap. xxxi. 38—41, page 53 to 56.

Rosen.—*Factum autem est illo tempore.* Initia hujus historiae referenda videntur ad primos annos reditus Jacobi ex Mesopotamia (xxxiii. 17). Nam ex quo venditus fuit Josephus, usque ad Jacobi descensum in Ægyptum, tantum 22 aut 23 anni intercesserunt. Quod temporis intervallum brevius est, quam ut Juda tres filios gignere, eos in matrimonium dare, atque ex nuru sua iterum duos filios tollere potuisset, quorum alter, Pherezus, cum Ægyptum ingrederentur, etiam duos filios habebat, xlv. 8, 12. Nec est infrequens, ut voces *tunc, in illis diebus, illo tempore, ad tempus* aliquo ante intervallo præterlapsum, aut post futurum designandum adhibeantur. Verum circa tempus illud, quo venditus est, Josephus, contigit incestum Judæ cum nuru: quod quum Moses narrare instituisset, oportuit altius repeti. Quamobrem et totum Judæ conjugium, et proles ex eo suscepta, fuit exponenda. יָרֵד יְהוּדָה סָמָא אֶדְוִי, *Descendit Juda a fratribus suis*, i.e., austrum versus profectus est. Antiquissimis seculis, veluti consensu quodam gentium, regiones boreales australibus editiores sunt habitæ. Cf. *die bibl. Alterthumsk.*, t. i. p. i. p. 140. H. l. Juda descendisse et eam ob causam dici potest, quod *Adullam* (nom. gentile ab urbe אַדּוּלָם) in regione declivi et campestri sita fuit, cf. Jos. xv. 33, 35, et *die bibl.*

Alterthumsk., t. ii., p. ii. p. 358. וַיִּשׁ et *declinavit*, divertit וְ usque ad, pro simplici הָ ad.

Schum.—Hic mythus etsi indefinita temporis notatione v. 1, cum cap. 37, copulatus est: tantum tamen negotii facessivit interpretibus et criticis tam argumenti indole quam temporum ratione, ut eum vel ad cap. xxxiii. 17, transponendum vel plane extrudendum iudicaret (vid. Astrucii Coniectur., p. 338. Väteri *Commentar.*, p. 290, s. de Wettii *Kritik der Is. Gesch.*, p. 146, et p. 165 s., Rosenmuelleri Scholl., p. 580). Sed hæc res omni caret difficultate, si tecum reputas, vocabula וַיִּשׁ וַיִּשׁ nexus causa et loco coniunctionis ordinativæ posita esse, ut sæpe in N. T. τότε. Cfr., Gen. iv. 3. Præterea constat, compositorum minus sollicitum esse de computatione chronologica, quam de rerum quodam nexu, eundemque, ut narrationem illico absolvat, sæpenumero per anticipationem ea coniungere, quæ unam eandemque rem spectant. Itaque brevi ante in exponenda Esavi genealogia pertractat Edomitaram historiam, itemque nunc, postquam commemoraverat, Iudam illo tempore uxorem duxisse, pergit ea narrare, quæ eius familiam respiciebant, qua David primus Iudæorum rex oriundus sit et cui infra xlix. 8—12, a Iacobo faustissima optantur.

Ver. 2.

וַיִּרְאֵהָ יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי וַיִּשְׁכַּן אִתָּהּ וַיְהַרְגָהּ וַיָּבֶא אֶלֶיהָ :

καὶ εἶδεν ἐκεῖ Ἰουδᾶς θυγατέρα ἀνθρώπου Χαναναίου, ἣ ὄνομα Σαυά. καὶ ἔλαβεν αὐτήν, καὶ εἰσῆλθε πρὸς αὐτήν.

Au. Ver.—2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

A certain Canaanite. So Pool, Rosenmüller, Schumann, Gesenius, and most modern commentators. Onkelos and others translate "of a certain merchant"—Shuah was the name, not of the daughter, but of the father. See the affix, and verse 13. —*Rosen.*, &c.

Rosen.—כנעני Hebræi hic *mercatores* esse volunt. Verum etsi כנעני passim (Prov. xxxi. 24; Job xl. 25) sit *mercator*, h. l. tamen vix dubium est, esse nomen gentile, quomodo et ceteri interpretes ceperunt. וַיִּשׁ non esse *filix* nomen, ut putarunt LXX. et Syrus, sed *patris*, ostendit suffix. mascul. in וַיִּשׁ, coll. vs. 12.

Ver. 3.

וַתַּהַר וַתִּלְדַּבּ בֶּן וַיִּקְרָא אֶת־שְׁמוֹ עֵר : καὶ συλλαβοῦσα ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ, Ἡρ.

Au. Ver.—3 And she conceived, and bare a son; and he called his name Er.

And he called, &c.

Ged., Booth.—And she called, &c. So Sam., Targ., Arab., and ten MSS. Rosenmüller prefers the present reading of the Hebrew text,—*Vocavitque*, sc. pater, Juda, uti verbum masculini generis postulat. Ajunt quidam Hebræorum, moris fuisse, ut patres primogenitis nomina imponerent, post vero natis matres, ut hic vides matrem duobus posterioribus nomina indere. Sed promiscue, et patrem et matrem, apud Hebræos liberis nomina imposuisse, liquet e capp. 29, 30, 35, ubi de nominibus filiorum Jacobi. In textu Sam. et in nonnullis codd. Hebræi. ex intempestiva emendatione legitur feminin. וַתִּקְרָא.—*Rosen.*

Schum.—3 וַתִּקְרָא K. VIII. Codd. nunc. I.; R. II., pr. II., nunc I.; Sam., Ar., Ion., et Onk. in 419, R. — Consonare contextus analogiam et Masoram, quæ tres locos esse ait, in quibus וַתִּקְרָא pro וַיִּקְרָא legendum sit, affirmant de Rossi et Iahnus in Bibl. Contra eos monuit Rosenmuellerus in Scholl. ad h. l. neque analogiam contextus, neque Masorethas illam lectionem postulare. Sed nisi vis cum quibusdam Hebræis consentire, qui moris fuisse aiunt, ut patres primogenitis, matres vero postea natis nomina imponerent, sane nulla adest causa, quæ scriptorem impulerit, ut modo וַתִּקְרָא modo וַיִּקְרָא scriberet. Eadem vero inconstantia reperitur, xxix. 34, 35.

Ver. 14.

וַתֵּשֶׁב בְּפֶתַח צִיּוֹן אִשָּׁר עַל־בֵּרֶךְ הַמִּקְנָהּ וּבִרְחֹב

καὶ ἐκάθισε πρὸς ταῖς πύλαις Αἰνᾶν, ἣ ἐστὶν ἐν παρόδῳ Θαμνά. κ.τ.λ.

Au. Ver.—14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place (Heb., the door of eyes, or, of Enajim], which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

And sat in an open place.

Ged., Booth, Schum.—And sat down at the gate of Enaim.

Rosen.—Ut alias minus probabiles expli-

cationes hic taceamus, aptior prodibit sensus, si **פְּנֵי** *fontium* significatione capiamus, ut **פְּנֵי פָּתַח** sit *apertio duorum fontium*, i. e., locus ubi gemini prorumpabant fontes, vel, uti habet Aben Esra: *quod in via ista duo aquarum fontes essent, qui portarum similitudinem haberent, quos in reditu in suum locum præteriri Judu debuit*, Vel **פְּנֵי פָּתַח** esse potest *aditus ad duos fontes*.

Schum.—De vocabulis **פְּנֵי פָּתַח** viri docti multum disputarunt. Nam **פְּנֵי** aut pro nomine proprio aut pro appellativo habuerunt. In illis versantur LXX. Hieronymus in locis Hebr. Clericus, Dathe, Schulz, Schott, Gesenius, Winer aliique, qui ad unum omnes intelligunt oppidulum, in tribu Iuda haud procul ab Hebrone situm (vid. Ios. xv. 34); sed qui nomen appellativum illud iudicant tantum abest, ut in explicatione consentiant, ut alii (Vulg., Syrus, Ion., Arabs Erp., Calov), *compitum*, sive *bivium itineris*, alii (Aben Esra, Rosenmueller, Hirzel de Pent. Syr., p. 29) *ostium duorum fontium* sive locum, ubi gemini fontes prorupissent, qui portarum similitudinem habuissent, alii denique (Saadias, Mercer, Bonfrer) *ostium oculorum* i. e., locum publicum omniumque oculis patentem intellectum velint. In quibus ait Rosenmuellerus, infra v. 21, **פְּנֵי עֵינַי** minus commode de oppido dici quam de loco in campo ad viam sito, de geminis fontibus. Sed obstat eius sententiæ hoc, quod Iudæ amicus v. 21, ex incolis illius loci, ubinam meretrix esset, quævisse dicitur. Itaque intellexerim potius id ostium oppidi Enaim, quod situm erat iuxta viam, quæ Timnatham ducebat. Sic optime conciliari potest v. 21, cum v. 14. Nam cum in porta Enajimi meretrix illa morata fuisset, Chira necessario coniciere debebat, incolis huius oppidi eam innotuisse.

Ver. 15.

וַיֵּרָאָהּ יְהוֹדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָּהּ פָּנֶיהָ :

καὶ ἰδὼν αὐτὴν Ἰούδας ἔδοξεν αὐτὴν πόρνην εἶναι. κατεκάλυψτο γὰρ τὸ πρόσωπον αὐτῆς. καὶ οὐκ ἔπεγνω αὐτήν.

Au. Ver., Rosen.—15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

Ged., Booth.—When Judah saw her, he took her for an harlot; for she had so covered her face that he did not know her. Supplying this last clause from the LXX.

Bp. Horsley.—That she had covered her face could be no reason for thinking her a harlot. It would have been a much stronger ground for this suspicion had her face been uncovered. For it was the ancient practice for all women to wear veils; and the loose part of the sex were the first who disused them. “Πρωτον μὲν ἔξω πολῶς, καὶ προσωπεία περικειμεναι, αἱ ἑταίραι ἐξεμισθον ἑαυτάς τοις βουλομένοις εἰς ὕστερον καταφρονήσασαι ἀπεθνετοτα προσωπεία, καὶ ὑπο τῶν νομῶν μὴ ἐπιτρεπομεναι εἰσιεναὶ εἰς τὰς πόλεις, ἔξω ἦσαν αὐτῶν. πλείονος δὲ τῆς διαστοφῆς γενομένης, ὁσημέραι ἐτόλμησαν καὶ εἰς τὰς πόλεις εἰσελθεῖν. ταῦτα δὲ Χρυσίππος φησὶν ἐν τῇ περὶ Ἀγαθῶν καὶ Κακῶν εἰσαγωγῇ.” Origen contra Cels., lib. iv. p. 206. Observe that Tamar’s covering seems to have been a veil, such as modest women used, not a mask, for Rebecca’s veil is mentioned by the same word, Gen. xxiv. 65. Perhaps the place where she sat might be the ground of Judah’s suspicion.

The LXX. have “ἔδοξεν αὐτὴν πόρνην εἶναι. κατεκάλυψτο γὰρ τὸ πρόσωπον αὐτῆς, καὶ οὐκ ἔπεγνω αὐτήν.” Perhaps something answering to the words, “καὶ οὐκ ἔπεγνω αὐτήν” has been accidentally lost out of the Hebrew text.

Rosen.—Cum autem conspexisset eam Iuda, eam habuit pro meretrice, quia tlexerat faciem suam, quod moris fuisse videtur meretricibus. Mulier autem erat operto capite, ut ait Petronius, de scortatrice quadam proseda loquens.

Schum.—Sunt, qui dicant, Judam eam habuisse pro meretrice, quia peplo velata juxta viam consedisset, quod meretricibus moris fuisset (vid. Rosenmuelleri Scholl. ad h. l.). At si non fallor, his auctor voluit exprimere, Judam Thamarem non cognovisse propter velum, quo velata fuisset. Cfr., v. 16.

Ver. 18.

וַיֹּאמֶר קַח הָעֶרְבוֹן אֲתָדָלְךָ וַיֹּאמֶר חֻמָּתָךְ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר בְּיָדְךָ :

ὁ δὲ εἶπε. τίνα τὸν ἀρράβωνά σοι δώσω; ἡ δὲ εἶπε, τὸν δακτύλιόν σου, καὶ τὸν ὀρμίσκον, καὶ τὴν ῥάβδον τὴν ἐν τῇ χειρὶ σου.

Au. Ver.—18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and

came in unto her, and she conceived by him.

Thy bracelets. Boothroyd, Bracelet.

Ged.—Thy ribbon.

Bishop Patrick.—*Thy bracelets.*—The Hebrews generally understand by this word his *cloak*, or some such garment; others, his *girdle*.

Gesen.—מָחָל *m. A seal, signet-ring.* Root חָל. The Orientals wore it round the neck, fastened to a string, hanging down before the breast, between the upper and under garment, as is yet customary among the Persians. Gen. xxxviii. 18; Cant. viii. 6.

מָחָל *m. thread, string, lace.* Numb. xix. 15; חֵטֶם as a *thread of tow*, Judg. xvi. 9; חֵטֶם as a *linen thread*, Ezek. xl. 3. Of the lace by which the seal among the Orientals is suspended, (see חֵטֶם), Gen. xxxviii. 18, 25. So also Rosenmüller, Schumann, and Professor Lee.

Ver. 21.

הוּא בָּעֵינִים עַל-הַדֶּרֶךְ

ἡ γενομένη ἐν Αἰνὰν ἐπὶ τῆς ὁδοῦ;

Au. Ver.—21 Then he asked the men of that place, saying, Where is the harlot, that was openly [or, in Enajim] by the way side? That was openly by the way side.

Ged., Booth., Gesen., Schum.—That was at Enaim by the way side? See note on verse 14.

Ver. 25.

Au. Ver.—Bracelets. See note on ver. 18.

Ver. 26.

וַיִּכַּר יְהוֹדָה וַיֵּאמָר אֶדְרָהָה מִשְׁנֵי קִי-
עַל-כֵּן לֹא-נִתְּתִיהָ לְשָׁלָה בְנִי וְלֹא-יָסַף
עוֹד לְדַעְתָּהּ :

ἐπέγνω δὲ Ἰούδας. καὶ εἶπε. δεδικαίωται θάμαρ ἢ ἐγώ. οὐ ἔνεκεν οὐκ ἔδωκα αὐτὴν Σηλῶμ τῷ υἱῷ μου. καὶ οὐ προσέθετο ἔτι τοῦ γνῶναι αὐτήν.

Au. Ver.—26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

Because I gave her not.

So *Ged.*, and Booth.—*Since I gave her not.*

Propterea quod non dedi.—*Rosen.*

Schum.—Nam idcirco denegavi eam filio meo i. e., quia illa me est integrrior, sive quia

ego illa eram deterior, id egi, ut ei filium meum denegarem. Confitetur igitur Iuda, Thamarem quidem male fecisse, quod illam sibi iniuriam ulta esset, se tamen in maiori esse culpa, quoniam illius vindictæ auctor quamquam invitus exstitisset. Sic putaverim optime explicari voces מִשְׁנֵי קִי quas vulgo minus accurate *propterea quod* velut מִיָּדָא explicant. Hæc iam vidit Winerus in Lex., p. 475, ubi locum nostrum sagaciter sic interpretatur: *nam ideo (ut mihi culpam contraherem), quemadmodum nunc intelligo, miser ego denegavi filio meo uxorem, ipse quamquam invitus hoc egi, ut mihi hanc ignominiam afferrem, das habe ich dadurch bezweckt.*

Ver. 28, 29.

וַיְהִי בַלְדָּתָהּ וַיִּתְּנָהּ וַתִּקַּח
הַמִּלְרֵת וַתִּקְשֹׁר עַל-יָדָיו שָׁנִי לְאַמֵּר
זֶה יָצָא רֵאשֹׁנָה : 29 וַיְהִי | פְּתָשִׁיב
יָדוֹ וַהֲגִיד יָצָא אַחֲרָיו וַתֵּאמֶר מַד-פָּרַצְתָּ
עָלַי פָּרָץ וַיִּקְרָא שְׁמוֹ פָּרָץ :

28 ἐγένετο δὲ ἐν τῷ τίκτειν αὐτήν, ὁ εἰς προσέηγε καὶ τὴν χεῖρα. λαβοῦσα δὲ ἡ μαῖα, ἔδρασε ἐπὶ τὴν χεῖρα αὐτοῦ κόκκινον, λέγουσα. οὗτος ἐξελύσεται πρότερος. 29 ὡς δὲ ἐπισυνήγαγε τὴν χεῖρα, καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ. ἡ δὲ εἶπε. τί διεκόπη διὰ σέ φραγμός; καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ, Φαρέζ.

Au. Ver.—And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? [or, Wherefore hast thou made this breach against thee?] *this breach be upon thee: therefore his name was called Pharez [that is, a breach.]*

That the one put out his hand: and the midwife took and bound, &c.

So *Ged.*, Booth.

Rosen.—That the one put out his hand, and the midwife took hold of it, and bound, &c. *Et factum est dum pareret. Deditque, exseruit manum, sc. unus gemellorum, cepitque obstetrix sc. manum. Alii utrumque verbum ad פָּרָץ referunt hoc modo: cepitque obstetrix coccineum filum idque alligavit manui ejus.*

Heb., Au. Ver.—29 How hast thou broken

forth? this breach be upon thee. So Le Clerc and Rosenmüller.

Bp. Patrick.—*This breach be upon thee.*] Take thy name from this breach. Be thou ever called *eruption* or *breach*; as Bochart interprets it. (Hierozoic., par. i. lib. ii. cap. 30.)

Schum.—*Quid erupisti, propter te (fiat) ruptura*, i. e., quod nunc fecisti, indicio est, per te aliquando effectum iri rupturam. Aquila: τὸ διέκοψας ἐπὶ σε διακοπήν. Ὁ Σύρος καὶ ὁ Ἑβραῖος. τὴν διεκόπη ἐπὶ σὲ διακοπή. Atsi auctor Pherezi progeniem respexit, cuius mentio fit in libro Ruth iv. 18—22, coniecerim, eum illis verbis prodigiose indicare seu ut vatem canere mutationes, quas sub Davide, primo rege, respublica Israëlitarum experta sit. Nam tali modo in Genesi sæpius futura prædici, demonstrant ad fatim loci v. 29; xvi. 12; xxv. 23. Similia etiam Ionathan coniectura assecutus videtur, circumscribens ille hoc modo sententiam suam: *quanta fortitudine prævaluisti! sed tuum est prævalere, quia futurum est, ut regna possideas.* Cum LXX. facit Hieronymus: *Quare divisa est propter te maceria?* Cum Clerico transfert Rosenmuellerus: quid rupisti? tibi imputanda est hæc ruptura, quia obstetrix ob primogeniti jura Zeracho ista ruptura erepta voluisset culpa immunis esse. Dathe et Schottus 𐤇𐤃𐤁𐤀 exclamative reddunt: *quantopere erupisti! tua est hæc culpa.* Onkelos denique, Arabs Erpenii et Saadias 𐤇𐤃𐤁𐤀 translatâ notatione *augescendi et prævalendi* ceperunt. Cfr. Mercer et Rosenmueller.

CHAP. XXXIX. 2.

Au. Ver.—2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

Pool.—*He was in the house of his master*: he did not endeavour to make an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

Ged.—He was *taken* into the house, &c., i. e., He was not sent to labour in the fields; but was admitted into the house as a confidential domestic. So Rosenmüller.

Ver. 4.

וַיִּמָּצֵא יוֹסֵף חֵן בְּעֵינֵי וְיִשְׂרָאֵל
וַיִּפְתָּהוּ עַל-בֵּיתוֹ וְכָל-יִשְׁלֹוֹ נָתַן בְּיָדוֹ:

καὶ εὗρεν Ἰωσήφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ, καὶ εὐηρέστησεν αὐτῷ. καὶ κατέστησεν

αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ. καὶ πάντα ὅσα ἦν αὐτῷ ἔδωκε διὰ χειρὸς Ἰωσήφ.

Au. Ver.—4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

Booth.—And Joseph found favour in the eyes of his master so that he waited on him, &c. So Patrick, Rosenmüller.

He served him.] Found such favour with his master, that he took him to wait upon his person.—*Bp. Patrick.*

Et ministravit ei. Significat Josephum adhibitum fuisse, ut ipse heri sui personæ ministraret, quod magis honorificum fuit.—*Rosen.*

Ged.—And Joseph found such favour in the eyes of his master, and served him *so well*, that he made him overseer, &c.

Ver. 6, 7.

Au. Ver.—6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

6 And Joseph, &c.

Ged.—But, Joseph being beautiful both in form and face, (7) it happened after this, that his master's wife, &c.

Ver. 9.

אֵינָנִי כְּדֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא
חָשָׂה מִמֶּנִּי מֵאַחַח כִּי אֶסְאוּתָהּ בְּאֶשֶׁר
אֶתְּ-אִשְׁתּוֹ וְאִיהָ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה
הַזֹּאת וְחָטָאתִי לְאֵלֵהֶם:

καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐθέν ἐμοῦ, οὐδὲ ὑπεξήργηται ἀπ' ἐμοῦ οὐδέν, πλην σοῦ, διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι, καὶ πῶς ποιήσω τὸ ῥῆμα τὸ ποιηρὸν τοῦτο, καὶ ἀμαρτήσομαι ἐναντίον τοῦ θεοῦ;

Au. Ver.—9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

There is none greater in this house than I. So Boothroyd and Schumann. See below.

Ged., Rosen.—Himself is not greater in this house than I.

Non est ipse major in domo hac quam ego, eadem, quæ ipsi est, me ornabit potestate; nec prohibuit a me quicquam nisi te, in eo

quod es ejus uxor, q. d. ne te quidem mihi prohibuit in negotiis domesticis; sed in hoc te mihi prohibuit, quatenus es ipsius uxor, ne te attingam.—*Rosen.*

Schum.—*Nemo me superior est*, i. e., tanta est heri fiducia in me reposita, ut in domo eius omnes ministerii dignitate superem et quæcunque placent faciam, præterquam, etc. Cum Mercero Rosenmuellerus וַיִּשְׁכַּח refert ad herum Iosephi sic: *non est ipse* (herus) *maior in domo hac quam ego*. Sed dubito, num eadem satis accurate converterit Schottus: *nulla res in hac domo tanti est, ut eam aggredi nequeam*. Nam singula, quæ Iosephi potestati tradita sint, enumerat scriptor, primo facultates (v. 8) deinde mancipia heri (v. 9). Omnia igitur, inquit Iosephus, mihi tradidit herus neque mihi quidquam interdixit, nisi te. וַיִּשְׁכַּח וַיִּשְׁכַּח *propterea quod es uxor eius*, i. e., te quoque essem superior, ita ut tibi, quæ mihi placeant, mandare possim, nisi esses hera mea sed serva potius. Hæc si contextum consulis, argutius interpretari videtur cum Mercero Rosenmuellerus: *in eo quod es ejus uxor*, i. e., *ne te quidem mihi prohibuit in negotiis domesticis, ut ex me pendeat etiam ea quibus egas, sed in hoc te mihi prohibuit, quatenus es ipsius uxor, ne te attingam*. De וַיִּשְׁכַּח *propterea quod* cfr., v. 23.

Au. Ver.—How then can I do this great wickedness? &c.

Ken., Bp. Kidder.—And how can I do this great wickedness, and sin against God?

Joseph gives two reasons for his refusal. 1st, That by consenting to his mistress he should be ungrateful to his master. 2d, That he should be a great offender against his God. The words "And how" usher in a distinct reason.—*Ken.*

Bp. Patrick.—How then can I do this great wickedness? &c.] Here are three he *hagedias*, as the Hebrews call them; pointing us to so many remarkable things. How shall I commit such a wickedness as adultery? such a great wickedness? against so kind a master, who so entirely trusts in my integrity? especially, since it cannot be committed without the highest offence to God.

Ver. 11.

וַיִּהְיֶה כַּהֵּנָּה וַיִּבְרָא הַבְּיָתָה
לְעֵשֶׂת מְלֹאכְתָּהּ וְאִין אִישׁ מֵאֲמָנִי
הַבְּיָתָה שָׁם בְּבָיִת :

ἐγένετο δὲ τοιαύτη τις ἡμέρα, καὶ εἰσῆλθεν

Ἰωσήφ εἰς τὴν οἰκίαν ποιεῖν τὰ ἔργα αὐτοῦ, καὶ οὐθεὶς ἦν τῶν ἐν τῇ οἰκίᾳ ἴσω.

Au. Ver.—11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

Pool.—About this time, or, upon a certain day, which she thought convenient for the reason following. To do his business, that which belonged to his charge; to cast up his accounts, as the Chaldee renders it, which requiring privacy, gave her this opportunity.

Bp. Patrick.—11 About this time.] The phrase in the Hebrew (where there are again two *hes* of the same kind with the former) signifies some remarkable day. R. Solomon and Josephus think it was some festival, when the master and the rest of the family were gone to the temples; and she stayed at home, feigning herself not well. But the Vulgar translates it simply, upon a certain day. Or it may signify, having the like opportunity, as formerly, and Joseph being about his business in the house she caught him, &c.

Ged., Rosen., Booth.—On a certain day.

Factum est juxta diem hunc. Non præsens tempus significatur (ut Deut. vi. 24), sed ellipsis est, pro וַיְהִי בַּיּוֹם הַהוּא *die hac vel illa* (Jud. xviii. 4), i. e., aliquando; accidit quadam die.—*Rosen.*

Schum.—And it came to pass on that day, i. e., in which Joseph's mistress had determined to seduce him, &c.

וַיִּהְיֶה כַּהֵּנָּה] has voces alii transferunt cum Hieronymo indefinite: *quadam die, aliquando* (Mercer, Dathe, Rosenmueller, Schott); alii: *post hunc diem*. At וַיְהִי adiectum est, ut dies, quo hera Josephum incitaverit (v. 10, hoc elucet e vocc. וַיִּי, intelligeretur. Itaque rectius transferas sic: tali die fatali (quo hera Josephum pellicere studebat) factum est.—*Schum.*

Ver. 12.

וַתִּתְּנָהּ לְאִמָּר שְׂכָבָה עִמִּי
וַיֵּצֵא בְּגָדוֹ בְּיָדָהּ וַיִּנָּס וַיִּהְיֶה כַּהֵּנָּה :

καὶ ἐπεσπάσατο αὐτὸν τῶν ἱματίων, λέγουσα. κοιμήθητι μετ' ἐμοῦ. καὶ καταλιπὼν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς ἔφυγε, καὶ ἐξῆλθεν ἔξω

Au. Ver.—12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Garment.

Ged., &c.—Upper garment.

Ver. 13 and 18.

וַיֵּצֵא אֶת הַחֹמֶט

ἔφυγε καὶ ἐξῆλθεν ἔξω.

Au. Ver.—13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

Garment.

Gesen., Ged., &c.—Upper garment.

And was fled forth. So the Heb.

Ged., Booth.—And had fled and gotten away. So Sam., LXX., and ten MSS.

Ver. 17.

וַתֵּבֶר אֵלָיו בְּדָבָרִים הָאֵלֶּה לְאִמּוֹ
בְּמֵה אֵלֵי חַעֲדָה הַעֲבָרִי אֲשֶׁר-הִבְאֵתָ לָנוּ
לְעֵדָהּ כִּי :

καὶ ἐλάλησεν αὐτῇ κατὰ τὰ ῥήματα ταῦτα, λέγουσα. εἰσῆλθε πρὸς με ὁ παῖς ὁ Ἑβραῖος, ὃν εἰσῆγαγες πρὸς ἡμᾶς, ἐμπαῖζαί μοι. καὶ εἶπέ μοι. κοιμηθήσονται μετὰ σοῦ.

Au. Ver.—17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me :

So *Ged., Booth., Rosen.*—The Hebrew servant, &c., came in to mock.

Schum.—The Hebrew servant, which thou hast brought unto us, that thou mightest mock me, came in unto me.

Ver. 20.

בְּבֵית הַסֵּהָר :

ἐν τῷ ὀχυρώματι

Au. Ver.—20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound : and he was there in the prison.

Gesen.—סֵהָר m. a castle, fortress, tower. (Root סִהַר i. q. סָרַף, to surround, to enclose, munivit. Comp. סִהָר, a shield, Syr. ܣܝܗܪܐ, munimentum, arx, palatium.) Hence בֵּית הַסֵּהָר, the house of confinement, prison, castle, as being the abode of prisoners. Gen. xxxix. 20, 21, 22, 23; xl. 3, 5. The Samaritan text read סִד, to make the sense more easy.

CHAP. XL. 1.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲמֹא
מִשְׁתָּה מִלֶּחֶם-מִצָּרִים וְהָאִפָּה לְאִדְיָהֶם
לְמֶלֶךְ מִצָּרִים :

ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα, ἦμαρτεν ὁ ἀρχιουνοχός τοῦ βασιλέως Αἰγύπτου, καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου.

Au. Ver.—And it came to pass, after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

Ged., Booth.—And it came to pass after these things, that the chief butler [so Sam., LXX., Syr., Vulg.] and chief baker of the king of Egypt, &c.

Bp. Patrick.—2 Chief of the butlers,] Or, cupbearer to the king (ver. 13). He simply named the butler and baker in the foregoing verse : but now the *schar* (as the Hebrew word is), which in the next verse we translate *captain*, i.e., the principal officer of those kinds : which would incline one to think, that some under butler and baker were accused of a great fault, for which the head butler and baker were to answer : who, perhaps, were discovered to have ordered them to do what they did.

Schum.—V. 1. Hic ut v. 5, vocantur pincerna et pistor, quos v. 2, monet fuisse præfectos pincernarum et pistorum. Cfr. v. 9, 16. Quamobrem LXX. conformationis causa constanter transtulerunt ἀρχιουνοχός et ἀρχισιτοποιός. Attamen fuerunt, qui opinarentur, præfectos illos, qui v. 2, commemorantur, in vincula esse coniectos, quod mores ministrorum, quibus præfuissent et qui v. 1 appellarentur, male inspexissent (cfr. Mercer ad h. l.). Sed neutra sententia vera est, neque LXX. neque horum. Nam hic simpliciter tantum pincerna et pistor vocantur, ut demonstraretur, utrumque pro muneris ratione illum in potu regis aut parando (cfr. v. 11) aut afferendo, hunc autem in cibo et operibus pistoriis regi subministrandis (v. 17) peccasse; sed v. 2 potius dignitas eorum et ratio, quæ eos inter et regem intercesserit, spectatur. Neque mirum est, auctorem v. 5, illos rursus significare ut v. 1, quippe enim somnia eorum respiciebant munus, quo apud regem functi erant, neque dignitatem, qua excelluerant. Quæ quidem vernacule sic redde: Sie hatten gesündigt als Mundschenk und als Bäcker des Königs, et v. 5, sie träumten jeder seinen eignen Traum, der eine als Mundschenk, der andere als Bäcker des Königs.

Ver. 3.

מִקֹּדֶם אִמְרָה יוֹסֵף אֶקְרֹא שָׁם :

eis tòn tópon, où 'Iωσήφ ἀπῆκτο ἐκεῖ.

Au. Ver.—3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

Pool.—*The captain of the guard*, to wit, Potiphar, Gen. xxxvii. 36, who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison. *Where Joseph was bound*; was a prisoner, as that word is used, Isa. xxii. 3; for Joseph being now made governor of the prisoners, was doubtless freed from his bonds: or *had been bound*, and that with irons in a cruel manner, Psal. cv. 18.

Ver. 4, 5.

Au. Ver.—4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

Ged.—4 And the captain, &c. And when they had been some days in custody,

5 They both dreamed dreams in the same night, &c.

Each man according to the interpretation of his dream, i. e., corresponding with what Joseph foretold.—*Patrick, Rosen., Schum., Pool.*

Ver. 8.

וַיֹּאמְרוּ אֵלָיו חֵלֹם חֲלָמְנוּ בַּהֶר וַיֵּן אֹתוֹ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף חֲלֹאם לְאֵלֵהֶם פְּהִלָּים סִפְרָרָא לִי :

οἱ δὲ εἶπαν αὐτῷ. ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. Εἶπε δὲ αὐτοῖς 'Ιωσήφ. οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφesis αὐτῶν ἐστι; διηγήσασθε οὖν μοι.

Au. Ver.—8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, *Do not interpretations belong to God?* tell me them, I pray you.

Pool.—*There is no interpreter of it*, to

wit, with us, or to whom we can now resort; for otherwise there were many in Egypt of that profession, chap. xli. 8. *Do not interpretations belong to God?* In vain do you expect such things from your wise men, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it. *Tell me*, who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy. This he spoke by special direction and instinct from God, who had given this gift to him.

Schum.—Do not interpretations belong to God? nevertheless tell me *your dreams*. Perhaps the Divine Spirit will enable me to interpret them. *Nonne diis (sunt) interpretationes?* i. e., nonne deorum est, somnia interpretari? Loquitur enim Iosephus ex Aegyptiorum sententia, qui secundum Herodotum l. ii. c. 83, arbitrabantur: *οτι ἀνθρώπων μὲν οὐδενὶ προσκίεται ἡ τέχνη μαντικὴ τῶν δὲ Θεῶν μετεξέτεροι.* Cfr. Dan. ii. 17; xxx. 4, 6. Nihilominus Josephus conatur somnia eunuchorum interpretari. Quā ex re vocc. יִבְנֶנָּה sic explana; *vel sic tamen mihi narrate, fortasse spiritus divinus me idoneum, reddet ad interpretandum.*—*Schumann.*

Ver. 10.

וַיִּבְנֶנָּה שְׁלֵשָׁה שְׁרִיגִים וְהָיָה כְּפִלְחָה עֲלֵיהָ נִצָּה חֲבִשְׁתָּיו אֲשֶׁרְלָהֶיהָ עֲנָקִים :

ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτῇ βάλλονσα ἀνενηνοχία βλαστούς. πέπειροι οἱ βότρυες σταφυλῆς.

Au. Ver.—10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth: and the clusters thereof brought forth ripe grapes:

Bp. Horsley.—*And it was as though it budded.* Rather, "and it was upon the point of putting forth its blossoms." The sense seems to be, that the butler in his dream saw the whole progress of the fruit. The vine at first appeared in the state of putting forth the buds of the blossom, the blossoms then appeared in full blow, the fruit set and ripened.

Rosen.—וַיִּבְנֶנָּה וְהָיָה Et ea quasi gemmans, adscendit flos ejus, et maturaverunt racemi uva, i. e., ea germinans eliciebat florem, unde uvarum racemi maturescebant. וַיִּבְנֶנָּה Quasi efflorescens, visa est mihi florere :

alii ad veritatem rei magis, quam ad similitudinem *Caph*, ut sæpe pertinere, vel ad tempus (ut xxxviii. 29, in כסדר יד, hoc sensu: et ipsa cum effloresceret, s. mox ut efflourisset, ascendit, et abiit flos in gemmam כסדר est *flos*, כן autem id quod flore discusso subnascitur; h. l. *gemma*, quæ proprie כסדר aut כסדר appellatur; Jes. xviii. 5; Num. xvii. 23. חסדרו חסדרו חסדרו *Cozerant*, ad maturitatem produxerant, *ejus botri uvas*, ut quum hæc simul visa sint accidere, aut certe non longo post se invicem intervallo: quod non diu differendam rem significatam ostendebat.

Ver. 13.

בְּעֶזְרוֹ וְשֵׁשֶׁת יָמִים יִפְּאֵל פְּרִעָה
אֶת־רֹאשׁוֹ וְהִשְׁבִּיחַ עַל־בִּגְדוֹ וְנָתַתָּ
כֹּס־פְּרִעָה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר
הָיָה מִלְּקַחָהּ :

ἔτι τρεῖς ἡμέραι, καὶ μνησθήσεται Φαραὼ
τῆς ἀρχῆς σου, καὶ ἀποκαταστήσει σε ἐπὶ τὴν
ἀρχιουνοχοῦσαν σου, καὶ δώσεις τὸ ποτήριον
Φαραὼ εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχήν σου
τὴν ποτέραν, ὡς ἦσθα οἰνοχοῶν.

Au. Ver., Lee, Schum.—13 Yet within three days shall Pharaoh lift up [or, reckon] thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Pool.—*Lift up thine head*, i.e., advance thee to thy former dignity. So that phrase is used 2 Kings xxv. 27; Psal. cx. 7. Or, *reckon thy head*, i.e., thy name or thy person, to wit, *among his servants*, which is added, ver. 20. According to the custom, which was this: at set times governors of families used to take an account of their servants, and to have the names of their servants read to them, and they either left them in the catalogue, or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved. This seems the truer interpretation, because it is said that *Pharaoh lifted up the head of his butler, and of his baker*, ver. 20, and therefore the phrase must be so expounded, as to agree equally with both.

God.—Pharaoh shall decide thy fate.

Booth.—Pharaoh shall decide concerning thee.

Rosen.—*In adhuc tribus diebus*, intra tres dies, *tollet Pharaoh caput tuum*, quod non denotat attollet, evehet te, licet eo sensus

recidat, sed ex usu loquendi Hebr. *ferre*, vel *tollere caput* est censum agere, lustrare ac numerum inire (vs. 20; Ex. xxx. 12: Num. i. 49); censebit et numerabit te inter servos ac ministros suos; subibit tui apud illum memoria inter recensendum alios. Ita LXX., Hieronymus, et Onkelos.

Schum.—*Tollet Pharaoh caput tuum*. Hæc verba pluribus interpretum obscura visa LXX., Onkelos, Hieronymus, Syr., transtulerunt; *recordabitur Pharaoh tui vel ministerii tui*; Samaritanus interpres, de quo conferas G. B. Wineri commentat, p. 33, convertit: *subducat Pharaoh rationem tuam*. Hunc inter recentiores plerique secuti sunt, ut Aben Esra, Mercer, et Rosenmueller: *censebit et numerabit te inter servos ac ministros suos, tui rationem et mentionem faciet inter alios suos, subibit tui apud illum memoria inter recensendum alios*; præterea Clericus: *caput tuum censebit Pharaoh*; tum vir quidam doctus in Ephemerid. Ien. 1817 (No. 175, p. 9, s.): *Pharaoh causam tuam suscipiet* (*Ph. wird deinen Process aufnehmen, deine Sache entschieden*). Idem provocant ad usum loquendi Ex. xxx. 12; Num. i. 2, 49; iv. 2, et infra v. 20, conspicuum. Similiter etiam sensit Hugo Grotius: *exputabit Pharaoh rationes tuas*. Sed alii hoc de carcere dictum malunt: *evehet te ex carcere* (Gesenius in Lex., ed. iii. p. 557) sive, *arcesset te* (Schulz et Dathe ad h. l.), id quod non male defendi posset loco 2 Reg. xxv. 27, nisi nostro loco vocabula deessent, quæ illuc reperiuntur: *לֹא יָצָא מִבֵּית הַכְּסִיף e domo carceris*. Quocirca de verborum illorum sententia post alios omnium rectissime sentire videntur Schott. ad h. l. et Winer in Lex. p. 646: *dignitati pristinae te restituet*. Nam v. 20, manifesto docet, unam eandemque dicendi rationem per lusum verborum ambigue adhiberi, ita tamen ut auctor ipse ambiguitatis sit optimus interpres, utpote qui explicationis causa addit v. 13; *reducat te ad locum tuum*, sed v. 19; *suspendit te ex arbore*. Similis ὁμωσυμία invenitur in voce exaltationis Ioh. xii. 32, cf. Philipp. ii. 9. Itaque intellige locum sic: *tollet Ph. caput tuum*, i.e., ad pristinum locum te reducat, sed v. 19, *tollet caput tuum a te*, i.e., mortis pœna te afficiet, capite plecteris, ex arbore te suspendet.

Ver. 14.

כִּי אֶסְיֶבְתִּי אֶת־הָאֵשׁ כִּי־אֶשְׂאֵל יִיטֵב לִי
וְשֵׁשֶׁת־יָמִים עֲמָדִי חֲסֹד וְהִזְכַּרְתִּנִּי אֶל־
פְּרִעָה וְהוֹצֵאתִנִּי מִן־הַבַּיִת הַזֶּה :

ἀλλὰ μνησθήτῃ μου διὰ σεαυτοῦ, ὅταν εὖ γένηται σοι. καὶ ποιήσεις ἐν ἐμοὶ ἔλεος. καὶ μνησθήσῃ περὶ ἐμοῦ πρὸς Φαραῶν, καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου.

Au. Ver. 14 But think on me [Heb., remember me with thee] when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house :

Schum.—Particulam אֶתְּ וְ alii aliter intellexerunt, vel *tantum*, vel *sed* (cfr. Mercer et Rosenmueller ad h. l.) Ea tamen, si apodosin in primo Vav conspicuum observas, optime reddi potest *quodsi*, eademque cum reliquis cohæret sic : *quodsi mei aliquando memoriam recoles, cum te bene habes* (cum omnia quæ tibi futura prædixi, evenerint) : *mihi cupias ita, ut apud Pharaonem mei facias mentionem et me ex hac domo educas.*

Ver. 15.

Au. Ver.—15 For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

Bp. Patrick.—*Out of the land of the Hebrews :*] Some men would have it thought that these words were added by Joshua, or some other, after Moses's time; because Canaan was not called the *land of the Hebrews* in his days, much less in Joseph's. But they should have considered, that Joseph doth not call all the land of Canaan by this name; but only that part of it where Abraham, Isaac, and Jacob, had very long lived, viz., about Hebron. There Abraham (who was the first that is called a Hebrew) settled with his family when he came out of Chaldea (xiii. 17, 18). There Isaac dwelt also (xxxv. 27), and Jacob (xxxvii. 1, 14), where it is said, indeed, they were *strangers*, or *sojourners*, in this country : but they were strangers of great note and name (as Jacobus Altingius hath well observed), who were treated as princes (xxiii. 6), lived by their own laws; made leagues, not only with private men, but with cities and with kings (xxi. 22, 23, xxvi. 28, xxxiv. 6), and the fame of them could not but be spread abroad, both by the victory which Abraham got, in a battle, over several kings; and by the sacking of Shechem, which the neighbours durst not revenge. All which might well make that part of the country wherein they had resided for three generations be called *the land of the Hebrews* : where they

were at first planted, by the consent of the natives; who were confederated with Abraham (xiv. 13).

Rosen.—Noluit autem Josephus se e terra Cananæa sublatum dicere, ne Cananæum se videretur profiteri, a qua gente abhorrebat.

Ver. 16.

וַיֵּרָא שְׂרָקְאִים קִיטּוֹב פְּתָר וַיֹּאמֶר אֶל־יוֹסֵף אֶת־אֶתְנָתְךָ בְּחֻלּוֹתַי וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל־רִאשָׁי :

καὶ εἶδεν ὁ ἀρχιστοιποὺς, ὅτι ὀρθῶς συνέκρινε. καὶ εἶπε τῷ Ἰωσήφ. ἀγῶν εἶδον ἐνύπνιον. καὶ ᾤμην τρία κανᾶ χονδριτῶν αἶρευν ἐπὶ τῆς κεφαλῆς μου.

Au. Ver.—16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white [*or*, full of holes] baskets on my head :

Good, i.e., favourable.—*Rosen.*, &c.

White baskets.

Gen., Booth.—Three wicker baskets. So Symmachus, Jarchi, Dathe, Scott, Rosenmüller. *Canistra*, Vulgatus, *canistra farinæ* Jonathan, פַּנִּים טְהוֹרִים, *panis puri*; Saadias, *similæ*; Arabs Erpenii, *candidorum*; Syrus, (*ciborum*) *candidorum*. Sed quum Versu proximo dicatur, in summo tantum canistro ex tribus, quæ capiti imposita gestaret pistor, omne opus pistoris fuisse; tria canistra ab eduliis, quæ continebant, non potuerunt וְיָדֵי dici. Igitur eorum præferenda videtur interpretatio, qui וְיָדֵי ad canistrorum formam referunt, et hanc vocem a וְיָדֵי *foramen* וְיָדֵי exponant *canistra perforata*, quæ inter virgas, e quibus sunt plexa, sparsa interjacent; sive *canistra foraminosi operis* (*Körbe von durchbrochener Arbeit*).—*Rosen.*

Gesen.—וְיָדֵי *Fine bread*, (comp. וְיָדֵי No. 1). *Gen.* xl. 16: וְיָדֵי *canistra farinæ*, LXX., χονδριτῶν baskets for cakes, bread.

(In Arabic حاريري, wheaten bread, and in the Mishnah עדאיות *Edajoth*, c. iii. 10), וְיָדֵי occurs as, a kind of baked food). So also Prof. Lee.

Schumann, in addition to the above interpretations, gives the following two :—

1. *Baskets of the nobility*, i.e., baskets in which they carried bread for the princes.
2 Clean and white baskets. So Mercer and others, who take וְיָדֵי to be an Egyptian word.

Ver. 17.

וְהָעוֹף אָכַל אֹתָם מִדֶּהֱסֵל מֵעַל
רֹאשִׁי :

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου.

Au. Ver.—17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh [Heb., meat of Pharaoh. The work of a baker, or cook]; and the birds did eat them out of the basket upon my head.

Birds.

LXX., Ged., Booth.—Birds of the air.

Ver. 19, 20.

19 בַּעֲדָה וְשָׁלֹשֶׁת יָמִים וַיֵּשֶׂא פָרְעֹה
אֶת־רֹאשׁוֹ מֵעַל־יָדוֹ וְתִלָּה אֹתוֹ עַל־עֵץ
וְאָכַל הָעוֹף אֶת־בָּשָׂרוֹ מֵעַל־יָדוֹ :
20 וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּלָה
אֶת־פָּרְעֹה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו
וַיֵּשֶׂא אֶת־רֹאשׁוֹ עַל־עֵץ הַמִּשְׁתֶּה וְאֶת־
רֹאשׁ עַל־הָאֲפִים בְּתוֹךְ עַבְדָּיו :

19 ἔτι τριῶν ἡμερῶν, καὶ ἀφελεῖ Φαραὼ τὴν κεφαλὴν σου ἀπὸ σοῦ. καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ. 20 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ἡμέρα γενέσεως ἦν Φαραὼ, καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ. καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ οἰνοχόου καὶ τῆς ἀρχῆς τοῦ σιτοποιοῦ ἐν μέσῳ τῶν παιδῶν αὐτοῦ.

Au. Ver.—19 Yet within three days shall Pharaoh lift up thy head from off thee [or, reckon thee, and take thy office from thee], and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up [or, reckoned] the head of the chief butler and of the chief baker among his servants.

19 Lift up thy head from off thee.

Ged.—Decide thy fate.

Booth.—Decide concerning thee. So also verse 20.

See notes on verse 13.

Au. Ver.—20 The birds.

LXX., Ged., Booth.—The birds of the air.

Schum.—19 *Auferet sive extollet Pharaoh caput tuum supra te*, i. e., capitis dam-nabaris, capite plecteris. *Iisdem verbis*

utitur, quibus v. 13. verum addit מֵעַל *de-super te*, quo oratio funesta reddatur. Cfr., 1 Sam. xvii. 46. Unde sequitur, hoc vocabulum non esse otiosum sive serius insertum, quomodo Geddesius duos codices de Rossii secutus statuit. Quale autem supplicii genus intelligendum sit, sequentibus vocc. וַיֵּלָה וַיַּעַשׂ accuratius etiam significatur. Quare sequens י, quod interpretum haud pauci neglexerunt, est Vau explicativum, *nimirum, ita ut*, reddendum. Ceterum post alios, quos iam Mercerus ad h. l., satis refutavit, statuerunt Michaelis (in *Iure Mos.*, P. V. p. 20, s.) C. B. Michaelis (in diss. de suppliciis capitalibus Hebræor., §. 18) et Schulzius (in Scholl., ad h. l.) pistorem prius esse decollatum, quam suspensum, quod ab Hebræorum moribus abhorruisset, vivos suspendere. Sed quum de Aegyptiorum moribus sermo sit, vix est, quod sic statusas convertasque cum Schulzio vocc. מַלְלָה—*decollaberis*. Cfr. Rosenmuelleri Scholl., ad h. l.

20 וַיֵּשֶׂא וַיַּעַשׂ] *Lusum verborum hic loci conspicuum plane deleres, si ea intelligeres vel cum Dathio: et principem pincernarum et principem pistorum accessi iussit*, vel cum Rosenmuellero: *dum alios recensuit ministros suos, qui convivio illi interfuerint, subiit inter ceteros et horum memoria*. Nam de industria dicit scriptor de utroque unum idemque vario sensu, quia statim sequitur explicatio. Cfr., v. 13. Itaque transfer hoc modo: *et caput principis pincernarum et caput principis pistorum extulit* (scilicet illum extulit dignitate v. 21, hunc autem capite v. 22).

CHAP. XLI. 1.

Heb., Au. Ver.—And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

Ged.—That Pharaoh dreamed, that he was standing by the river, &c.

Booth.—That Pharaoh dreamed; and, behold, he seemed to be standing by the river.

Ver. 2.

וַיָּבֹאוּ שֶׁבַע בָּנָיו :

καὶ ἐβόσκοντο ἐν τῷ Ἀχέι.

Au. Ver.—2 And, behold, there came up out of the river seven well favoured kine and fattished; and they fed in a meadow.

And they fed in a meadow.

Others, *And they fed on or among the reeds, or sedges.*

Gesen.—*אָפּ*, m. Gen. xli. 2, 18; Job viii. 11. *Grass, reed*, particularly in marshy land, as pasture. The word is of Egyptian origin, and by the LXX. (Isai. xix. 7), and Jesus Sirach (xl. 16), it is retained in the form *Αχαι, Αχαι*. *Jerome ad Jes.* xix. 7: Quum ab eruditis quærerem, quid *Αχαι* significaret, audiavi ab *Ægyptiis* hoc nomine lingua eorum omne quod in palude virens nascitur, significari. *Jablonskii Opusc. ed Te Water*, t. i. p. 45; t. ii. p. 160.

Ver. 3, 4.

וַיָּהִי שִׁבְעַת פְּרוֹת אֲחֵרוֹת עֲלוֹת
אֲחֵרֵיהֶן מִדֶּהֱיָאֵר רָעוֹת מִרְאֵה וְדָקוֹת
בָּשָׂר וְתַעֲכֹרֶנָּה אָצֵל הַפְּרוֹת עַל־שִׁפְתָּהּ
הַיָּאֵר : 4 וְתֹאמַלְכָּנָה הַפְּרוֹת רָעוֹת
הַמִּרְאֵה וְדָקוֹת הַבָּשָׂר אֶת שִׁבְעַת הַפְּרוֹת
יֵלֶת הַמִּרְאֵה וְהַפְּרִיָּאֵת וַיִּהְיֶה פֶּרֶעָה :

3 ἄλλαι δὲ ἑπτὰ βόες ἀνέβαινον μετὰ ταύτας ἐκ τοῦ ποταμοῦ, αἰσχυραὶ τῷ εἶδει, καὶ λεπταὶ ταῖς σαρκί, καὶ ἐνέμοντο παρὰ τὰς βόας ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ. 4 καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχυραὶ καὶ λεπταὶ ταῖς σαρκί τὰς ἑπτὰ βόας τὰς καλὰς τῷ εἶδει καὶ τὰς ἐκλεκτὰς ταῖς σαρκί. ἠγέρθη δὲ Φαραώ.

Au. Ver.—3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Schum.—3 וַיָּהִי K. 1, R. 16, et forte 174, Sam. Cfr., v. 4.

4 וַיָּהִי K. 1, R. 507, pr. 2, nunc 16, forte 196, Sam. Cfr., v. 19, 20, et 27, cum 3, 4, 6, 7, 23, 24. Utraque lectio mentis causa ferri potest. וַיָּהִי † LXX. et Syrus probante Ilgenio *Urk.*, p. 245, Cfr., v. 2.

4 And the ill favoured, &c.

Ged.—And the seven ill favoured, &c. So the LXX.

Ver. 7.

וַתְּבַלְעֶנָּה הַשְּׂבָעִים הַדְּקוֹת אֶת
שִׁבְעַת הַשְּׂבָעִים הַפְּרִיָּאֹת וְהַפְּלִאֹת וְגו'
καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνέμωθοι τοὺς ἑπτὰ στάχους τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις, κ. τ. λ.

Au. Ver.—7 And the seven thin ears

devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

Ged., *Booth.*—And the seven thin and blighted [so the LXX.] ears devoured the seven plump and full ears, &c.

Ver. 8.

וַיְהִי בַּפֶּהֶל וַתִּפְּקֹחַ רִדּוֹ וַיִּשְׁלַח
וַיִּקְרָא אֶת־פְּלִיח־רַמְסֵי מִצְרַיִם וְאֶת־פְּלִי
ח־כַּמְרֵה וַיִּכְפֹּר פֶּרֶעָה לָּהֶם אֶת־חֲלָמוֹ
וַאֲדִרְפוֹתֵיהֶם לַפֶּרֶעָה :

ἐγένετο δὲ πρῶτ, καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ. καὶ ἀποστείλας ἐκάλεσε πάντας τοὺς ἐξηγητὰς Αἰγύπτου, καὶ πάντας τοὺς σοφοὺς αὐτῆς. καὶ διηγήσατο αὐτοῖς Φαραώ τὸ ἐνύπνιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἀπαγγέλλων αὐτὸ τῷ Φαραώ.

Au. Ver.—8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Magicians.

Gesen.—וַיִּקְרָא m. plur. *Soothsayers, interpreters of signs, hieroglyphics*, at the Egyptian court. Gen. xli. 8, 24; Exod. vii. 11, 22; viii. 3, 14, 15; ix. 11, perhaps to be understood of that kind of Egyptian priests, whom the Greeks call *ἱερογραμματεῖς*: at the Chald. court, Dan. i. 20; ii. 2; a class of Babylonish magicians. If the word be of Semitic origin, it may be a quadrilitt. compounded of חר *pen* or *pencil*, and דר *to be holy*, hence, *ἱερογραμματεῖς*. Others derive it from the Copt. *Ερωμ*, or *Ερωμ* a worker of miracles. Others, more probably from the Persian, *خردمند*, a wise man, compounded from *خرد*, knowledge, and *مند*, gifted. See *Michaelis's Supplem.*, p. 920; *Rosenmüller on Bocharti Hieroz.*, t. ii. p. 468; *Jablonskii Opusc. ed. Te Water*, t. i. p. 401.

Prof. Lee.—וַיִּשְׁלַח, id. Chald.—*Sacred scribes*, i.e., those Egyptian priests, according to Gesenius, who took care of the hieroglyphical records: compd. Heb. וַיִּשְׁלַח, and וַיִּשְׁלַח; or, an augmented form of וַיִּשְׁלַח; as פְּרִיִם is of פְּרִיִם, or פְּרִיִם, of פְּרִיִם. Others have recourse to the Coptic; on which, how-

ever, very little reliance can be placed. We have, too, in the Arab. **خُرُوم**, *nasus*; pl.

خُرَاطِيم, *principes populi*; it. **خُرُوم**, *vinum* *idque cito inebrians, aut quod fuit, antequam calcata sit uva*: it. cogn. **حُرْمَة**, *pertinacia*.

From which, *deficiency, elevation*, and thence *authority*, seem derivable. And persons of this sort, the ancient teachers of religion were, whether *priests* among the Egyptians, or *Chaldeans* (*χαιδαίοι*), among the Babylonians and Assyrians, or *Magi, Druids, &c.*, among the Persians, Gauls, and other nations: and such are the **حُكَمَاء**, *hukamā*,

or **عُلَمَاء**, *ulamā*, still in the East. It was the modesty of Pythagoras that first suggested the less assuming title of *philosopher* (*φιλόσοφος*), *lover of wisdom*, for that of *wise*. And, it should not be forgotten, that of *philosophy* alone the religion of the heathen consisted. "*Magicians*," according to our Auth. Vers.: *wise men*, or, *doctors*, would be more appropriate; as the *Magi* rather belonged to Persia, Gen. xli. 8, 24; Exod. vii. 11, 22; viii. 3, 14, 15; ix. 11. Also applied to the *wise men* of Babylon, Dan. i. 20; ii. 2.

And told them his dream. So the Heb.

Bp. Patrick.—He told them both his dreams, as appears from what follows; but Moses speaks in the singular number, because they were, in effect, but one and the same dream.

Ged., Ken., Booth.—And told them his dreams. So the Sam., Syr., and Arab.

Schum.—חֲלֹמֵי [חֲלֹמֵי] Sam., Syr., Ar., probante Hirzelio de Pent. Syr., p. 73, quia duo Pharaonis somnia in antecedd. narrentur. Huic lectioni insuper favet hoc, quod non sequitur אִתִּי ut v. 15, sed אִתָּם. Unde tamen coniciere licet חֲלֹמֵי esse abstractum pro concreto: *quippiam somniavit*. Quare transtulerit Vulgat. v. 15, in plurali numero: *somnia*. אִתָּם] A K. 81.

Ver. 9.

וַיְדַבֵּר שָׂר חֲלֹמֵי אֶת־פַּרְעֹה לֵאמֹר
אֶת־חֲלֹמֵי אֲנִי מִנְּדִבֵּר הֵינִי :

καὶ ἐλάλησεν ὁ ἀρχιερεὺς πρὸς Φαραῶν, λέγων. τὴν ἁμαρτίαν μου ἀναμνήσκω σήμερον.

Au. Ver.—9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

My faults. So the Hebrew.

Ged.—My fault I now call to mind.

Booth.—My fault I do this day remember.

Rosen.—My faults, i. e., his ingratitude to Joseph.

Schum.—The plural number shows that he is speaking not of his ingratitude to Joseph, but of his offences against the king. So also Pool.

Ver. 13, 14.

Au. Ver.—13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily [Heb., made him run] out of the dungeon:

Pool.—*Me he restored*; either, 1. Pharaoh. But then he would have mentioned either his name or title, and not have spoken so slightly and indecently of him. Or rather, 2. Joseph, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those events, as Jeremiah is said to *pull down and destroy* those nations, Jer. i. 10, whose destruction he did only foretell.

Bp. Patrick.—*Me he restored unto mine office, &c.* He told me, that on such a day I should be restored to my office; and he told the other he should be hanged.

14 *Pool, Bp. Patrick.*—*The dungeon, or prison*, by a synecdoche of the part for the whole. For it is not probable that Joseph, who was now so much employed, and intrusted with all the affairs of the prison and prisoners, Gen. xxxix. 21—23, should still be kept in the dungeon properly so called.

Ver. 15.

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹשֵׁף חֲלֹמֵי חֲלֹמֵי
וּפְתָה אֶת־אֶתְּךָ אֶת־חֲלֹמֵי שְׂמֵעֲתִי עֲלֶיךָ
לֵאמֹר הִשְׁמַע חֲלֹמֵי לְפָתַר אֶת־יְיָ :

εἶπε δὲ Φαραῶν πρὸς Ἰωσήφ. ἐνύπνιον ἑώρακα, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων, ἀκούσαντά σε ἐνύπνια συγκρίναι αὐτά.

Au. Ver.—15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there* is none that can interpret it: and I have heard say of thee, *that* thou canst under-

stand a dream to interpret it [or, when thou hearest a dream thou canst interpret it].

That thou canst understand.

Ged., Booth., Schum.—(As in the margin) That when thou hearest a dream, thou canst interpret it.

Audivi de te hæc: te, simul ut didiceris somnium, statim illud interpretari.—*Schum.*

Bp. Horsley.—Literally, "thou hearest a dream to interpret it," i.e., "you no sooner hear a dream than you can interpret it."

Ver. 16.

וַיֹּאמֶר יוֹסֵף אֶת־פָּרְעָה לֵאמֹר בְּלִעְדִּי
אֱלֹהִים יַעֲבֹד אֶת־שָׁלוֹם פָּרְעָה :

ἀποκριθεὶς δὲ Ἰωσήφ τῷ Φαραῶ εἶπεν.
ἀνὲρ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον
Φαραῶ.

Au. Ver., Schum.—16 And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*

Ged.—And Joseph answered Pharaoh, saying, Without God none can give [so Sam., LXX., Syr.] to Pharaoh a satisfactory answer. Schumann finds fault with this translation. See his note below.

Bp. Horsley.—Read, with Houbigant, בל בל, "Not without God can any one give," &c.

Rosen.—Without me, [sub. this can be done] God shall answer peace to Pharaoh.

Recte connectendum est בל cum verbis, quæ sequuntur, unde et Masorethæ illi accentum distinctivum majorem Athnach apposuerunt. Seorsim igitur est capiendum: *præter me, s. sine me*, subaudi: hoc fieri poterit; sed *Deus respondebit pacem Pharaonis*. Soli Deo gloriam exponendi somnii tribuit (quomodo et Daniel ii. 27, 30, fecit), q. d.: absque me poterit Deus Pharaoni felicia annunciare, per alios, quibus quid illo somnio significetur, patefaciat. Ceterum quod Josephus dicit, Deum fausta annuntiatum esse regi, quum tamen somnium nondum audisset, bene illi ominatur, et regem fausta salutatione compellat.—*Rosen.*

Schum.—16 אֵל K. 136, 193.—[אֱלֹהִים] † לא Sam. et LXX. adstipulantibus Vers. Sam., Syro, Abusaide, et Clerico. Cfr. Gesenii comment. de Pent. Sam., p. 38. Illos autem voce בל quam sine reddunt male intellecta, לא inseruisse, manifestum est. Item sic sententia languesceret, quum Josephus omnem laudem sibi tributam modeste ad deum inspirantem referat. Cfr.

xl. 8.—עָנָה עָנָה *respondebitur*, Sam., LXX., Syr., Onk., Clerico suffragante. Causa huius lectionis apparet ex antecedd.

בְּלִי *nilhil ad me* (hoc pertinet), i.e., ego nequitiam hoc possum, ut, simul ac didicerim somnium, statim illud interpreter, immo deus (per me) tibi fausta declarabit. Cfr., xl. 8. Quod vocabulum seorsum spectandum docent Masorethæ apposito Atnach, quo spreto alii minus recte illud coniungunt cum seqq. Hieronymo duce: *sine me Deus respondebit pacem Pharaonis*. (Vidd. Gesenius l. 1 et Rosenmuellerus ad h. l.) At בְּלִי hoc loco ad litteram reddendum significat: *nilhil ad me, sive penes me non est*, sc. id quod putas, ars somnia interpretandi, quam mihi modo tribuisti. Hunc sensum bene expressit Onkelos ita: כְּדוֹכְחִי לֹא *non ex sapientia mea* (sed a deo respondebitur pax Pharaonis). Cfr. Wineri diss. de Onk., p. 29, et p. 37. Itidem Saadias. De Syro, qui paulo liberius transtulit: *num putas, sine deo Pharaoni rem prospere esse successuram?* vide Herzellii commentat., p. 29, s.

Ver. 17.

Au. Ver.—And they fed in a meadow. See note on verse 2.

Ver. 20.

וַתֵּלֶכֶת הַפָּרוֹת הַרְקוֹת וַהֲרֵעוּ
אֶת־שִׁבְעַת הַפָּרוֹת הָרִאשׁוֹנוֹת הַבְּרִיאֹת :

καὶ κατέφαγον αἱ ἐπτά βόες αἱ αἰσχραὶ καὶ
λεπταὶ τὰς ἐπτά βόας τὰς πρώτας τὰς καλὰς
καὶ τὰς ἐλεγκτάς.

Au. Ver.—20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

Ged., Booth.—And the seven [so the LXX.] lean and ill-looking heifers did eat up the first seven beautiful and [so the LXX.] fat heifers:

Ver. 22.

וַיֵּרָא בְּחֶלְמִי וְגו'

καὶ εἶδον πάλιν ἐν τῷ ὕπνῳ μου, κ. τ. λ.

Au. Ver.—And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

Ged., Booth.—Again I saw in my dream, &c.

Ver. 23.

וַהֲגֵה שִׁבְעַת שְׁגָלִים צִנְמוֹת דְּקוֹת
שִׁרְפוֹת קִרְיִם לְצִמְחוֹת אֶחָרִיקָם :

ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν.

Au. Ver.—23 And, behold, seven ears, withered, [or, small] thin, and blasted with the east wind, sprung up after them :

Schumann takes צמח to mean corn which has grown in rocky places. Hence, thin, withered.

Gesen.—צמח only in the part. pass. of *Kal*, Gen. xli. 23 only: צמח, *thin, dry, withered* (of ears of corn). (In Talmud, *idem*, in Samaritan, *hard*. In Syriac, ܥܡܚܐ signifies *a rock*.)

Rosen.—Voc. צמח Jarchius bene explicat ex Aramæa voce צמח s. צמח *rupes*, ut denotentur *arida* spicæ instar rupis. צמח post eas, sc. spicas plenas, cum suffixo *masculino*; at vs. 6, ubi eadem habentur, sed cum suffixo *feminino*, צמח, ut hic quoque legitur in cod. Sam. Esse צמח feminei generis nomen, ostendunt adjectiva feminina ei juncta; hic vero terminationis masculinæ videtur ratio haberi.

Schum.—צמח K. ix., pr. 155, R. 16, pr. ii.; Sam. ac Targ., R. iv. pr. 266. —צמח K. xviii.; pr. 95; nunc ii.; R. xxi.; pr. iii.; nunc 3., Sam. et verss. antiq. Quæ lectio haud dubie præferenda est, cum non ratio appareat, cur hic pro *feminino* positum sit *masculinum* contra analogiam v. 3 et 6.

Ver. 24.

והבלען השבעים הנחת את שבע השבעים המכות ואמר אליהם ואין פה לי :

καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας τοὺς καλοὺς καὶ τοὺς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι αὐτό.

Au. Ver.—24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

Ged., Booth—And the seven [so the LXX.] thin and blighted [LXX.] ears devoured the seven good and full [LXX.] ears, &c.

Ver. 26.

שבע פחת המזל שבע שנים הנה ושבע השבעים המזל שבע שנים הנח חלום הנה :

αἱ ἑπτὰ βόες αἱ καλὰ ἑπτὰ ἔτη ἐστί. καὶ

οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἐστί. τὸ ἐνύπνιον Φαραὼ ἐν ἐστί.

Au. Ver.—26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

Schum.—The seven good kine are seven (good) years; and the seven good ears are seven (good) years.

שנים הנה Sunt tales anni i. e. bonæ vaccæ designant bonos annos. Nam iis opponuntur v. 27, שבע שנים septem anni famis. Quos videtur respexisse in translatione Hieronymus; nam convertit sic: *septem ubertatis anni sunt*, ac silegisset: שבע שנים. Itidem Saadias. Cfr. v. 29, et 34.—*Schum.*

Au. Ver.—The dream is one.

Ged.—The dream of Pharaoh [so the LXX.] is uniform.

Ver. 27.

ושבע תפרות הרקות והרעצת העלת אחריהן שבע שנים הנה ושבע השבעים הרקות שפחות הקנים יהיו שבע שנים רעב :

καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ, αἱ ἀναβαίνουσαι ὀπίσω αὐτῶν, ἑπτὰ ἔτη ἐστί. καὶ οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἑπτὰ ἔτη ἐστί. ἔσονται ἑπτὰ ἔτη λιμοῦ.

Au. Ver.—27 And the seven thin and ill-favoured kine that came up after them are seven years: and the seven empty ears blasted with the east wind shall be seven years of famine.

Ged.—The seven lean and ugly heifers that came up after those, and the seven thin and blighted ears of corn are also seven years, but they will be years of famine.

Booth.—And the seven lean and ill-looking heifers, that came up after them, are seven years: and the seven ears of corn, thin, and blighted with the east wind, are seven years [so the LXX.]; and they will be years of famine.

Erunt septem anni famis. Dicit in futuro יד, non הנה, quod non ita prope essent anni famis, sed successuri annis ubertatis, qui jamjam instent.—*Rosen.*

Ver. 31.

ולא ידע השבע בפניו מפני הרעב והנה אחריהן קיימך הוא מאד :

καὶ οὐκ ἐπιγινώσθησεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα. ἰσχυρὸς γὰρ ἔσται σφόδρα.

Au. Ver.—31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous [Heb., heavy.]

Ged.—And the *former* plenty *will be* no more remembered in the land, &c.

Nec scietur ubertas in terra propter famem illam, s. prae fame illa; non videbitur antea septem annis ubertas tanta fuisse.—Rosen.

Ver. 34.

וַיִּצְחָק פַּרְעֹה וַיִּמְקַד וְיָמָּה עַל-
הָאָרֶץ וְהָמֶלֶךְ אֶת-הָאָרֶץ מִצִּדֵּים בְּשִׁבְעַ
שָׁנֵי הַשָּׁמָר :

kai poihsátw Pharaō kai katasthsátw toptárchas enì tḡs gḡs. kai ánopeμπτωσάτωσαν πάντα τὰ γεννήματα τῆς γῆς Αἰγύπτου τῶν ἐπὶ τὰ ἑτῶν τῆς εὐθηνίας.

Au. Ver.—34 Let Pharaoh do *this*, and let him appoint officers [*or, overseers*] over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

Ged., Booth.—Let Pharaoh do this also; let him appoint inspectors, &c.

Rosen.—*Faciat Pharao*, sequatur hoc consilium. Alii jungunt sequentibus hoc modo: *paret et præficiat præfectos*, curatores rei frumentariæ *super terram*. Saadias: *et permittat rex ei* (de quo vs. 33) *ut constituat curatores super regionem*.

Schum.—Vocabulum יִצְחָק, si יִצְחָק v. 33 respicis, sic reddendum est, deinde *id agat* Pharao ut constituat, &c. Alii minus recte vel referunt ad antecedentia sic: *faciat Pharao*, sequatur hoc consilium (vid. Rosenmüller ad h. l.); vel pleonastice positum arbitrantur (vid. Vulg. et Vater ad h. l.).

And take up the fifth part.

Bp. Horsley.—וַיִּמְקַד, as a verb, signifies to set in order, and is properly applied to military array. Hence it may easily signify to lay a country out into districts, according to some fixed rule. This I take to be the meaning of it here. And this agrees well with what follows. "And let him lay out the land of Egypt in districts, during the seven years of the plenty."

Rosen.—*Et quintet terram Aegypti*. Quintæ partis frugum exactionem indicari verbo וַיִּמְקַד aperte illud ostendit, quod xlvii. 24, *quinta frugum pars* (חֲמִשָּׁה) Pharaoni danda præcipitur. Recte LXX. *Kai ánopeμπτωσάτωσαν πάντα τὰ γεννήματα τῆς γῆς Αἰγύπτου*. Hieron.: *et quintam partem fructuum congreget in horrea*. Neque vero credibile est,

agrorum possessores gratis et sine pretiis quintam annonæ partem per septem fertiles annos regis procuratoribus tradidisse. Emit eam sine dubio rex pretio vilissimo futuris usibus prospiciens. Non male tamen alii conjecerunt, Pharaonem decimas duntaxat frugum exegisse, ubi ordinaria esset agrorum fertilitas nec quidquam timeretur; sed hoc tempore duas decimas Aegyptiis, uberrimis tempestatibus, imperasse.

Schum.—*Et quintet terram Aegypti*, i.e., aut in quintas partes dividat terram Aegypti (procuratorum sive frumenti causa) aut quintam frugum partem in terra Aegypti exigat. Hoc convenit xlvii. 24 et LXX., Syr., Hieronymo, Ion. et Persæ. Contra Onk. חֲמִשָּׁה accingendi notione reddidit.

Ver. 36.

וְהָיָה הָאֱכָל לְמִקְדוֹן לְאָרֶץ לְשִׁבְעַ
שָׁנֵי הָרָעָב וְגו'.

kai êstai τὰ βρώματα τὰ πεφυλαγμένα τῇ γῇ εἰς τὰ ἐπὶ τὰ ἔτη τοῦ λιμοῦ, κ. τ. λ.

Au. Ver.—36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt, &c.

Ged., Booth.—Thus shall there be food in store for the inhabitants of the land, &c.

Rosen.—Onkelos recte sic reddidit: *et sit frumentum repositum populo terræ*, in usum futurum incolarum terræ.

Ver. 40.

אָמַר אֶתְּהִי עַל-בְּיָדִי וְעַל-כָּפִי יִשָּׂא
כָּל-עַמִּי בְּקֶן הַכִּסֵּא אֲבֵל מִמֶּנּוּ :

σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου. πλὴν τὸν θρόνον ὑπερέξω σου ἐγώ.

Au. Ver.—40 Thou shalt be over my house, and according unto thy word shall all my people be ruled [Heb. be armed, *or, kiss*]: only in the throne will I be greater than thou.

Bp. Patrick.—*Thou shalt be over my house.*] Be the chief minister in my court: for that is meant by his house.

According unto thy word.] As thou shalt give orders.

Shall all my people be ruled.] The margin translates it *armed*; as if he put the whole militia of the kingdom into his hands: but this seems too narrow a sense; nor was there

any thoughts of war at this time, but of the government of the kingdom in time of peace. And therefore we also translate it *kiss*, i.e., obey, as the LXX. and Vulg. well translate it: and as it signifies in Psalm ii. ult., *Kiss the Son*, i.e., submit to him, and obey him.

Pool.—According unto thy word, i.e., direction and command, Heb. *mouth*, which is oft put for command (as Exod. xvii. 1; xxviii. 21; Numb. iii. 16, 39, &c.), *shall all my people be ruled*, or, *be fed*; they shall receive their provisions from thy hand, and according to thy disposal. Others, *shall kiss*, viz., the hand, as inferiors used to do, upon their address to or conference with great persons. See Job xxxi. 27; Hos. xiii. 2. But it was frivolous for Joseph to command them to do that which by the custom of the place they were obliged and wont to do. Some render the word thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss*; which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage; see 1 Sam. x. 1; or rather metaphorically, as the same phrase is used Psal. ii. 12; Prov. xxiv. 26, receive all thy commands with reverence and submission. *In the throne*, i.e., in sovereign power and dignity.

Gesen.—Doubtful is Gen. xli. 40, of Joseph, *אני ה' פה' אה' לך*, *let all my people kiss thy mouth*, i.e., *pay homage to thee*. In that case the kiss of homage must have consisted of a kiss upon the mouth (as, according to some of the rabbins, is usual among the Indians and Ethiopians). Or, *at thy command shall all my people arm themselves*. Others, *shall my people run*, from the root *רץ*.

Schum.—*Tu praeesto domui meae tibi imperanti obediat totus populus meus*. Vocabulum *פה'*, quum *אני ה' פה' אה' לך* alii proprie alii improprie sive translate intelligerent, cum veteres tum recentiores interpretes varia ratione et derivarunt et explicuerunt, quamquam conveniunt in eo tantum non omnes, quod summum imperium Iosepho a Pharone traditum significari aiunt. Plerique autem id repetunt a radice *פה'*, perpauci a *רץ*. Sed qui illam iure spectabant, in ipsa explanatione tot fere sententias foverunt, quot sunt eius significationes. Quoniam enim *אני ה' פה' אה' לך*, metonymice, ut Gen. xlv. 21: Iob. xxxix. 27, *ad iussum tuum interpretabantur*,

פה' intransitiva notione reddiderunt ut Arab.

نسب *se componat, se accommodabit* (ad iussa tua totus populus meus). Ita post LXX., Onkel., Ver. Sam., Vulg., Saad. Vater, Rosenmueller in Scholl., Schott ad h. l., Gesenius et Winer in Lexx. s. v. *פה'*. (Cfr. Rosenmuelleri commentat. de vers. Pent. pers., p. 29, s. Wineri commentat. de Onkeloso p. 29, de vers. Sam. p. 33, s.) Sed quoniam *osculandi* notio est longe usitatior alii rectius transtulerunt: *super os tuum figet osculum*. At vitio est plerisque vertendum, qui sic converterunt, quod *אני ה' פה' אה' לך* aut ad literam intellexerunt: *osculo ori tuo infixo te venerabitur*, aut metaphorice acceperunt: *oris tui imperium exosculabitur, venerabitur* (cfr. Mercer. Calovius, Bonfrer, ad h. l.) Constat enim, veteres non faciem sed vel manus ori admotas vel pedes eius, cui submissionis signum dabant, osculatos esse (vid. Plin., H. N., xxviii. 2: *in adorando dexteram ad osculum referimus*. Cfr. Gesenius in Lex.). Illa metaphora autem nescio qui hodie ferenda videatur. Itaque putaverim, auctorem vocc. *פה' אה' לך* nihil expressisse nisi graecum *προσκυνεῖν* (cfr. Cornel. Nep. Conon., cap. iii.) et lat. *adorare*, ita ut *אני ה' פה' אה' לך* per synecdochen dictum sit pro *אני ה' פה' אה' לך* et tota dicendi ratio idem significet, quod in Ps. ii. 12, vocc. *אני ה' פה' אה' לך* *osculamini filium*, nimirum: *te dominum veneretur (dir huldige) totus populus meus*. Haec veneratio a populo fiebat secundum v. 43. Quam quidem sententiam longe praetulerim iis, qui *פה' armandi* significatu quem obtinet 1 Chr. xii. 2; viii. 40, al., ceperunt hoc modo: *te imperante arma sumet totus populus meus*. (Sic Gr. Ven. *ἀπλῆται*, item Mercer et Edm. Castell. in Lex. s. h. v.) Neque plus ponderis habet, quo commendetur Schulzii sententia, qui cum A. Lenz. (in Observatt. Miscellan. ad selecta v. t. loca, in Sylloge diss., t. ii., p. 1001.) hunc locum sic reddit: *super os tuum appactus erit totus populus*, i.e., ab ore tuo pendebit, in verba tua iurabit. Nam habere *פה' appingendi* potestatem excogitari quidem, at neque locis neque usu loquendi dialectorum demonstrari potest. Atque si haberet, oppido paucis illa placeat facilitatis nota. Eodem redit eorum denique opinio, qui *פה' a פה' discursavit*, derivant, ut mens sit: *iuxta os tuum discursabit*, i.e., iuxta praceptum tuum negotia instituet et aget (cfr., Lud. de Dieu et Geddes, ad h. l., qui Matth. viii. 9, contulit). Extremum illud est, ut

Syri reminiscamur, qui etsi sensum potius quam verba spectavit, singulari tamen ratione sic locum transtulit: *ad verbum oris tui* **יָסַח בְּמִן חֶסֶד** *suscipiet iudicium omnis populus meus*, i.e., tibi iudici obtemperabit. Cfr. Hirzel de vers. Pent. Syr., p. 20.

Ver. 42.

וַיִּסַּח פָּרָעָה אֶת־טַבָּעָתוֹ מֵעַל יָדוֹ וַיִּתֵּן אוֹתָהּ עַל־יָד יוֹסֵף וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי־מִשְׁנֶה וַיַּשֶּׂם רֶבֶד חֲזָקָה עַל־צַוְאָרוֹ׃
καὶ περιελάμβανεν Φαραὼ τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ, περιέθηκεν αὐτὸν ἐπὶ τῇ χεὶρᾷ Ἰωσήφ, καὶ ἐνέδυσε αὐτὸν στολὴν βυσσίνην. καὶ περιέθηκε κλοιὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ.

Au. Ver.—42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen [*or, silk*], and put a gold chain about his neck;

Fine linen. So Professor Lee.

Gesen.—*Byssus*, i.e., *the fine white Egyptian cotton*, and the *cloth manufactured from it*; Gen. xli. 42. See note on Exod. xxv. 4.

Ver. 43.

וַיַּרְכָּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה וַאֲשֶׁר לוֹ וַיִּקְרָא לִפְנָיו מֶלֶךְ וַתִּתֵּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃
καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτέρου τῶν αὐτοῦ. καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ. καὶ κατέστησεν αὐτὸν ἐφ' ὅλης γῆς Αἰγύπτου.

Au. Ver.—43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: [*or, Tender father, ch. xlv. 8; Heb., Abrech*] and he made him *ruler* over all the land of Egypt.

Bow the knee.

Gesen.—**מֶלֶךְ** Gen. xli. 43. If this word were Hebrew, for, **מֶלֶךְ** 1. *fut. Hiph.* it would signify, *I will cause to bow the knee*, i.e., let the knee be bent; or, *imperat.* for **הִקָּךְ** (comp. Jer. xxv. 3), after the Chald. form, although neither form is usual. *Vulg.* *clamante præcone, ut omnes coram eo genu flecterent.* But probably it has an Egyptian word for its origin, the foreign sound of which, the Hebrew author modified according to his own language, and gave it a

probable signification, in which he did not perhaps look for grammatical exactness. This original Egyptian word would therefore be difficult to determine, because it might also have another signification. The most probable conjectures are: *Au-rek*, bow every one; or *Ape-rek*, bow the head. Luther, *Dieses ist der Landes vater*, this is, the father of the country; he takes **אֶבְרַח** for father, and **אֶבְרַח** for the Chald. *rex, regnum.*

Professor Lee supposes Abrech to be a word of Coptic origin, and probably to mean, *Incline the head.*

Rosen.—*Abrech.* Hanc vocem Aegyptiacam esse, plerique interpretes statuunt; sed dissentiunt circa ejus significationem. P. E. Jablonskius a la Crozio edoctus eam interpretatus est OYBE—PEX, i.e., *inclinate contra*, vid. J. D. Michaelis *Orient. Biblioth.*, p. ix. p. 204, et Jablonskii *Opuscul.*, p. i. p. 4, seqq. Ita etiam Aquila, teste Hieronymo, hoc vocabulum reddidit: *clamavit in conspectu ejus ad geniculacionem.* Adstipulatur Origines, qui in Aegypto vixit, cujusque verba e Codd. MSS. adfert Montefalconius in Hexaplis, tom. i. p. 49. Hinc Vulgatus, quem plerique recentiorum secuti sunt, *clamante præcone, ut omnes coram eo genu flecterent.* Sed aliter hanc vocem explicavit Forsterus in *Mantiassis Aegyptiacis* libro supra laudato de *Byssu Antiquorum* insertis, No. ii. p. 111, 112. Nempe quum annulus regius, torques, byssina vestis essent regius ornatus, quicunque iis indutus et cinctus esset, is summo honore summaque a rege auctoritate afficeretur, verba proclamata esse Forsterus putat 'A—ΠΙΠΕ—ΧΕΚ, *a rege cinctus*, vel *vestitus*! i.e., en hominem regii vestibus cinctum! Plura vide in Commentat. nostra de *Persica Pentat.*, verss., p. 38, et apud Jablonskium l. 1, et quæ De-Water ibi notavit.

Schum.—Ne multa, nulla sententia nobis magis arridet quam ea, quam post alios defendit Gesenius in suo libro: *krit. Lehrs.*, p. 319, ubi docet, **מֶלֶךְ** esse inf. absol. Hiphil pro **הִקָּךְ** dictum idemque pro imperativo gravitatis causa positum: *genua flectite.* Constat enim, Hebræos infinitivo absoluto uti in sententiis cum vi proferendis (cfr. Gen. iv. 7, p. 77, Ewaldi *Gr.*, p. 558). Itemque sic **הִקָּךְ** infinitivus apte iungitur cum infinitivo absoluto וַיִּקְרָא, qui statim sequitur. At cum Winero in *Lex.*, obverteris huic interpretationi, formam aramæam a casto Genesios dicendi genere prorsus esse

Panth. Æg. 1, p. 56, Opuscc. p. ii. p. 209), denotat idem quod Copt. **CEXE-NEIT** i.e., *Minervæ cultricem*. — Quæ Asnatha dicitur fuisse filia **שֵׁשׁ פִּיֵּשׁ** quod auctore Iablonskio (Panth. Æg., l. ii. p. 139, Opuscc., p. ii. p. 219, ss.) corruptum ex Copt.

Π-ΔΟΝΤ-ΦΡΗ designat *sacerdotem solis*. Idem potest derivari a **ΠΙΩΤ**,

pater, et **ΦΡΗ**, *solis*, ut denotet *patrem solis* (cfr. Gen. xxxix. 1) qui sacerdotis dignitate soli idem fuerit, quod Potiphar Pharaoni. Cui explicationi non male responderent seqq. **כֹּהֵן סֹדֵן** *sacerdos Onis* sive *Helio-poleos*, ubi solis templum erat multique sacerdotes habitabant teste Strabone xvii. 1, 29. Apte vero nuptam dedit Pharaon filiam sacerdotis Iosepho propterea, quod sic matrimonio connexuit eum, qui futura prædixerat, cum iis, quorum erat, voluntatem deorum interpretari. Quam rationem ne deleas, noli cum Onkeloso, Ion. et Persa **כֹּהֵן** *principem* convertere, quod multi præoptarunt invito contextu additoque Helio-poleos nomine. Cfr. Calov. ad h. l., Winer in Lex., p. 462, Rosenmueller in Scholl. Itaque vocc. **כֹּהֵן** nomen **שֵׁשׁ פִּיֵּשׁ** explicare videntur; nam **כֹּהֵן** interprete Cyrillo, qui in Ægypto vixit (in Comm. ad Hos., p. 145), Ægyptiace *sol* est: "Ὁν δέ, inquit, ἔστι κατ' αὐτοὺς ὁ ἥλιος. Hæc urbs, quam LXX., Ἡλιουπόλιν reddunt, a solis cultu ibi celebrari solito (vid. Herodot., l. ii., c. 59), sic dicta est eademque a Plinio, lib. v. c. 9, inter *νόμους* Ægypti recensetur.

Au. Ver.—*And Joseph went out over all the land of Egypt.* Geddes supposes that these words are an interpolation. Boothroyd also omits them.

Schum.—Hæc vocabula si confers cum v. 46 redundant, ideoque a LXX. in translatione prætermittenda videntur, sed quum non appareat, cur sint adjecta, ea potius incuriæ scriptoris quam interpolationi, ut statuit Geddesius (vid. Vater. ad h. l.), tribuenda censemus. Videas igitur v. 46 ἐπανάληψιν.

Ver. 47.

וַתַּעַשׂ הָאֲרֶץ בְּשִׁבְעַת שָׁנִים הַשְּׂבָעָה
לְהַצְמִיחַ:

καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἑπτά ἔτεσι τῆς εὐθηνίας δράγματα.

Au. Ver.—47 And in the seven plenteous years the earth brought forth by handfuls.

Pool.—Or, *unto handfuls*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns or store-houses*; i.e., in such plenty, that all their storehouses were filled with heaps of corn.

Bp. Patrick.—*Brought forth by handfuls.*] Such large ears that a few of them would make a sheaf: which our translation seems here to mean by *handfuls*: for sheaves are bound up with men's hands. And so it may be interpreted, it brought forth *sheaves*, or *heaps*: or, more literally, *handfuls upon one stalk*, i.e., vast abundance. Some conceive the corn was laid up in sheaves, heaped up very high: and not thrashed out: for so it would keep the longer.

Gesen.—**פָּקָדִים** m. with suffix, **פָּקָדִים**.

1. *A handful*, Levit. ii. 2; v. 12; vi. 8.

2. *A sheaf, bundle of ears of corn, which one takes in his hand, manipulus.* Gen. xli. 47: **בְּפָקָדִים** in full bundles, i.e., in abundance.

Ver. 48.

וַיִּקְבֹּץ אֶת-כָּל-אֶכְלָו שְׂבַע שָׁנִים וַיִּשְׁמְרֵם הָיִם בְּבִאָרִים מִצְרַיִם וְגו'

καὶ συνήγαγε πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν, ἐν οἷς ἦν ἡ εὐθηνία ἐν τῇ γῇ Αἰγύπτου, κ. τ. λ.

Au. Ver.—48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

Seven years. So the Hebrew.

Ged., Booth.—The seven years of plenty. So the LXX., Syr.

Ver. 50.

Au. Ver.—50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest [or, prince] of On bare unto him.

The years of famine. So the Hebrew.

Ged., Booth.—The seven years of famine. So the LXX.

CHAP. XLII. 1, 2.

וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שְׂבָרָה בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּח תִּתְרָאוּ: וַיֹּאמֶר הִנֵּה שְׂמֵעָתִי כִּי יֵשׁ-שְׂבָרָה בְּמִצְרַיִם רְדִי-שָׁמָּה וְשִׁבְרִי-לָנוּ מִשָּׂם וְקָרְחָה וְלֵאָה בָּמוֹת:

1 ἰδὼν δὲ Ἰακώβ, ὅτι ἐστὶ πρᾶσις ἐν Αἰγύπτῳ, εἶπε τοῖς υἱοῖς αὐτοῦ. ἰνατί ῥαθυμεῖτε; 2 ἰδοὺ ἀκήκοα, ὅτι ἐστὶ σίτος ἐν Αἰγύπτῳ. κατάρθητε ἐκεῖ, καὶ πρίασθε ἡμῖν μικρὰ βρώματα ἵνα ζήσωμεν, καὶ μὴ ἀποθάνωμεν.

Au. Ver.—1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

Corn. So Gesenius and Professor Lee.

Ged.—A sale of grain.

Booth.—A sale of corn.

Gesen.—רָצַח 1. The act of breaking, &c.

6. *Corn*, perhaps so called from being broken in the mill. Gen. xlii. 1, &c.; Exod. viii. 5, &c. Comp. רָצַח No. 6.

Ver. 6.

Au. Ver.—6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

That sold.

Ged.—That sold the grain. So Onk., Vulg., and one MS.

Gesen.—רָצַח to sell corn, with and without the addition of רָצַח.

Pool.—He sold to the people; either, 1. By his ministers and commissioners appointed to that end, as men in Scripture and in all authors are said to do that which others do by their authority and command. Or, 2. He himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of Egypt, ver. 12, and because he would by that opportunity understand the state of other lands, and improve that knowledge for his master's service.

Bp. Patrick.—He it was that sold to all the people.] Appointed at what rates corn should be sold, in every part of the country. For it is not to be supposed that he in person could treat with every man that came to buy; but he did so by his deputies, who observed his orders.

Joseph's brethren came.] It should seem by this, that all foreigners were ordered to come to him; in the royal city, where he resided; or, at least their names were

brought to him, that he might speak with such as he thought fit: and thereby get the better intelligence of the state of their several countries; and be sure to see his brethren, who, he knew, would be constrained to come thither.

Rosen.—Vix monitu opus, Josephum ipsum, Ægypti proregem, non singula frumenta singulis vendidisse; sed quum *συνοδία* Cananæa magnam annonæ copiam emtura adveniret, id antea ad Josephum deferri debebat, cujus erat definire pretium, et inquirere an tanta frumenti copia peregrinis vendi possit, et utrum advenæ suspecti essent nec ne? Ægyptii enim præ aliis gentibus diffidere solebant peregrinis.

Ver. 7.

Au. Ver.—7 And Joseph saw his brethren, and he knew them, &c.

Ged.—As soon as Joseph saw his brethren he recognised them, &c.

Ver. 13.

Au. Ver.—13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

Ged.—They answered, Thy servants were once twelve brothers, &c. So Boothroyd.

Ver. 16.

Au. Ver.—16 Send one of you, and let him fetch your brother, and ye shall be kept [Heb., bound] in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

Geddes and Boothroyd follow the Sam., which after this verse adds, "They said, The lad cannot leave his father; for his father will die if the lad leave him."

Ver. 23.

כִּי חֲמִלָץ בְּיָנָם :

ὁ γὰρ ἐρμηνεύτης ἀνὰ μέσον αὐτῶν ἦν.

Au. Ver.—23 And they knew not that Joseph understood them; for he spake unto them by an interpreter [Heb., an interpreter was between them].

Bp. Patrick.—Spake unto them by an interpreter.] This shows the Egyptian tongue and the Hebrew were different; though in some words they might agree.

Bagster's Bible.—The חֲמִלָץ does not seem

to have been an interpreter in our sense of the term; as we have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians could understand each other in a general way; and it appears from several passages in this very chapter, (particularly verse 24,) that Joseph and his brethren understood each others' language, as his brethren and Joseph's steward also did (ch. xliii. 19, &c.; compare ch. xxxix. and xlix.). It seems to denote an officer who is called in Abyssinia, according to Mr. Bruce, *Kal Hatzé*, "the voice or word of the King," who always stands at the side of a lattice window of a balcony, within which the king sits; who is never seen, but who speaks through a hole in the side of it, covered in the inside with a curtain, to this officer, by whom he speaks to the persons present.

Ver. 25.

וַיַּעַשׂ לָהֶם כֶּן :

καὶ ἐγενήθη αὐτοῖς οὕτως.

Au. Ver.—25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And thus did he unto them.—So most commentators.—*Pool.*

Bp. Patrick.—*Thus did he unto them.*] Thus the person, to whom Joseph gave that command, did unto them.

Booth.—And so (his servants) did [*Vulg., Arab., one MS.*] to them.

Ver. 32.

Au. Ver.—32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

Ged., Booth.—We were (once) twelve brothers, the sons of one [*so the Vulg.*] father, &c.

Ver. 33.

וְאֶת־רֵעֵכֶון בְּתִיכֶם יָחַד וְלָכֶּה :

τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας τοῦ οἴκου ὑμῶν λαβόντες ἀπέλθατε.

Au. Ver.—33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

And take food for, &c. So the Hebrew.

Ged.—And take with you a purchase of grain [*LXX.*] for the famine at home, &c.

Booth.—And take the corn purchased [*LXX.*] for the famine at home, &c.

Ver. 36.

עָלֵי הָיָה כָּלֶנֶךָ :

ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα.

Au. Ver.—36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

All these things are against me.

Ged.—Against me are all these things.

So Rosen., Schum.—Upon me are all these evils. *Super me sunt hæc omnia*, in me recidunt; nec ad vos has jacturas pertinere putatis.—*Rosen.*

Bp. Patrick.—*All these things are against me*] Or, upon me, as the Hebrew words carry it. These are heavy burdens which lie upon me, not upon you; who can be content to have Benjamin go, after I have lost two of my sons already.

CHAP. XLIII. 3.

וַיֹּאמֶר אֲלֵיוֹ יְהוָה לְאֶמֶר חֶדֶד הַצֵּדָה
בְּנֵה הָאִישׁ לְאֶמֶר רְבוֹ

εἶπε δὲ αὐτῷ Ἰούδας, λέγων. διαμαρτυρία μεμαρτύρηται ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς, λέγων, κ.τ.λ.

Au. Ver.—3 And Judah spake unto him, saying, The man did solemnly protest [*Heb., protesting protested*] unto us, saying, Ye shall not see my face, except your brother be with you.

The man did, &c.

Ged., Booth.—The man who is the lord of the land did, &c. [*So the LXX.*]

Ver. 7.

Au. Ver.—Could we certainly know [*Heb., Knowing could we know*].

Ged.—Could we possibly know.

Ver. 11.

וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן
אֲפֹלָא זֶהוּ עֲשֹׂה קָחוּ מִזֶּמְרֶת הָאָרֶץ
בְּכֻלֵּיהֶם וְחִירִידוֹ לְאִישׁ מִנְחָה מַעַם
אָדָם וּמַעַם דָּבָשׁ נִכְאֹת וְלֹאשׁ בְּמִגְנִים
אֲשֶׁתִּיקִים :

εἶπε δὲ αὐτοῖς Ἰσραὴλ ὁ πατὴρ αὐτῶν. εἰ

οὕτως ἐστὶ, τοῦτο ποιήσατε. λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν, καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα τῆς ῥητίνης, καὶ τοῦ μελιτος, θυμιάμα τε καὶ στακτὴν, καὶ τερεβινθον, καὶ κάρυα.

Au. Ver.—11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man 'a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

The best fruits.

Heb., *The song of the land*, for the most celebrated productions of it.—*Gesen.*, &c.

Balm, spices, myrrh. See note on Gen. xxxvii. 25.

Honey.

Gesen.—חֲבֵצֶת.—1. *The honey of bees.*

2. *Honey, syrup of grapes*, i.e., must boiled to the thickness of a syrup, (Greek, ἔφρημα, Latin, *sapa*, *defrutum*, Italian, *musto colto*), which is still frequently exported from Palestine, especially from the neighbourhood of Hebron, to Egypt, Gen. xliii. 11; Ezek. xxvii. 17. So Rosenmüller and Schumann.

Nomine חֲבֵצֶת veteres omnes *mel*, recentiores autem nonnulli *succum ex dactylis palmarum* indicari putant. Sed utrumque parum verisimile videtur, quum Ægyptus ipsa melle apiario abundet præstantissimo, divesque sit palmarum. Verisimilior igitur videtur sententia Shawii in Itinerario, p. 293, vers. germ., חֲבֵצֶת esse *succum ex uvis passis ad mellis propemodum spissitatem decoctum*, Arabibus eodem nomine *Dibs* vocatum, cujus nostro etiam ævo ex tractu solo Hebronitico quotannis in Ægyptum tantum mittitur, quantum trecenti cameli ferre possunt. Idem videtur esse succus, de quo Kaempferus, *Amœnitat. Exot.*, Fasc. ii. p. 380. *Magna uvarum pars coctione redigitur in syrupum, qui butyri locum in mensis pauperum, et pro abstemiis, admixta aqua, vini vices suppleat.* Ægyptus autem vitium vinique inops fuit; oportebat igitur ejusmodi donum Ægyptio valde acceptum esse.—*Rosen.*

Prof. Lee.—חֲבֵצֶת, m. Aff. חֲבֵצֶת. Syr. حَبْصَة, *mel*. Arab. حَبْصَة, *Syrup of dates*, or, *honey of bees*. *Honey* either, I. of bees: or, II. apparently as found in large quantities in the East, on the leaves of trees—as the *honey-dew* is among ourselves—and even on rocks

and stones, and is called *Manna* by our chemists. Mr. Rich (Residence in Koordestan, vol. i. p. 142, 3,) tells us that it “is found on the dwarf oak, though several other plants are found to produce it. It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. It is thus brought to market in lumps.” There is another kind of manna found on rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the tree manna. “The manna season,” adds he, “begins in the latter end of June,” &c. Whence it should seem that its produce is looked for like that of any fruit. This was, probably, the *wild honey* of Matt. iii. 4, &c. Μέλι ἄγριον. Syr.

حَبْصَة. St. Adaman, abbot of Hii, tells us, in his description of the holy places, that in the place of John's residence in the desert there are locusts which the poor people boil with oil, and a sort of herbs, with large long leaves of a milk white colour, and a taste like that of honey; and that this is what is called in Scripture *wild honey*. Rees's Cyclop., art. Honey. I ask, are not these leaves covered with the *pure white honey-dew* mentioned above? The author of the اخبارات بدیع tells us, moreover, that the حَبْصَة (دبس), *syrup of dates*, mentioned above, is corrected in the stomach by eating *pure manna* and the *essence of lettuce* after it: his words are, وبعد از آن سکنجبین, *sadeh ba mager kahro khord*. It is thus used as food.

Of this *rock* and *field-honey*, we have mention, I think, in Deut. xxxii. 13; 1 Sam. xiv. 26, 27; Ps. lxxxi. 17. The land *flowing with milk and honey*, Exod. iii. 8, &c., seems to me to intimate a larger production of this article than could be expected from the honey-bees only.

In other places, as Judg. xiv. 8, &c., the *honey of the bee* must be meant. Gesenius thinks that *syrup of grapes*, “*mel uvarum*,” is meant in Gen. xliii. 11; Ezek. xxvii. 17; and refers to Russel's History of Aleppo, p. 20, on the subject. I doubt this. If any reliance can be placed on what has just now been said, it must appear that Burckhardt and the Neologians must have been grievously mistaken in supposing, that this *honey-*

dew was the *manna* of Moses; as it now appears that it bore a totally different name.

Bp. Patrick.—*Nuts.*] Bochart proves, by many arguments, that the word *botnim* signifies those nuts we call *pistachoes*; which may well be numbered among the best fruits of the land: being very friendly to the stomach and liver; powerful against poison; and highly esteemed by the ancients, as a delicious food. And so Maimonides and Kimchi expound the word. [So also Gesen., Rosen., Schum., Prof. Lee.]

Almonds.] They are fitly joined with *pistachoes*, as he observes, being *fructus congeneres*; and Dioscorides treats of them together; and Theophrastus describes the *pistachio* as *δμοιον ταῖς ἀμυγδαλοῖς*, “like unto almonds” (vid. *Canaan*, lib. i.).

Ver. 14.

וְאֵלֵּי פֶּאֶרְךָ שְׂכָלְתִּי שְׂכָלְתִּי :

ἐγὼ μὲν γὰρ καθάπερ ἡτέκνωμαι, ἡτέκνωμαι.

Au. Ver.—14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be [*or*, And I, as I have been] bereaved of my children, I am bereaved.

If I be bereaved, &c.

Ged.—But if I be bereaved of my children, bereaved I must be.

Booth.—But if I be bereaved, bereaved I must be.

Pool.—*If I be, &c.*] An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare *Esth.* iv. 16. Or thus, *As I have been already bereaved* of some of my dearest children, so *I shall be bereaved* of the rest, and I shall be left solitary; and if this be my portion, God's will be done.

Bp. Patrick.—*If I be bereaved—I am bereaved.*] I submit unto it, and will bear it as patiently as I am able. Or, as some paraphrase it, I have been bereaved of Joseph and Simeon, so now I am of Benjamin: no new things happen to me; but I have been used to such afflictions; which I may therefore bear more equally.

Schum.—But as for me, if I must be bereaved of my children, be it so. *Quod vero me attinet, si in fatis est, ut liberis priver, esto.* Cfr. 2 *Reg.* iii. 4; *Esth.* iv. 16. Et votis Iacobi elucet, eum tranquillo animo deque providentia confidentem fatum

subire. Cfr. Clericus et Rosenmueller ad h. l., Wineri Commentat. de vers. Pent. Sam., p. 34. Quare invito contextu Aben Esra, Dathe alique existimarunt illa esse verba diffidentis et desperantis: *ubi Iosepho orbatus fui, perinde mihi est, ac si omnibus filiis orbatus essem.* Item friget Schulzii sententia: *sicut hactenus Simeone et Iosepho orbatus fui, sic interea mihi videbor omnibus liberis meis orbatus.* Alii interpretantur: *quemadmodum orbatus fuerim ita maneam*, i. e., ne pluribus destituar filiis (Vater.). Mercer denique et Rosenmuellerus ad Beniaminum illa referre malunt: *ut sum iam orbatus Iosepho et Simeone, sic et nunc Beniamino orbatus ero.* Sed vide ipse, quæ interpretatio Iacobi animo maxime respondeat.—*Schum.*

Rosen.—*Ego vero quando orbatus fuero orbatus ero*, i. e., perinde mihi erit, ac si omnibus filiis orbatus essem; uti sum jam orbatus Iosepho et Simeone, sic et nunc Benjamin orbatus ero. Alii ad omnes referunt, quod jam omnes a se filios dimitteret, q. d.: *ut jam ante orbatus eram uno et altero, omnibus orbabor deinceps.*

Ver. 16.

וַיֹּאמֶר יוֹסֵף אֶת־בְּנֵימִן וְיִמְאֵר
עַל־בְּרִיתוֹ הָקָם אֶת־הַנֶּאֱמָרִים
הַבְּרִיתָה וַיִּבְחַח לָבוֹחַ וַיִּחַן כִּי אֶתִּי
יִמְאֲרוּ הַנֶּאֱמָרִים בְּצֹהֲרֵיהֶם :

εἶδε δὲ Ἰωσήφ αὐτοὺς, καὶ τὸν Βενιαμὴν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον. καὶ εἶπε τῷ ἐπὶ τῆς οἰκίας αὐτοῦ. εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν, καὶ σφάξον θύματα, καὶ ἐτοίμασον. μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.

Au. Ver.—16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay [Heb. kill a killing], and make ready; for these men shall dine [Heb. eat] with me at noon.

Ged.—When Joseph saw them, and his own brother [so the LXX.] Benjamin with them, he said to his house-steward, &c.

Booth.—And when Joseph saw his brother Benjamin, the son of his own mother [so the LXX.] with them, he said, &c.

And slay, &c.

Rosen.—וַיִּבְחַח לָבוֹחַ, Et mactare mactationem, et parare. Infinitivi pro Imperativis positi, ut alias sæpissime; cf. Gesenii

Lehrh. p. 783. לֶחֶם LXX. male θύματα, et Hieron. *victimās* reddidere, quum tamen nulla hic sit sacrificii mentio. Significantur pecudes mactandæ et convivio parandæ, de quibus eadem formula legitur Prov. ix. 2.

Ver. 18.

לְהִתְנַחֵל עָלֵינוּ דָּלְהַבְנֵקֶל עֲלֵינוּ וְגו'

τοῦ συκοφαντῆσαι ἡμᾶς καὶ ἐπιθῆσθαι ἡμῖν, κ.τ.λ.

Au. Ver.—18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us [Heb. roll himself upon us], and fall upon us, and take us for bondmen, and our asses.

That he may seek occasion against us, and fall upon us. So Geddes, Boothroyd, and Gesenius.

Rosen.—*Ad devolvendum se super nos et ad irruendum super nos.* Hæc Infinitiva alii speciatim ad Josephum referunt, *ut sese devolvat et irruat*; alii ad occasionem et furtum, *ut devolvatur in nos furtum et occasio nos retinendi servos.* Sed ut infinita ab omni persona certa sunt exempta, sic hæc exponi possunt: *ut sese* Josephus et ejus ministri *devolvant*, et velut dejiciant, *irruant in nos*, per fas et nefas, quacunquæ arrepta occasione insiliant in nos, ut cum quis in alium se conjicit, simulans quasi ab alio sit impulsus; id enim לְהִתְנַחֵל indicat. לְהִתְנַחֵל *ad volutandum* supra nos, Clericus metaphoram esse putat e lucta deductam, ubi qui alterum in terram dejicit supra prostratum pro arbitrio volutatur, uti et לְהִתְנַחֵל idem proprie esse censet, quod Luciano in Dialogo de Gymnasiis per ἐπικαταπεσεῖν, *in jacentem irruere* exprimit.

Schum.—*Ut in nos se devolvat et dejiciat*, i. e., ut in nos omnem pecuniæ reversæ culpam conferat. Onk., ut dominetur nobis et quærat occasionem contra nos. Similia habent Persa et Saadias. Vulg., *ut devolvat in nos calumniam.* Ges. et Winer in Lexx. illa interpretantur, *ut in nos irruat.*

Ver. 20.

בְּיָמֵינוּ בְּיָדְךָ יְהוָה בְּתַחֲלָה
לְשִׁבְרֵנוּ אֵלֶיךָ :

λέγοντες. δεόμεθα κύριε. κατέβημεν τὴν ἀρχὴν πρὶς σοὺ βρώματα.

Au. Ver.—20 And said, O sir, we came

indeed down [Heb., coming down we came down] at the first time to buy food:

Ges.—א a particle of solicitation, always in connexion with יָרַח, as יָרַח אֲנִי, or יָרַח אֲנִי *pray, or hear, my lord, or Lord*, Gen. xliii. 20; xlv. 18; Exod. iv. 10, 13; Num. xii. 11. LXX., δέομαι δεόμεθα, Vulg., *obsecro*. The particle may be, like many similar ones, original and without etymology. Among those proposed, the most probable are

(a) אֲנִי *per me*, sc. *obsecro*. So the Arabians swear; but the expressions for confirmation by oath and solicitation are often one and the same. Others compare with it the expression *mein!* used in the country along the Rhine.

(b) אֲנִי *for request*, (q. v.) contr. as אֲנִי *for אֲנִי*. The accusative of the noun is often used as a particle. The Aramaic translators render it by the same word, אֲנִי.

Prof. Lee.—א attend, ἰλωσ, or the like, “Vox dolentis et supplicantis,” says Noldius, which he derives from אָרַח as אֲנִי is from אָרַח . . . “notans consolationem, recreationem,” as اَللّٰهُ with the Syrians, and اَللّٰهُ بِيَاكَ اَللّٰهُ “recreet et consoletur te Deus,” among the Arabs. Concord. part., p. 175.

Schum.—Fratres Iosephi cum dispensatore ejus locuturi, voce אֲנִי utuntur, quæ ubiubi reperitur, cum אֲנִי coniuncta est (vid. Gen. xlv. 18; Exod. iv. 10, 13; Num. xii. 11; Ios. vii. 8, al.). Itaque de ejus etymo et significatione varia opinio innotuit (vid. Noldii Concordant., p. 833, Rosenmuelleri Scholl., ad h. l.). LXX., id reddunt δέομαι et δεόμεθα, Vulg. *obsecro*, Onk. אֲנִי i. e., *in precatone, quæso*, Syr. اَسْأَلُ

i. e., *quæsumus*. Quibuscum consentiunt Gesenius et Winer. in Lexx. Hartmann (*Einkl.*, p. 217), qui אֲנִי contractum iudicant ex אֲנִי *precatio*, ut אֲנִי *pro אֲנִי* et Chald. אֲנִי *pro אֲנִי*. Quodsi verum est, respondeat Chald. אֲנִי *quæso* (vid. Wineri *Chald. Gr.*, §. 39). Alii explicant elliptice *pro אֲנִי audias me*, alii: *in me dominare, tuum in me dominium agnosco*, alii: *per me*, i. e., *quæso*, alii cum aram. אֲנִי, quod eiulantis est, conciliare student, alii denique iusiurandum habent: *per me*, i. e., *per vitam meam obsecro* (cfr. Mercer ad h. l.) Sed quidquid coniiciis, est haud dubie particula modeste petentis vel veniam loquendi vel attentionem audiendi.

Ver. 28.

וַיֹּאמְרוּ שְׁלֹמֹם לְעֶבְדְּךָ לְאֶבְיֹנוּ עֲזָרְנוּ
 חַי וְיָקָרְךָ וַיִּשְׁתַּחֲוֶהוּ
 קַיִן וְחָוָה

οἱ δὲ εἶπαν. ὑγιαίνει ὁ παῖς σου ὁ πατήρ
 ἡμῶν, ἔτι ζῇ. καὶ εἶπεν. εὐλογημένος ὁ ἄν-
 θρωπος ἐκεῖνος τῷ θεῷ. καὶ κύψαντες προσ-
 κύνησαν αὐτῷ.

Au. Ver.—28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

Ged., Booth.—And they answered, “Thy servant our father is well: he is yet alive.” “The blessing of God be on the man, said he.” [So the Sam., LXX., Le Clerc, and Rosen.] And they bowed down, &c.

CHAP. XLIV. 4, 5.

לָמָּה שְׁלַמְתֶּם רָצָה פָּחַת
 מִזֶּה הַכֶּלִּי זֶה הָלָא זֶה אֲשֶׁר יִשְׁתַּח
 אֵלַי בְּזֶה וְהִנֵּה נָחֵשׁ יָנֹחֵשׁ בְּזֶה הִרְעַלְתֶּם
 אֲשֶׁר עָשִׂיתֶם:

4 ———τί ὅτι ἀνταπεδώκατε πονηρὰ ἀντὶ
 καλῶν; ἵνατί ἐκλέψατέ μου τὸ κόνδυ τὸ
 ἀργυροῦν; 5 οὐ τοῦτο ἐστίν, ἐν ᾧ πίνει ὁ
 κύριός μου; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν
 αὐτῷ. πονηρὰ συντετελέκατε ἃ πεποιήκατε.

Au. Ver.—4 ———Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth [or, maketh trial]? ye have done evil in so doing.

4 *Wherefore have ye rewarded evil for good?* So the Heb. and Schumann.

Houb., Ken., Horsley, Ged., Booth.—Wherefore have ye rewarded evil for good? Why have ye stolen my silver cup? So the Sam., LXX.

5 *And whereby indeed he divineth?* So *Ged., Rosen.*

Booth.—And for which he indeed will make inquiry.

Gesen.—וְזֶה הָלָא זֶה אֲשֶׁר he could surely foresee it. Others: *the (cup) whereby he augurs*, in reference to the prediction from cups, κυλικομαντεία. Comp. *Burder's Oriental Customs*, p. 25.

Pool.—Amongst the several kinds of divination in use among the Egyptians and other heathens, this was one, to do it by a cup or bason, which they filled with water, and put in it plates of silver, or precious

stones, on which certain characters were engraven, by which, and some words they used, they called upon the devil, who gave them an answer. Joseph did not use this course, nor was a diviner, but the people thought him such a one, and the steward might represent him as such, for the better covering or carrying on his design. But this sense agrees not with the fifteenth verse of this chapter, *Wot you not*, &c. Which words show that he speaks of something which they all might easily know; but they did not know that Joseph was a diviner, much less that he divined by that cup, whereas that kind of divination was generally performed by a glass, not by a cup. Others observe, that the Hebrew word oft-times signifies not to *divine*, but only to *observe* and *discover* a thing, as Gen. xxx. 27; 1 Kings xx. 33, and render the place thus, *whereby he will certainly observe or discover*, to wit, what you are and do. But this also seems not to consist with ver. 15, and the supplement is too large and remote. The true sense then is this, the Hebrew *bo* is not to be rendered *by which*, but *concerning which*, as the particle *beth* is often used, and it notes not the instrument whereby, but the object about which, he did divine, and the words must be rendered, *concerning which he can or would certainly divine*. And this agrees well with ver. 15: q.d. Did you think you could deceive my master? Did not you and all others know that he could divine, and discover secret things, whence he had both his name and preferment? And this cup being much prized and used by him, you might easily judge that he would use his art to recover it. *Ye have done evil*, i.e., very evil, unjustly, unthankfully, and foolishly.

Bp. Patrick.—5 *Is not this it in which my lord drinketh?* Did you not think this would be presently inquired after?

Whereby indeed he divineth? The Hebrew word *nachash*, which we translate *divine*, it is very likely was anciently of an indifferent signification. And therefore Grotius thinks that Joseph meant by this speech, that he used this cup in his *drink-offerings*; when he sacrificed to prepare himself to receive Divine presages. But, I think, we had better say, there was a kind of divination by cups (though we know not what it was), as we are certain there was by many other things among the Greeks (who borrowed

much of their religion from the Egyptians), than give this or other such-like interpretation of these words: particularly, their observing the sparkling of the wine in their libations. For it seems plain to me, that Joseph speaks of the cup he used at his own table; and it is not probable that he used the same in sacrifices to God. Such vessels as were used in Divine service were not used in their own: being held sacred; and therefore separated from common use; and kept so safe, no doubt, that it was not easy to steal them. He speaks therefore of some divination that was used at their meals: which doth not signify that Joseph practised it, nor doth his steward say he did; but only asks such a question, as might make them think he did. For, being a known interpreter of dreams, people, perhaps, thought he was skilled also in the arts of divination. But the words are still capable of a more simple interpretation. For *nachash* sometimes signifies no more than to make an experiment: as in the words of Laban (xxx. 27). And so the meaning may be (as Aben Ezra expounds this passage), Might you not have considered, that my master made a trial (so we interpret in the margin), by laying this in your way, whether you were honest men or flchers, as you are now proved to be? Or, as others will have it, this is the cup wherein he drinks himself, and finds out what is in other men, when they drink liberally with him at his table as you lately did. But the former is more likely to be the meaning.

Schum.—5 בַּיָּיִן אֲנִי שׂוֹכֵן] Quum priora huius commatis verba LXX., Vulg., et Syro obscuriora visa sint, transtulerunt: *furati estis scyphum*. Quæ quidem adeo placuerunt Houbigantio, ut ea pro sua famosa audacia critica textui inserenda existimaret. Iis ducibus ellipsin hic alii quoque viderunt, quam Vater explet voce אֲנִי שׂוֹכֵן nonne hoc erat in sarcinis vestris, ex quo bibit dominus meus? Schott mente addit habetis: nonne (habetis) id, ex quo, etc. Sed talis ellipsis plane evanescit, si אֲנִי שׂוֹכֵן construis cum אֲנִי שׂוֹכֵן אֲנִי שׂוֹכֵן hac ratione: nonne de eo, in quo bibit dominus meus et per quod idem divinare solet, male egistis quod fecistis? (Habt ihr nicht an dem, woraus mein Herr trinkt und auch zu weissen pflegt, übel gethan, was ihr gethan habt?) i.e., nonne poculo domini mei facinus patrastis? Leviter igitur furtum innuit, ut videat, quomodo se

illi mota hac criminis suspitione præberent. Deinde haud pauci male intellexerunt vocabula בַּיָּיִן אֲנִי שׂוֹכֵן אֲנִי שׂוֹכֵן quæ constructione coherens cum אֲנִי שׂוֹכֵן sic: in quo herus meus bibit et per quod hic divinare solet. Quum enim hic nollent reperire calicem sive poculum augurationis, quod sic hodieque in Ægypto ad vaticinandum adhibetur (cfr. Norden, *Reise nach Ägypten und Nubien*, p. iii. p. 68. Rosenmuelleri *Morgenl.*, p. i. p. 211, ss.): fuerunt, qui בַּיָּיִן vel ad rem furto ablatam referrent (Vater: und was er doch ahnden wird) vel passive explicarent (Dathe: hic de eo facile potuit divinare) vel superfluum iudicarent (Schott: ille profecto divinare potuit) vel etiam per eis redderent (Calov.: explorando explorabit usque ad illum scyphum, i.e., donec illum inveniat; aut qui אֲנִי שׂוֹכֵן explicarent: experiendo experitur vos per illum scyphum, i.e., tentat vos, ut cognoscat num fures sitis an omnino quomodo vos gessuri sitis (vid. Mercer ad h. l.). Alii cum Kimchio convertunt: dominus meus interrogat augures, quo venerit scyphus. Calovius mentem verborum sic explanat: explorando explorabit illum, i.e., non est, quod negatis, vos abstulisse scyphum, ex quo bibit dominus meus, ipse certo certius explorabit et indagabit illum, donec se prodat furtum vestrum, quod occultum manere non poterit. Το Σαυαρετικὸν. καὶ αὐτὸς νευρασμὸς νευράζει ἐν αὐτῷ (cfr. Eichhorn, *Einkl. ins. A. T.*, p. i. p. 558). Neque defuerunt, qui, ut illum divinandi modum inusitatum demonstrarent, singulas commentationes scriberent, sicut Wolffg., Balth., Rauner., de Iosepho non e scypho divinante (vid. Thesaur. theol. phil. vet. tom. 1, p. 239, ss.) Io. Casp. Krause de scypho Iosephi Viteb., 1706. (vid. Thesaur. theol. phil. nov., tom. 1, p. 214, ss.), ideoque בַּיָּיִן aut perverse intellexerunt aut καταπορευτικῶν, ad quam magi speculis vel vasis pellucidis usi fuissent, aut quæ cum aqua et scyatho perficiatur, acceperunt (cfr. Calovius ad h. l.) aut denique libationem pro vero habuerunt, qua veteres numinis favorem explorassent (cfr. Clericus, qui laudat plura huiusmodi exempla). Sed νευρασμαρελαῶ a scriptore respici tam legitima verborum interpretatio quam historicæ rationes docent, quibus etiam LXX. et Hieronymus conveniunt. Neque eam prohibet contextus, quippe qui ostendat, auctorem sic scripsisse, ut et rei furtim ablatæ gravitas elucesceret et furti crimen eo maius appareret. Quare etiam Iosephus

v. 15, ex fratribus quærit: *cur tandem hoc fecistis? Nonne sciebatis, me potissimum divinare solere?* i.e., quanta fuit vestra audacia, quod id potissimum furtim abstulistis cuius absentia facile animadverti debebat, quia divinando inservit et quia ego is sum, qui divinare solet et vobis divinationis suæ exemplum dedit.

Ver. 9, 10.

9 אֲשֶׁר יִמְצָא אֹתוֹ הַעֲבָדִי וְנָתַן
וְנָתַתִּי אֹתוֹ בְּיָדוֹ לְעֲבָדִים :
10 וַיֹּאמֶר בְּצִדְתָּהּ כְּדִבְרֵיכֶם קָדְוָה
אֲשֶׁר יִמְצָא אֹתוֹ יִהְיֶה לִּי עֶבֶד וְאִתָּם
תִּהְיֶה נְתָנִים :

9 παρ' ᾧ ἂν εὕρῃς τὸ κόνδυ τῶν παιδῶν σου, ἀποθησκέτω. καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν. 10 ὃ δὲ εἶπε. καὶ νῦν ὡς λέγετε οὕτως ἔσται. παρ' ᾧ ἂν εὕρεθῇ τὸ κόνδυ, ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε καθαροί.

Au. Ver.—9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Ged., Booth.—9 With whomsoever of thy servants the cup [so the LXX.] shall be found, &c.

10 Then he said, Now be it so far according unto your words [Ged., your own words]: let him with whom the cup [so the LXX.] shall be found become my slave, but ye shall be blameless [Ged., be acquitted].

Ver. 15.

וַיֹּאמֶר לָהֶם יוֹסֵף כִּהֵּימָעַתָּה הִנֵּה
אֲשֶׁר עָשִׂיתֶם חָלוּא יִדְעָתֶם כִּרְנַתִּי
יִנְתֵּן אִישׁ אֲשֶׁר בְּמִנִּי :

εἶπε δὲ αὐτοῖς Ἰωσήφ. τί τὸ πρᾶγμα τοῦτο ἐποιήσατε; οὐκ οἶδατε ὅτι οἰωνοσμῶ οἰωνεύται ὁ ἄνθρωπος, ὅλος ἐγώ;

Au. Ver.—15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine [or, make trial, ver. 5]?

Bp. Patrick.—Wot ye not that such a man as I can certainly divine? Could not I who foretold this grievous famine discover such a thief as this, which you have committed?

Ken.—Wot ye not that such a man as I could certainly discover it?

Booth.—Knew ye not that I should certainly make inquiry?

Rosen.—An nesciebatis virum, similem mei, parem, principem, qualis sum in Ægypto, omnino auguraturum, per auguria cognitum quid scypho factum esset? Hoc ex Ægypti more dicit, in quā auguria erant usitata. Non vero hæc sunt ita accipienda, ut verba præfecti domui Josephi, supra vs. 5, hoc sensu: num ignorastis virum mihi parem augurari per illum scyphum? neque enim hic exprimitur ἡ, ut antea. Sed hoc vult, illos non ita perfide et temere secum agere debuisse, quem scire potuerint in tanto rerum fastigio facile divinatione et auguriis cognitum, ut alioqui Ægyptii solent, quis suum scyphum surripuisset.

Ver. 20.

וַנֹּאמֶר אֶל־אֲדֹנָי יֵשׁ־לָנוּ אָב וְזָנוּ
וַיֵּלֶד זָקִים הָמָן וְגו'

καὶ εἶπαμεν τῷ κυρίῳ. ἔστιν ἡμῖν πατήρ πρεσβύτερος, καὶ παιδίον γήρους νεώτερον αὐτῷ, κ.τ.λ.

Au. Ver.—20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Ged.—And we said unto my lord, We have an aged father, and a younger brother, the child of age; and his, &c.

Ver. 21.

וַתֹּאמֶר אֶל־עֲבָדָי הוֹרְדֵהוּ אֵלַי
וְאֶעְיָם עֵינִי עָלָיו :

εἶπας δὲ τοῖς παισὶ σου. καταγάγετε αὐτὸν πρὸς μέ, καὶ ἐπιμελούμαι αὐτοῦ.

Au. Ver.—21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

Pool.—That I may set mine eyes upon him, i.e., See him with my own eyes, and thereby be satisfied of the truth of what you say.* Compare Gen. xlii. 15, 16. Elsewhere this phrase signifies to show favour to a person, as Jer. xxxix. 12; xl. 4. But though that was Joseph's intention, as yet he was minded to conceal it from them.

* So also Schumann who objects to the explanation which Rosenmüller and Gesenius give of this phrase in this verse. See his note below.

Gesen.—עַל עַיִן צֵן to cast one's eye upon, one has commonly the definite sense, to look

upon one graciously, (as *לֹא עָלָיו*, to look angrily upon one), e.g., Gen. xlv. 22: *לֹא אֶפְעֹה אֵלַי*, I will be gracious to him. Alex. *ἐπιμελοῦμαι αὐτοῦ*. Jer. xxxix. 12; xl. 4; Job xxiv. 23; Ezra v. 5. With *לֹא* Ps. xxxiii. 18, xxxiv. 16; with *אֵל*, Deut. xi. 12 (comp. also Zech. xii. 4; 1 Kings viii. 29, 52). Only in Amos ix. 4, 8, is used in a bad sense, of the angry look of Jehovah (otherwise expressed by *עָלָיו*). So in verse 4, with the addition *לֹא אֶפְעֹה*, on the contrary, Jer. xxiv. 6, in a good sense with *לֹא אֶפְעֹה*. In the New Testament, comp. 1 Pet. iii. 12. Since several passions, e.g., envy, pride, pity, desire, are expressed by the eye, hence, according to a frequent figure in biblical idiom, that which should be attributed to the person is ascribed to the eye.

Rosen.—*Et ponam oculum meum super eum*, i. e., ut eum videam, Aben Ezra exponente. Sed recte LXX., *ἐπιμελοῦμαι αὐτοῦ*. Ejus curam habebō, ei prospiciam; cf. Jer. xxiv. 6; xxxix. 12.

Schum.—*Ut convertam, figam oculum meum in eum*, i. e., ut eum videam. Contra contextum cum LXX. videtur Rosenmueller transferre; *eius curam habebō, ei prospiciam*. Nam secundum xlii. 20. Iosephus Beniaminum vult ad se adductum, ut fratrum verbis fidem habere possit. Cui loco consentanea est Iudæ oratio: *ad servos tuos dixisti: deducite eum ad me, ut eum videam* (adde mente: et sic vobis fidem habeam). Neque tamen non significant hæc verba: *prospicere, bene cupere* Ier. xxiv. 6, quia coniuncta sunt cum *לֹא אֶפְעֹה*, eademque Ier. xxxix. 12, quia sequuntur verba: *לֹא אֶפְעֹה אֵלַי* quæ idein exprimunt, quod *לֹא אֶפְעֹה*. Hæc eo magis animadvertenda censemus, quod etiam Gesenius in Lex. ed. iii. p. 616, locum nostrum transfert: *ei cupiam, ich will ihm gnädig seyn*, neque quidquam de hac notione exposuit Winer. in Lex. sub voce *עָלָיו*, quamquam exponere pollicitus sub voce *עָלָיו*.

Ver. 24.

Au. Ver.—And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

My father.

Ged., Booth.—Our father. So Sam., LXX., Syr., Vulg., Arab., and two MSS.

Ver. 27.

Au. Ver.—27 And thy servant my father

said unto us, Ye know that my wife bare me two sons:

My father.

Ged., Booth.—Our father.—So LXX., Syr., Arab., and K. 109.

Ver. 29.

וְהָרְדּוּ אֶת־יְהוָה

καὶ συμβῇ αὐτῷ μαλακία ἐν τῇ ὁδῷ, κ. τ. λ.

Au. Ver.—29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

And mischief befall him. So the Heb.

Ged.—And mischief befall him in the way. So the LXX.

Ver. 30.

Au. Ver.—30 Now therefore when I come to thy servant my father, &c.

My father.

Ged., Booth.—Our father. So LXX., Syr., Vulg.

Ver. 31.

Au. Ver.—31 It shall come to pass, when he seeth that the lad is not with us, that he will die, &c.

With us. These words are supplied in Sam., LXX., Syr., Chald.—*Rosen.*

Ver. 32.

Au. Ver.—32 For thy servant became surety for the lad unto my father, saying, &c.

My father.

Ged., Booth.—His father. So Sam., Copt.; our, Syr.

CHAP. XLV. 7.

וַיִּשְׁלַחֵנִי בְּלִיָּהִים לְפָנֶיךָ לְשׂוֹמֵר לְכֶם שְׂמִיָּהּ בְּאֶרֶץ וְלִהְיוֹתִי לְכֶם לְפִלְיָה : דְּלָה :

ἀπέστειλε γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν, ὑπολείπεσθαι ὑμῖν κατάλειμμα ἐπὶ τῆς γῆς, καὶ ἐκθρίψαι ὑμῶν καταλείψιν μεγάλην.

Au. Ver., and most commentators.—7 And God sent me before you to preserve you a posterity [Heb., to put for you a remnant] in the earth, and to save your lives by a great deliverance.

Bp. Horsley.—"To preserve you a posterity in the earth, and to save your lives by a great deliverance." The grammatical construction is not easily made out, unless

the word שְׂמִירָה be taken in a very unusual sense, namely, not for the remnant preserved, but for the means of preserving it. "To establish in the land the means of your preservation [to lay a sure foundation for it], and to save [me] alive for you, for a great deliverance." *Ut vobis essem sospitatori magno.*

Schum.—7 Vocce. שְׂמִירָה בְּאֶרֶץ לְשׁוֹם לָכֵן לְשׁוֹם לָכֵן ut reservemini super terram; Onkel.: לְשׁוֹם לָכֵן לְשׁוֹם לָכֵן ut poneret reliquias in terra; Syrus: לְשׁוֹם לָכֵן לְשׁוֹם לָכֵן,

ad ponendam vobis posteritatem. Iisdem annuerunt omnes recentiores interpretes, quod interpretantur vel: *ut superstites maneat* (vidd. Mercer, Clericus, Dathe, Rosenmueller) vel: *ut (deus) vos superstites in terra servaret* (vid. Schott.) At longe rectius, nisi egregie fallimur, שְׂמִירָה residuum cum אֶרֶץ coalescere iudicamus, ita ut residuum frumenti intelligatur, quod terra præter id, quod incolarum victui inserviebat, produxerit. Nam vix dubitandum est, quin auctor שְׂמִירָה, quod hic ut sæpius idem significat quod בְּנֵי, alioquin cum accusativo personæ אֶתְכֶם construxisset hoc modo: *ut constituam vos residuum in terra.* Deinde ratio non satis apparet, cur non Iosephus, si dixisset: *ut in terra superstites maneat*, nomen terræ commemoraverit, in qua futuri sint superstites; ea tamen luculenter apparet, si fruges terræ intelligis, cuius v. 6, mentio fit vocce. בְּרֵכֶי הָאֶרֶץ, i.e., in Ægypto, de qua Iosephus loquitur v. 4 et 5. Denique in seqq. יִהְיֶה לְךָ sensus mihi videtur latere, quem interpretes in antecedd. viderunt, nimirum hic: *et ut vitam conservem vobis, manui magne conservate*, i.e., ut in posterum quoque frumenti copiis alimini et conservemini (*dass euch, einer grossen geretteten Mannschaft, das Leben erhalten werde*). Sed voces יִהְיֶה לְךָ, quæ per appositionem referenda sunt ad לָכֵן, a plerisque perperam explicita videntur vel: *in liberationem magnam* (Onk. Clericus al.) vel: *ut mirum in modum servemini* (Dathe et Rosenmueller) vel: *magna posteritate* (vid. Mercer). שְׂמִירָה enim significat, si usum loquendi consulis, collective *manum servatam*. Cfr. Ex. x. 5; 2 Sam. xv. 14; 2 Reg. xix. 30, s. Sic vocaverit autem Iosephus omnes omnino Iacobidas, quorum catalogum expositum vides cap. xlv. propterea, quod iam antea semel frumento ex Ægypto asportato servati erant. Hæc igitur

sic coniunge: *deus me misit ante vos, ut frumenti copiis per me servemini servatique superstites maneat* multi.

Ver. 10.

Au. Ver.—10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, &c.

Ged., Booth.—That thou mayest be near unto me, &c.

Ver. 16.

Au. Ver.—And it pleased Pharaoh well, [Heb., was good in the eyes of Pharaoh], and his servants.

And his servants.

Ged., Booth.—And all his servants. So the Vulg., Arab., and two MSS.

Ver. 18.

Au. Ver.—18 And I will give you the good of the land of Egypt, &c.

Of the land of Egypt.

Ged., Booth.—Of all the land of Egypt, &c.

Ver. 19.

וְאֵתָה צִוִּיתָהּ זֹאת עָשׂוּ חֲדָרֵי לָכֵם מִבְּרֶךְ מִצְרַיִם עֲלֵלוֹת לְמִסְכָּם וְגו'

σὺ δὲ ἐντειλὰι ταῦτα. λαβείν αὐτοῖς ἀμάξας ἐκ γῆς Αἰγύπτου τοῖς παιδίοις ὑμῶν, κ. τ. λ.

Au. Ver.—19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Now thou art commanded, this do.

Ged.—This also thou hast my command to bid them do.

Booth.—Now thou art commanded to say to them, do this. So Rosen., Schum.

Et tu jussus es iis præcipere: hoc agite. —Schum.

Ver. 22.

לָכֵם נָתַן לְאִישׁ חֲלֹפֹת שְׂמָלָה וּלְבִנָּיָם נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֻמָּשׁ חֲלֹפֹת שְׂמָלָה :

καὶ πᾶσιν ἔδωκε διςσὰς στολὰς. τῷ δὲ Βενιαμὴν ἔδωκε τριακοσίους χρυσούς, καὶ πέντε ἐξαλλασσοῦσας στολὰς.

Au. Ver.—22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

Changes of raiment.

Ged., Booth.—Suits of raiment.

Gesen.—Changes of raiment, i.e., complete dresses.

Bp. Patrick.—To—each man changes of raiment;] Two vests, or robes, as St. Jerome translates it: otherwise there would not have been a change. These were part of the ancient riches, as much as money.

Pool.—Changes of raiment; new and handsome garments, which upon their coming into Pharaoh's presence, and on other occasions, they might wear instead of those more old and homely ones, which they brought with them from Canaan. Compare Judg. xiv. 13, 19; 2 Kings v. 5.

Rosen.—Omnibus dedit, unicuique mutationes vestium, i.e., vestes splendidas, quibus

priores permutarent. Saadias vertit خلع, quo nomine vestis pretiosior, qua quis a principe honoris ergo donatur, designatur. Onk.: גמלים, stolas vestimentorum. Alii geminas vestes intelligunt, quia vestes, ut mutari queant, geminas saltem esse oportet. Ita reddiderunt LXX. δισσὰς στολὰς, Hieronymus binas stolas, et Syrus: ܐܬܝܢ ܕܝܢܐ ܕܝܢܐ

par vestimentorum. Textus Samaritanus singularem habet, ܕܝܢܐ, cum quo tres codices Hebræi consentiunt. Ceterum ex itinerum commentariis constat, vestimenta etiamnum in Oriente regum et magnatum munera esse, quibus eos, quibus favent, ornant.

Schum.—Mutationes vestium, i.e., vestes mutatorias ac pretiosas sive eas, quæ, ne pretii signum, eximium candorem amitterent, sæpius invicem permutabantur (Homer Od., viii. 249, vocantur εἴματα ἐξημυβά; xiv. 513, χιτῶνες ἐπημυβοί). Cfr. Jud. xiv. 12, s. 19. Itaque LXX. et Hieron. binas vestes et Syrus par vestimentorum intellexerunt. Rosenmuellerus explicat ea: vestes splendidas, quibus priores permutarent. Sed hæc translatio minus placet quam sententia eorum, qui hic prima reperere vestigia moris illius, ex quo etiamnum in Oriente reges ac principes eos, quibus bene volunt, vestimentis donant. Cfr. Rosenmuelleri *Morgenl.*, p. i., p. 217.

Ver. 23.

וַיִּשְׁלַח פָּאָרָה וְיִשְׁלַח
לְיִשְׁרָאֵל בְּחֵצֵי הַמִּדְבָּר וְיִשְׁלַח

καὶ τῷ πατρὶ αὐτοῦ ἀπέστειλε κατὰ τὰ
αὐτά. καὶ δέκα ὄνους ἀίροντας ἀπὸ πάντων
τῶν ἀγαθῶν Αἰγύπτου, κ. τ. λ.

Au. Ver.—23 And to his father he sent after this manner; ten asses laden [Heb., carrying] with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

After this manner. So Rosenmüller and Schumann, who refer אֶחָד to what follows; others refer אֶחָד to what precedes; but in this case it should be עֶשְׂרִים.—*Rosen.*

Bp. Patrick.—After this manner;] The Hebrew word *cezoth* signifies, according to that which he had given to Benjamin, i.e., money, and several changes of raiment: besides what follows, "ten asses laden with the good things of Egypt," &c.

Pool.—After this manner; Heb., according to this. What? Either what went before, changes of raiment, or what follows, ten asses, &c.

Ged., Booth.—And to his father he sent, likewise, ten, &c.

Au. Ver.—Of Egypt.

Ged., Booth.—Of the land of Egypt. So the Sam., Syr.

Ver. 24.

וַיִּשְׁלַח יִשְׁרָאֵל וַיִּשְׁלַח

מִן הָאֲנָשִׁים אֲשֶׁר עִמָּוֹתָיו

Au. Ver.—24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

See that ye fall not out by the way. So Geddes, Boothroyd, Patrick, and Pool.

See that ye fall not out, &c.] About what you have formerly done to me, or anything else that I have said to you. But when you reflect upon your selling me, adore the providence of God, which by that means brought about your happiness and mine.—*Patrick.*

Rosen.—Either, Be not afraid in the way, or, Quarrel not in the way.

Verba וַיִּשְׁלַח וַיִּשְׁלַח verti possunt vel, nolite timere in via sive in itinere, vel nolite rixari in itinere. Verbum וַיִּשְׁלַח enim significat et pavore commoveri, ut Exod. xv. 14; Deut. ii. 25; Ps. iv. 8, occurrit, et irasci, ira commoveri, i.e., rixari, ut Proverb. xxix. 9; et Es. xxviii. 21; Ps. iv. 5. Si priorem significationem h. l. adhibemus, sensus hic erit, nihil timeatis, ut eos moneret, ne iter facientes tale quid vererentur, quod eis in priore itinere accidisset; si vero posterioriorem, ne irascimini, scil. alii aliis, erit: ne rixemini, venditionem meam vobis invicem exprobrantes.—*Rosen.*

Ver. 26.

וַיִּתֵּן לְבֹדוֹ קִי לֹא־הָיָה־מֵיֶן לָהֶם :

καὶ ἐξέστη τῇ διαvoίᾳ Ἰακώβ. οὐ γὰρ ἐπίστευσεν αὐτοῖς.

Au. Ver.—26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's [Heb., his] heart fainted, for he believed them not.

And Jacob's heart fainted, &c. So Pool.

Ged., Booth.—And Jacob's heart palpitated; though he believed them not.

Gesen.—אֵין occurs in two conjugations; in *Kal*, 1. *To be cold, to lose one's animal warmth.* (In Arab. and Syr. *idem.*) Gen. xlv. 26, וַיִּתֵּן לְבֹדוֹ, and his heart remained cold, in opposition to וַיִּתֵּן לוֹ, verse 27.

Rosen., Schum.—And his heart remained cold, unmoved, i.e., he disbelieved the tidings.

Verba לבדו אֵין plures ita reddunt: *animi deliquium passus est*, scil. prae nimia lætitia. Sed hoc verbis quæ sequuntur *nam fidem eis non habuit*, parum aptum est. Igitur melius אֵין ex significatione verbi Syriaci et Arabici, *frigere*, vertitur, ut Michaelis et Dathius fecerunt, ita ut sensus sit: *verum ille hoc parum commovebatur.* Michaelis: *sein Herz blieb aber kalt.*—*Rosen.*

CHAP. XLVI. 3.

וַיֹּאמֶר אֲלֵהֶם הָאֵל אֱלֹהֵי אֲבֹתָי

ὁ δὲ λέγει αὐτῷ. ἐγὼ εἰμι ὁ θεὸς τῶν πατέρων σου.

Au. Ver.—3 And he said, I am God, the God of thy father:

I am God. So most of the commentators.

Booth.—I am the mighty one, the God of thy father;

Ged.—I am the very God of thy fathers [so the LXX].

Ver. 7.

Au. Ver.—His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Bp. Patrick.—*His daughters.*] He had but one daughter, and therefore the plural number is used for the singular (as ver. 23, *sons* is put for *son*), or else he includes his granddaughter, who in Scripture language is called the daughter of her grandfather. But the first seems the truest account, if what is said ver. 15 be considered. Where the whole number of his descendants from

Leah being summed up, Dinah (under the name of daughters) must be taken in, to make up three-and-thirty; reckoning Jacob himself also for one of them.

Rosen.—There is here an enallage of number, which is frequent in the genealogies, for Jacob had only one daughter, viz., Dinah. Thus, in the 23d verse of this chapter, we read, *And the sons of Dan; Hushim.*—Other examples are met with, Numb. iv. 27; xxvi. 8.

Schumann maintains that there was no proof that Jacob had no daughter except Dinah, as the names of women are frequently omitted in the genealogies.

רָאָה Rosenmuellerus, Schottus, alii quum Iacobus unam tantum filiam habuerit, Dinam, hic viderunt enallagen numeri. Sed quia constat, Hebræos in genealogia feminarum nomina tacere, nisi rerum gestarum causa memoratu digna reperta sint non potest me quidem arbitro certo contendere, Iacobum præter Dinam nullam filiam habuisse. Quodsi possis demonstrare, verisimilium tamen nobis videtur intelligere aut una cum Dina nurus Iacobi, quarum filios filiasque auctor commemorat, (cfr. v. 26) aut indefinite loqui scriptorem: *quæcunque eius filia*, id quod saltem v. 15, extra dubitationem positum videtur: *omnes animæ filiorum filiarumque*, i.e., omnes omnino posterii Iacobi modo recensiti (cum Iacobo ipso) erant xxxiii.—*Schum.*

Ver. 12.

וַיִּבְרַךְ יִצְחָק אֶת־עֹר וְאֶת־שֵׁלָה וְאֶת־פָּרֶז וְאֶת־זָרַח וַיִּבְרַךְ אֶת־עֹר וְאֶת־שֵׁלָה וְאֶת־פָּרֶז וְאֶת־זָרַח

οἱ δὲ Ἰούδα. Ἦρ, καὶ Αὐνὰν, καὶ Σηλὰμ, καὶ Φαρέζ, καὶ Ζαρά. ἀπέθανε δὲ Ἦρ καὶ Αὐνὰν ἐν γῇ Χαναάν. ἐγένοντο δὲ υἱοὶ Φαρέζ. Ἐσρὼν, καὶ Ἰεμουήλ.

Au. Ver.—12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

Schum.—12 Qui contendebant, hanc genealogiam esse ab omnibus numeris absolutam, magna difficultate chronologica hic impediti sunt, quod Chezron et Chamul, Pherezi filii, recensentur, qui tamen vix ante Iacobi adventum in Ægyptum nati sint. Namsi Iudas anno Iosephi septimo decimo, ut colligitur e Gen. xxxviii. 1,

uxorem duxit, quomodo tandem intra xxiii. annos, qui a venditione Iosephi usque ad ingressum Iacobi in Ægyptum præterierint (cfr. xli. 46; xlv. 6; Ilgenii *Tempelarchiv*, p. 417), Iudæ filio ex Thamare nato eoque omnium natu minimo duo filii nasci poterant? Itaque variam viam interpretes inierunt, ut inde sese expedirent. Alii statuebant, nuptias Iudæ, cap. xxxviii. per hystero-logiam commemorari; qua re negant tempus matrimonii Iudæ in annum venditionis Iosephi incidere, imo putarunt, Iudam vel anno xiv. ætatis, i.e., septennio ante venditionem Iosephi uxorem duxisse, tribus seqq. annis tres filios genuisse eumque xxx. annos natum ex Thamare suscepisse Pharezum et Serachum (vid. Calovii Commentar., p. 1327, s.), vel Iudam anno xii. ætatis matrimonium inisse et anno xiii. primum filium Pharezum genuisse (vid. Mercer). Sed vides, eos e Scylla in Charybdis incidisse. Unde enim nosti, Iudam eiusque filios tam præcoces fuisse in celebrandis nuptiis? Neque talem interpretationem admittit indoles capitis xxxviii. Quapropter alii existimarunt, illos Iudæ nepotes in Ægypto quidem natos esse sed hic recenseris sive quod, catalogi inscriptio ex regula constituta sit: *a potiori parte fit denominatio* (vid. Calov. l. 1) sive quod ii et ipsi e femore Jacobi egressi dici potuerint, sive quod genealogus voluerit iis Geri et Onanis mortuorum locum supplere, sive denique quod genealogus id potissimum egerit, ut cum integram posterorum Iacobi genealogiam tum præterea numerum eorum omnium, qui e Iacobi prosapia in Ægyptum venissent, exhiberet (vid. I. A. Kanne *bibl. Untersuch. und Auslegungen*, p. ii. p. 58, ss. Rosenmuelleri Scholl. ad h. l.). Sed præterquam quod v. 26, dissertis verbis narratur: — *וַיֵּשְׁבּוּ בְנֵי יִשְׂחָכָר בְּאֶרֶץ סַמָּר*, permirum tibi videatur, reliquos Iacobi nepotes et pronepotes in Ægypto natos taceri. Quo viso Schulz. in Scholl. ad h. l. opinatur, Iudam quarto anno commorationis Iacobi in Mesopotamia natum esse utpote filium quartum, id quod cap. xxix. relationi de Iacobi matrimonio plane repugnat. Hisce coniecturis atque erratis defatigatus et irretitus nodum illum uno ictu dissecuit Ilgen (*Tempelarchiv*, p. 262), statuens, verba *וַיֵּשְׁבּוּ בְנֵי יִשְׂחָכָר* glossemate in textum venisse. Cautius vero eum solvere tentavit Ewald. *Compos.* p. 261, ex cuius computatione Iacobus secundum xxvi. 34, saltem xl. annos natus erat, cum in Mesopotamiam

profectus sit, secundum xxxi. 38, lx. annos natus in Cananæam rediit, et secundum xlvii. 9, 28, annum cxxx. egit, cum in Ægyptum migrarit. Unde sagaciter colligit, Iosephum, qui iam ante x. annos imperii sui triginta annos natus dicatur xli. 46, in parentis adventu saltem annum quinquagesimum, ideoque Iudam, qui duodecim annis eum superasset (cfr. xxix. 35, cum xxx. 23), saltem annum sexagesimum transgessisse, cum nepotes a Pherezo genitos vidisset. Cui sententiæ calculum nostrum adiciere eo minus dubitamus, quod compositorem novimus rationes chronologicas tantum in universum neque vero in unguem afferre.

For another solution of the chronological difficulties depending upon the age of Jacob at the time of his going to Laban, see notes on Gen. xxxi. 38—41, page 53—55.

Ver. 13.

וַיֵּשְׁבּוּ בְנֵי יִשְׂחָכָר בְּאֶרֶץ סַמָּר : וַיֵּשְׁבּוּ :

νιοὶ δὲ Ἰσάχαρ. Θωλὰ, καὶ Φουὰ, καὶ Ἀσουμ, καὶ Σαμβράν.

Au. Ver.—13 And the sons of Issachar; Tola, and Phuvah, and Job [or, Puah and Jashub], and Shimron.

Job.

Ged., Booth.—Jashub. So the Sam.

Schum.—וַיֵּשְׁבּוּ בְנֵי יִשְׂחָכָר Samar. et LXX. Cfr. 1 Chr. vii. 1.—וַיֵּשְׁבּוּ Sam. LXX. et 1 Chr. vii. 1; xxiv. 26. Illud nomen Arab. hoc Hebr. est, *revertentem* denotans. Forte tamen illud ortum est omisso ו; similes enim omissiones vide in locis, quos laudat Lud. Cappelli Crit. S., p. 54, s. et 733.

Ver. 15.

Au. Ver.—These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

These (be) the sons of Leah, which, &c.

Of these only six were born in Padan-aram, the rest in Canaan. But the words refer only to the heads of the families mentioned. "These be the six sons of Leah."—*Rosen.*

Thirty and three. To make up this number we must omit Er and Onan, who died in the land of Canaan, and reckon Jacob and Dinah.—*Rosen., Schum.*

Ver. 20.

וַיָּגֵד לְיוֹסֵף בְּאֵזְרָא מִצְרַיִם אֲשֶׁר
יָלְדָהּ לוֹ אֲמֵנָת בַּת-פּוֹטִיפָר פָּרַע פְּהִו אֹן
אֶת-מִנְשֶׁה וְאֶת-אֶפְרַיִם :

ἐγένοντο δὲ υἱοὶ Ἰωσήφ ἐν γῇ Αἰγύπτου, οὓς ἔτεκεν αὐτῷ Ἀσενὴθ θυγάτηρ Πετεφρῆ ἱερέως Ἑλίουπόλεως, τὸν Μανασσῆ, καὶ τὸν Ἐφραΐμ. ἐγένοντο δὲ υἱοὶ Μανασσῆ, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχίρ. Μαχίρ δὲ ἐγέννησε τὸν Γαλαάδ. υἱοὶ δὲ Ἐφραΐμ ἀδελφοῦ Μανασσῆ. Σουταλαὰμ, καὶ Ταὰμ. υἱοὶ δὲ Σουταλαὰμ. Ἐδὼμ.

Au. Ver.—20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest [*or*, prince] of On bare unto him.

After this verse the LXX. add, "And the sons of Manasseh whom his Syrian concubine bare to him, were Machir. And Machir begat Galaad. And the sons of Ephraim the brother of Manasseh were Soutalaam and Taam. And the sons of Soutalaam were Edom." And make the total number of persons seventy-five as in Acts vii. 14. But this addition is taken from 1 Chron. vii. 14, and was perhaps originally inserted in the margin and thence crept into the text; it is not found in the Sam. Pent.—*Rosen.*

Ver. 27.

וַבְּנֵי יוֹסֵף אֲשֶׁר-יָלְדָּו לוֹ בְּמִצְרַיִם
יָבֵשׁ שָׁנִים פְּלִי-הַנֶּהָשׁ לְבֵית-יַעֲקֹב
הַבָּאָה מִצְרַיִם שָׁבָעִים :

υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ, ψυχὰι ἐννέα. πᾶσαι ψυχὰι οἴκου Ἰακώβ αἱ εἰσελθούσαι μετὰ Ἰακώβ εἰς Αἴγυπτον, ψυχὰι ἐβδομηκονταέντε.

Au. Ver.—27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

Threescore and ten. The LXX. read seventy-five, on account of the addition they make in verse 20. St. Stephen (Acts vii. 14) follows the version of the LXX., because he was disputing with the Hellenist Jews who used that version.—*Rosen.*

In Deut. x. 22, the LXX. agrees with the Hebrew text and reads seventy.—*Schum.*

Summa totius familiae Iacobi fuit septua-

ginta capitum, additis sc. Iacobo, Iosepho eiusque filiis. Ab ea discedunt LXX. propter auctarium, quod v. 20, habent forte ex 1 Chron. vii. 14, 20, 21, translatum. Cfr. Acta Apostolor. vii. 14, ubi interpretes vario modo Stephani sententiam cum textu Hebræo conciliare tentarunt. Sed temere, quippe quod Stephanus LXX. translationem sequitur. Nos autem offendit hoc, quod LXX. v. 26, sexaginta sex numerant et Deut. x. 22, cum textu Hebræo consentiunt. Hinc patet, aut illud auctarium in textum venisse scholio antiquissimo aut LXX. sibi non constitisse. Cfr. Ex. i. 5.—*Schum.*

Ver. 28.

וְאֶת-יְהוּדָה שָׁלַח לְפָנָיו אֶל-יוֹסֵף
לְהוֹרֹת לְפָנָיו גִּשְׁחָה וַיָּבֹאוּ אֶל-גּוֹשֶׁן
גִּשְׁחָה :

τὸν δὲ Ἰούδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ἰωσήφ συναντῆσαι αὐτῷ καθ' ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ.

Au. Ver.—28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

Pool.—To direct his face unto Goshen; Heb., to prepare, or to teach him, the way before his face, i. e., before his coming to Goshen; i. e., to show him where it was, and into what part of it he should come and settle himself; or to give notice unto Joseph of his approach, before his face or coming into Goshen.

Ged., Booth.—Now Jacob sent Judah before him to Joseph to make him [*Booth.*, to request that he would] meet him in Goshen; for to the land of Goshen he [so Sam., Syr., Vulg.] was coming.

Gesen.—וַיָּחֲזֵק, To inform him beforehand.

Rosen.—Ad monstrandum ante eum Goshenam, i. e., dirigendum et præparandum omnia. Pro הוֹרֹת cod. Sam. habet הוֹרֵץ, quod et LXX. legisse videntur, qui habent συναντῆσαι αὐτῷ, ut obviam ei veniret. Ita הָיָה esset pro הָיָה, ut xlii. 4, 38; ut xlii. 1, et Infinitivus הוֹרֵץ plene occurrit Jud. viii. 1. Nulla tamen mutatione est opus.

Schum.—Ut monstraret coram eo (Iosepho) in Gosenitidem, i. e., ut Iosephum viam edoceret, in qua pater Ægyptum ingressus migret. Hoc fecit Iacob, ut eo celerius posset Iosephum videre. Contra notionem, quam הוֹרֵץ vulgo obtinet, trans-

tulit Onk. : *לְפָנָיו לְעֹשֶׂן* *ut præpararet locum ante se in Gosen.* Gesenius alique interpretantur *ut indicaret* (sc. adventum suum) ante se, in terram Gosen. Quæ ellipsi non opus est, si alterum *לְפָנָיו* ad Josephum refertur.

Ver. 34.

בְּרִיתוֹ עֲבַת כְּצֹרִים כְּלִיָּעָה צֶאֱן :

βδελύγμα γάρ ἐστὶν Αἰγυπτίους πᾶς ποιμὴν προβάτων.

Au. Ver.—45 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Pool.—Every shepherd is an abomination unto the Egyptians; either, 1. Because they did both kill and eat those creatures which the Egyptians abhorred. Or, 2. Because of the fresh remembrance of the horrid cruelties lately committed there by the Phœnician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and had arrived to great power, and waged a cruel war with other Egyptians, wherein they wasted divers cities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of use and credit among them. True it is, the Egyptians had some sheep, and other cattle, Gen. xlvii. 6, 17: Exod. viii. 26; ix. 3, which they kept for delight or profit by their milk, wool, &c., or for sale to others; but they did not use them, as other shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their sheep and cattle to those strangers which were dispersed among them, and looked upon the employment as too vile and mean for any Egyptian. And though Pharaoh offered it to Joseph's brethren as a favour to be *rulers over his cattle*, Gen. xlvii. 6, that might proceed only from hence, because he saw them firmly resolved upon that course of life, and therefore could not bestow any higher preferment upon them.

Bp. Patrick.—For every shepherd.] Not universally, without limitation, but every *foreign shepherd.* For a considerable part of the Egyptian people were shepherds, as Diodorus Siculus tells us (lib. i. §. 2, p. 47, edit. Steph.), where he saith, the country

being divided into *three* parts, the *priests* had one, their *king* a second, and the *soldiers* a third: and there were *three* other ranks of men under these, viz., *shepherds, husbandmen, and artificers.* The husbandmen, he saith, served their king, and priests, and military men, in tilling their ground, for small wages, and spent all their time in it. And the like account, he saith, is given of their shepherds, who, from their forefathers, followed that way of living. Which makes it plain they could not abominate those who were so serviceable to them: though they might condemn them as mean people, who never rose to any higher employment. But we need not go to him for the proof of this: it being apparent from this very book, that the Egyptians had sheep and oxen, as well as horses and asses, which they sold to Joseph for corn in the time of famine (xlvii. 17), and that Pharaoh spake to Joseph to make such of his brethren as were men of skill rulers over his flocks (xlvii. 6), which is a demonstration they bred cattle as well as other nations. And therefore, if we will understand this to be true of all shepherds, without exception, then, by Egyptians (to whom shepherds are said to be an abomination), we must not understand all the people of the country of Egypt (shepherds being a part of them), but only the courtiers and great men, as in xlv. 2, the Egyptians are said to hear Joseph weep, i. e., those that belonged to the court: who, it is likely, despised shepherds (as Rupertus Tuitiensis long ago expounded this passage); but that is far short of abominating them, which the Hebrew word imports. But after all this, I do not see how they could be contemptible, if it be true which the same Diodorus saith, v. 58. That when they buried a corpse, and made the funeral encomium, they never mentioned the parentage of the deceased; *ὑπολαμβάνοντες πάντας ὁμοίως εὐγενεῖς εἶναι τοὺς κατ' Αἴγυπτον*, "making account that all the people of Egypt were alike well-born."

We must confine therefore this assertion to foreign shepherds; and it is not easy to give the reason why they were an abomination to the Egyptians, who were shepherds themselves. Onkelos and Jonathan, with a great many others, think that they would not converse (for that is meant by abomination) with the Hebrew shepherds; because they had no greater regard to those

creatures which the Egyptians worshipped, than to breed them up to be eaten. But there is no good proof that they worshipped sheep or oxen in those days: and, on the contrary, it appears both out of Herodotus, and Diodorus Siculus, that they sacrificed such creatures in those days, and also eat of the sacrifices when they had done (see Herodot. in Euterpe, cap. 40, 41). And therefore the reason given by others for this abhorrence is not solid; that the Egyptians did eat no flesh, and upon that score could not endure those that did. This is the account which Aben Ezra gives of this matter; who fancies they were like the Indians in his time, who abominated shepherds, because they drank milk; contrary to their manners, who tasted nothing that came from any living creature. But, as it cannot be proved that this superstition was so old as Jacob's time: so the contrary is evident from this very book (xliii. 16), where Joseph bids his steward go home and *slay and make ready* a dinner for his brethren: whom he did not intend to entertain after the Hebrew but after the Egyptian fashion; that he might not be known by them. And so Herodotus informs us, that in his days, though they abstained from some animals, yet they eat of others, both fish and birds (Euterpe, cap. 78). And Diodorus, giving an account after what manner their kings lived, saith they used a simple diet, eating *veal and geese*, &c. (lib. i. §. 2, p. 45, edit. Steph.).

Jos. Scaliger therefore thinks this sort of men were abominable, because they had often raised rebellion in Egypt, and made a king of their own; who erected that which is called the *pastoral kingdom*. This is embraced by many great men, who have only the authority of Manetho for it; who says, these were Phœnician shepherds (as Josephus tells us, lib. i. contra Appion.), who reigned in Egypt, burnt their cities, and threw down their temples; in short, omitted no sort of cruelties. Upon this account the famous Bochartus (lib. iv. Canaan, cap. 4), thinks it possible the Egyptians hated shepherds who had done so much mischief; and, I may add, the Hebrew shepherds Joseph might think would be more abominated, because they came out of that very country, from whence those Phœnician rovers made their invasion. But as it doth not appear that they who did the forenamed mischief, were all foreigners; so the time which is assigned

for this *pastoral kingdom* doth not agree with the Scripture story. For it is said to have been in the one thousand one hundred and twelfth year before the Israelites' going out of Egypt; in the fifteenth dynasty, as they call it; that is, about two and forty years after the flood, when Mizraim the father of the Egyptians was scarce born, or was very young.

Our great primate Usher endeavours to avoid this absurdity, by placing this invasion (which he thinks was out of Arabia) three hundred years after the flood: when they took Memphis, overrun all the lower Egypt, and their first king there reigned nineteen years. But I have this to except; that Abraham, coming a good while after this into Egypt, was well entertained there; though he was as much a shepherd as his grandchild Jacob (see Gen. xii.).

From whence I conclude, that if this story of Manetho be true, it happened after the time of Abraham; and so was fresh in their memory. Such a third rebellion of the shepherds the same Manetho mentions, within less than two hundred years before the children of Israel's departure out of Egypt. But this seems to be a story, framed from that departure of the Israelites themselves (who were shepherds) out of Egypt under the conduct of Moses. And so Josephus and several of the ancient Christians (Tatianus, Justin Martyr, and Clem. Alexandrinus) understood it (see Usser. ad An. M. 2179).

All this considered, Gaulmin (in his notes upon the book called the Life of Moses, p. 267, &c.) hath more probably conjectured, that this aversion to shepherds arose from their being generally addicted, in those parts, to robbery: which way of life made them abominable. This he justifies out of Heliodorus (lib. i.) and Achilles Tatius (lib. iii.), who describe the seat of these *Βουκόλοι* and *Ποιμένες* (whom the Egyptians called *Hysch*), and the manner of their life. To which opinion I find Bochart himself inclined before he died, and confirms it (in his Hierozoic., lib. ii. cap. 44, par. 1) by many proofs, that shepherds anciently were *furax hominum* genus, a thievish sort of people; which made them odious. Against which I see no exception but this; that Aulus Gellius tells us (lib. xi. cap. 18), out of an ancient lawyer, that the old Egyptians held all manner of thefts to be lawful, and did not punish them. And

Vulg., Onkel., Ion., Saad., et Gr. Veneta. Hanc lectionem, collato xlvi. 32, quia sequitur **וַיְבָרֶכְהוּ**, præferendam, iudicamus. Textus lectio orta videtur aut collatione xlvi. 34, aut scribarum errore, quem sive audiendo sive memoriæ fallacia decepti commiserint.

Ver. 7.

וַיְבָרֶכְהוּ יַעֲקֹב אֶת־פַּרְעֹה :

καὶ ἠυλόγησεν Ἰακώβ τὸν Φαραῶ.

Au. Ver.—7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

And Jacob blessed Pharaoh. So Prof. Lee. See below.

Gesen., Rosen., Schum.—And Jacob saluted Pharaoh.

Gesen.—**וַיְבָרֶכְהוּ**, *Piel*, 1. *To bless*, &c.

2. *To salute*, which is connected with blessing, 2 Kings iv. 29: *If thou meet any man, לֹא הִרְרֵנִי וְכִי יִבְרַכְךָ אִישׁ, salute him not; and if any man salute thee, &c.* Of one that arrives in a foreign country, Gen. xlvii. 1, 5, 7: **וַיְבָרֶכְהוּ מֹשֶׁה אֶת־פַּרְעֹה**, *and Jacob saluted Pharaoh.* 2 Sam. vi. 20; of one that is departing, Gen. xlvii. 10.

Rosen.—**וַיְבָרֶכְהוּ**, *Et Jacobus Pharaoni bene precatus est*, vota pro regis salute concepit, ut solebat fieri ab iis, qui reges adibant. **וַיְבָרֶכְהוּ** hic est *salutare*. Talis salutatio est Esth. ii. 2. Cf. Dan. ii. 4; vi. 6.

Schum.—7 **וַיְבָרֶכְהוּ**, hic significat *salutavit*, v. 10, *valedixit*.

Professor Lee, in his Lexicon, although he does not quote this passage, observes:—"The senses, *salutavit*, *valedixit*, and the like, are often substituted for *bless*, &c., especially by the German lexicographers, which I think a great fault; because I cannot think the terms *the Lord bless thee*, &c., by any means equivalent to our *how do ye do*? the Arab. **سَلَامٌ عَلَيْكَ**, &c. Surely

it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften everything, so as to make it square with modern or heathenish usages." See Lee's Lexicon on the word **וַיְבָרֶכְהוּ**.

Ver. 9.

וַיֹּאכֶל יוֹסֵף וְכָל־בְּנָיָתוֹ אֶת־פֶּתֶיךָ אֲשֶׁר יָצָאתָ מִצְרָיִם וְכָל־אֶחָיו וְכָל־אֲנָשֵׁי מִשְׁכַּת אֲבִיהֶם :

καὶ εἶπεν Ἰακώβ τῷ Φαραῶ. αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ἃς παροικῶ, ἑκατὸν τριάκοντα ἔτη. μικραὶ καὶ ποιηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου. οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου, ἃς ἡμέρας παρώκησαν.

Au. Ver.—9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Schum.—**וַיְבָרֶכְהוּ** *peregrinationum mearum.* Hæc multi interpretes quia nomas fuisset, sic dicta censent de vita scenitica, sed quia Hebræi et Ægyptii vitam his in terris actam cum peregrinatione et sepulchrum cum diversorio comparabant, præstat cum Rosenmuellero aliisque intelligere id, quod antecedenti **וַיִּקְרָא** magis respondet. Cfr. Ps. cxix. 54; Hebr. xi. 13; xiii. 14. Michaelis commentat. de argumentis immortalit. e Mose collectis in Syntagn. Commentatt. p. i. p. 117. — **וַיְבָרֶכְהוּ** hoc vocab., quod substantivum ad vitæ annos refertur (paulum, *eine Kleinigkeit*) pro **וַיְבָרֶכְהוּ**, ab ipso auctore paulo post explicatur verbis **וַיְבָרֶכְהוּ**. Mens igitur est hæc: *quamquam vitæ meæ tempus, si cum maiorum ætate comparatur, perexiguum est, tamen usque adhuc iam multos exantlavi labores.* Nam additur **וַיְבָרֶכְהוּ**, quod Hebræi de septem Jacobi afflictionibus explicatum volunt: a) de Esavi persecutione; b) de Labanis iniuria et insectatione; c) de angeli cunctatione; d) de Dinæ stupratione; e) de Josephi amissione; f) de Simeone in vincula coniecto; g) de Beniaminis abitu in Ægyptum. Sed non prætermittenda erant mors Rachelis et Rubenis incestus.

Ver. 10.

Au. Ver.—And Jacob blessed Pharaoh. See note on ver. 7.

Ver. 12.

וַיִּבְלֶכְלַךְ יוֹסֵף אֶת־אֲבִיו וְאֶת־אֶחָיו וְאֶת־כָּל־אֲנָשֵׁי מִשְׁכַּת אֲבִיהֶם :

καὶ ἐσπομέτρει Ἰωσήφ τῷ πατρὶ αὐτοῦ, καὶ τοῖς ἀδελφοῖς, καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σίτον κατὰ σῶμα.

Au. Ver.—12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their*

families [or, as a little child is nourished, Heb., according to the little ones].

Bp. Patrick.—According to their families.] According as their children were more or fewer, so he proportioned their allowance.

Pool.—Or, according to the mouth of the family; mouth being put for their will or desire, as it is Gen. xxiv. 57; Isa. xxx. 2, as much as every one desired, without any restraint; or, according to the manner of a little child, he put their meat into their very mouths; it was brought to them without any more care or pains of theirs than an infant takes for its food.

Rosen.—*Et sustentavit Iosephus patrem suum et fratres suos et totam domum patris sui pane* (pro נַחֲמֵם) *ad os infantis*, i. e., parvulorum. Quod bifariam intelligunt; vel: pro numero parvulorum; vel: omnibus providit de cibo, tam parvulis, quam adultis. Alii exponunt: usque ad parvulos. Sed וְ haud raro est syllabica adjectio; modum et æstimationem significans, ut וְ secundum modum, Lev. xxv. 52; Num. vi. 21, et וְ Ex. xii. 4. Hinc malim: singulis ut parvulis demensum suum dedit. LXX. σίτον κατὰ σῶμα. Hieron., præbens cibaria singulis.

Schum.—וְ וְ usque ad os parvulorum. Hæc minus recte intelligunt alii: pro numero liberorum, sive: singulis capitibus, nach der Anzahl der Familie (sic Schulz in Scholl. Gesenius et Winer in Lexx. sub voce וְ). Nam præterquam quod sic וְ necessitate non urgente permutatur cum וְ, contexta oratio suadet, auctorem voluisse omnino narrare: *Iosephus omnes ac singulos aluit, tam adultos quam parvulos.* Consulto autem וְ scripsisse videtur, quia infantes alio victu egent, quam adulti, ut mens sit: *alimenta dedit patri, fratribus et toti familiæ usque ad ea, quæ parvulorum ori apta sunt*, i. e., quæ infantes comedere solent. Cum LXX. facit Hieron., præbens cibaria singulis. Alii exponunt: usque ad parvulos, ita ut וְ sit vox expletiva; Rosenmueller: singulis ut parvulis demensum suum dedit.

Ver. 14.

Heb., Au. Ver.—The money.

Ged., LXX.—All the money.

Ver. 15.

הָבָה לָנוּ לֶחֶם וְלִפְנֵי נְמוֹת נָתַתָּה לָּנוּ

: לָכֵן נָתַתָּה לָּנוּ

δὸς ἡμῖν ἄρτους, καὶ ἵνατί ἀποθνήσκομεν ἐναντίον σου; ἐκλέλοιπε γὰρ τὸ ἀργύριον ἡμῶν.

Au. Ver.—15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread; for why should we die in thy presence? for the money faileth.

For the money faileth.

Ged., Booth.—Although the money faileth.

Ver. 16.

וַיֹּאמֶר יוֹסֵף הֲבָה מִקְנֵיכֶם וְאֶתְנַחֲנָה לָכֵן בְּמִקְנֵיכֶם אֶסְתָּאֶף בָּסֶף :

εἶπε δὲ αὐτοῖς Ἰωσήφ. φέρετε τὰ κτήνη ὑμῶν, καὶ δώσω ὑμῖν ἄρτους ἀντὶ τῶν κτηνῶν ὑμῶν, εἰ ἐκλέλοιπε τὸ ἀργύριον ὑμῶν.

Au. Ver.—16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

And I will give you.

Ged., Booth.—And I will give you food, &c. So Sam., LXX., Vulg.

Ver. 18.

לֹא נִכְתָּר מִלְּפָנֶיךָ

μή ποτε ἐκτριβώμεν ἀπὸ τοῦ κυρίου ἡμῶν;

Au. Ver.—18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

We will not hide it from, &c.

Ged., Booth.—It is not hidden from, &c. [contrary to the Masoretic punctuation].

Ver. 19.

לָמָּה נְמוֹת לַעֲיֹף בָּם אֲדַמְתָּנוּ קְנֵה־אֶתְנָנוּ וְאֶת־אֲדַמְתָּנוּ בְּלָחֶם וְנִחְיֶה מִנְּחֵנִי וְאֲדַמְתָּנוּ עֲבָדִים לַפַּרְעֹה וְהַדָּרַע וְנִחְיֶה וְלֹא נָמוֹת וְהָאֲדָמָה לָּנוּ הִשָּׁם :

ἵνα οὖν μὴ ἀποθάνωμεν ἐναντίον σου, καὶ ἡ γῆ ἐρημωθῇ, κτήσαι ἡμᾶς καὶ τὴν γῆν ἡμῶν ἀντὶ ἄρτων, καὶ ἐσόμεθα ἡμεῖς καὶ ἡ γῆ ἡμῶν παῖδες τῷ Φαραῶ. δὸς σπέρμα, ἵνα σπείρωμεν, καὶ ζῶμεν, καὶ μὴ ἀποθάνωμεν, καὶ ἡ γῆ οὐκ ἐρημωθῇσεται.

Au. Ver.—19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

Bp. Horsley.—The original should be thus stopped:—

למה נמח לעיניך: גם אנחנו גם אדמתנו קנה אחו
&c. ואת אדמתנו בלחם ונחיה: אהנו ואדמתנו עבדים.
But for אחנו, after the first בם, I would read אחנו. "Wherefore should we die before thine eyes? Take possession both of us and our land: of us and our land for bread, that we may live. We and our land will be in servitude to Pharaoh; only give us seed," &c.

Ged., Booth.—Only give us seed, &c.

Ver. 21.

וְאֶת־הָעָם הָעִבְרִי אֲחֻזָּה לְעֵינָיו מִקֵּדָה
בְּכֹל־מִצְרָיִם וְעַד־הַיָּם:

21 καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς
παῖδας, ἀπ' ἄκρων ὁρίων Αἰγύπτου ἕως τῶν
ἄκρων.

Au. Ver., Schum.—21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

He removed them to cities.—So Gesen., Rosen., Schum.

Bp. Horsley.—For העביר אהו לשם, read, with Sam., LXX., and Houbigant, העביר אהו לעבדים, "he made them slaves." So also Geddes and Boothroyd.

Rosen.—*Populum etiam transire fecit*, i.e., transtulit in urbes, sc. alias, ab extremis Ægypti finibus ad extremos fines, i.e., quam longe lateque patebat Ægyptus, populum totius Ægypti. מִצְרַיִם positum pro מִצְרַיִם ex urbibus in urbes. Quod fecisse videtur, tum ut manifesto signo demonstraret, regem omnis terræ dominum factum esse, tum ut in ipsis civibus veteris dominii memoria, et ex memoria dolor aboleretur. Text. Sam. pro העביר אהו לשם legit העביר אהו לעבדים fecit eum servos, consentientibus LXX. καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας, quod sequutus Hieronymus: *subjecit eam Pharaoni et cunctos populos ejus*. Verum phrasin העביר לעבדים Moses nusquam usurpat, sed nuda verbum העביר accusandi casui jungit, vid. Ex. i. 13. Construitur quidem apud scriptores Mosē sequutos העביר cum צִנְחָה, tanquam conjugato, sed abstracto, nec non cum Infinitivo, neque incommode Hebræis dicitur: *servire servitute*, et: in *servitute redegit ad serviendum*, 2 Chr. xxxiv. 33. At quis feret dicentem: *servire fecit in servos?*

Schum.—21. העביר אהו לעבדים [העביר—לעבדים]

Sam., LXX., et Vulg., suffragantibus Houbigantio, Schulzio ad h. l., et Ilgenio *Tempelarchiv.*, p. 307; sed contra eos bene disputarunt Seb. Ravius in Exercitatt., p. 42. Gesenius in Commentat. de Pent. Sam., p. 38, s. —לעבדים אהו העביר eum in servitute redegit secundum urbes, legi vult Vater ad h. l. sed quid hoc sibi velit, si contextum in consilium adhibes, iudicatu est difficile. Vide infra notam exegetico-criticam. וְ] ע Sam. K. iii. R. iii. LXX., Vulg., Ar.

Posteaquam Iosephus omnes Ægyptiorum agros Pharaoni tanquam peculium coëmerat, de eo narratur: וְאֶת־הָעָם הָעִבְרִי אֲחֻזָּה לְעֵינָיו, quod vero populum attinet, eum traiecit in urbes. Hanc locutionem quum contextui minus aptam existimaverint, nonnulli interpretum recensionem Samaritano-Alexandrinam, cui vox עבדים, v. 19, 25, fraudi fuerit, defenderunt. Sed recte monuit Ravius, l. 1, העביר לעבדים, *servire fecit in servos* usui loquendi Hebræorum repugnare. Quo viso, cum Onkeloso et Syro transtulerunt Gesenius, l. 1, Winer (Diss. de Onk., p. 29), Rosenmueller (in Scholl. ad h. l.), Hirzel (Diss. de Pent. Syr., p. 20): *transtulit eum a civitate in civitatem*, quasi לעבדים concise dictum esset pro: מִצְרַיִם לעבדים. Enimvero his viris doctissimis, nisi fallor, vitio vertendum est, quod לעבדים cum reliquis vocc. minus recte consociarunt. Neque enim est, quod subaudias מִצְרַיִם, si לעבדים arcte coniungas cum seqq. מִקֵּדָה וְ] hac ratione: quod vero populum attinet, eum ab extremis Ægypti finibus usque ad extremos eius fines in urbes transtulit, i.e., populum totius Ægypti in urbes transposuit et in iis congregavit. Quod cur factum sit, dissentiant interpretes. Alii (vid. Calovii Commentar., p. 1348) putabant, Iosephum populum recensuisse et in oppida sub certis præfecturis distribuisse, ut ita annui redditus facilius solvi possent. Alii (vid. Gesenius l. 1, et Rosenmuelleri Scholl.) cum Grotio, cuius verbis utar, sibi persuaserunt hæc: *longe a natali solo eos transtulit ac inter se cognatos notosque segregavit, ut seditionibus, quæ gravissimæ fuerant, materiam subtraheret, veterisque dominii memoriam et ex memoria dolorem aboleret. In Africa Vandalorum femina atrocissimam seditionem commoverunt, quod hærrere permixta essent in fundis, quorum ius bello amiserant*. Hanc sententiam quamquam Gesenius exemplis ab exilio Iudæorum et imperio tyrannorum Orientalium petitis (vid. Herodot. vi. 3; Ctes. Pers.

cap. 9; Suet. Aug. c. 21; Heeren *Ideen über die Politik, den Verkehr und Handel der alten Welt.* t. i. p. 454, ed. ii.) docte defendit: vereor tamen, ut contextæ orationi optime congruat propterea, quod nihil de urbibus legitur, quas Iosephus Ægypti incolis in pagis et vicis ædificari iusserit, et vix credi potest, omnes Ægyptios in urbibus iam conditis habitasse. Neque quidquam reperitur de tumultu, quem de annonæ caritate Iosephus timuisset, imo potius læto gratoque animo v. 25, Ægyptii Iosephi cautione servati servos Pharaonis se palam profitentur. Quæ cum ita sint, equidem contenderim, Henslerum ab una parte, Ravium autem ab altera verum vidisse. Ille statuit, Ægyptios in urbes ire iussos esse, ut sibi sementem ex horreis, quæ per singulas urbes disposita essent (cfr. xli. 48), peterent; hic putat, Iosephum iussisse populum e pagis et vicis in urbes sese paulisper conferre, ut cognoscerent, quæ sint ab eo exponenda. Quam utriusque sententiam si coniungis, haud dubie omnium optime contextum perspicis. Sequuntur enim v. 23 et v. 24, ea, quæ populo in urbibus a Iosepho congregato erant imperanda. Cfr. v. 26. Attamen hunc nexum paulum interruptit v. 22, qui v. 20, longe concinnius annecti potest quam v. 21, Congregavit igitur Iosephus totius Ægypti populum in urbibus, ut ei hæc ediceret: *en! iam vos et agri vestri per me in Pharaonis possessionem venistis; en! semen accipite et agros conserite; iam vero tempore messis quintam partem Pharaoni dabitis, quatuor reliquæ partes vobis contingent, ut agris conserendis, victui vestro, itemque familiæ vestræ purvulusque vestris ad comedendum inserviant.*

Ver. 26.

Au. Ver.—26 And Joseph made it a law over the land of Egypt unto this day.

So the Hebrew.

Ged., Booth.—Which remains in force unto this day.

Ver. 27.

וַיֹּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרָיִם
וַיֵּשְׁבּוּ יִשְׂרָאֵל וְכָל בְּנֵי יִשְׂרָאֵל
בְּאֶרֶץ מִצְרָיִם
וַיֵּשְׁבּוּ יִשְׂרָאֵל וְכָל בְּנֵי יִשְׂרָאֵל
בְּאֶרֶץ מִצְרָיִם
κατῴκησε δὲ Ἰσραὴλ ἐν γῇ Αἰγύπτῳ ἐπὶ γῆς
Γεσέμ. καὶ ἐκκληρονόμησαν ἐπ' αὐτῆς. καὶ
ἠυξήθησαν καὶ ἐπληθύνθησαν σφόδρα.

Au. Ver.—27 And Israel dwelt in the land of Egypt, in the country of Goshen;

and they had possessions therein, and grew, and multiplied exceedingly.

Schum.—Quamquam multi hoc comma, Masoretharum indicium ad marginem factum haud dubie secuti, sequenti parti adiungunt: malim tamen equidem id cum antecedentibus tanquam oppositum copulare hoc modo: *dum Ægyptii famis miseria vehementer vexati agrorum pecudumque possessionem amittebant et in servitutem redigebantur Israëlita in Ægypto* (in eadem terra, in qua cives libertatem amittebant) *facultatibus, agris ac pecudibus, valde increverunt et gente perquam aucti sunt.* Cfr. v. 11. In qua re cernitur eiusdem auctoris consilium qui iam supra similia tractavit. Cfr. Genesis xii. 16; xiii. 2; xxvi. 12, a.

Ver. 28.

וַיָּדֹבֶק יַעֲקֹב אֶת
כָּל אֲגֻדָּתוֹ אֶת הָאֲגֻדָּה

καὶ ἐγένοντο αὐτῷ ἡμέραι ἰακῶβ.

Au. Ver.—28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

Schum.—28 וַיָּדֹבֶק K. pr. 529, 636, 609, abrasus forte 356, 630, R. 223, 606, Sam. et verss. antiquæ omnes. Textus lectio, quum non sequatur וַיָּדֹבֶק (ut Gen. v. 23; xxxi. 9, 29, ubi verbum cum לְ universitas construendum est) et in loco parallelo Gen. xxv. 28, reperiatur וַיָּדֹבֶק, nobis videtur insolentior. Nihilominus tamen eam emendatæ præferendam puto, quia in Genesi quoque verbum passim absolute ponitur (cfr. Gen. i. 14) neque incredibile est, scriptorem, posito verbo וַיָּדֹבֶק, subito aliam verborum structuram secutum esse quam, cum verbum scriberet, sequi voluerit, id quod haud inepte dicas enallagen logicam sive grammaticam, quoniam ex mutata subito auctoris mente oritur et sic vere grammaticam verborum relationem delet. Est autem verborum sensus hic: *ætas Iacobi efficiebat CXLVII. annos.*

Ver. 31.

וַיִּשְׁתָּחַב יִשְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶד
וַיֵּשְׁבּוּ יִשְׂרָאֵל וְכָל בְּנֵי יִשְׂרָאֵל
בְּאֶרֶץ מִצְרָיִם
εἶπε δέ. ὁμοσόν μοι. καὶ ὁμοσεν αὐτῷ.
καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς
ράβδου αὐτοῦ.

Au. Ver.—31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Ken.—And Israel bowed himself upon the top of his staff.

Ged., Booth.—And Israel bowed himself, leaning upon his staff. [So the LXX. and St. Paul, Heb. xi. 21, By faith, Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.—*Au. Ver.* Greek, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.]

Pool.—Israel bowed himself, not to Joseph, who being now not upon his throne, nor amongst the Egyptians, but in his father's house, was doubtless more ready to pay that reverence as he did (chap. xlviii. 12) than to receive veneration from him, which he owed to his father; but to God, who is here to be understood, as he is in the same phrase, 1 Kings i. 47, whom with this gesture he worshipped and praised, as for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family.

Jacob at this time was bedrid, through age and infirmity; but being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also Gen. xlviii. 2, that he might express his reverence to God as much as he could by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for *bed read staff*, the discussion whereof I refer unto its proper place, Heb. xi. 21.

Bp. Patrick.—Israel bowed himself upon the *bed's head*.] Raised up his head from his pillow, and bowed: either to Joseph, in thankfulness for his promise; or to God, for the assurance he had received, that he should be buried with his pious forefathers: or else his bowing was the usual ceremony wherewith an oath was attended. The Chaldee paraphrast thinks the Divine Glory now appeared; which Jacob devoutly worshipped. But, if the author to the Hebrews had not understood his bowing to be an act of worship, the interpretation of some modern writers might, perhaps, have been thought reasonable: who translate these words thus, *he laid himself down on his pillow*: as weak men are wont to do, after they have sat up awhile, to dispatch some business. For the Hebrew word *shakah*, which signifies *to bow the body*, signifies also *to fall down* upon the earth; and therefore might be here trans-

lated *lie down*. But the apostle, as I said, hath overruled all such conceits, if we suppose him to translate this passage, Heb. xi. 21. Which to me indeed doth not seem evident. For the apostle is there speaking of another thing; not of what Jacob did now, when Joseph swore to him; but of what he did *after these things* (xlviii. 1), when he blessed Joseph's sons. Then the apostle says, "he worshipped upon the top of his staff." Which is not the translation of Moses's words in this place: but words of his own, whereby he explains the following story; and shows how strong his faith was, when his body was so weak that he was not able to bow himself and worship without the help of his staff. This clearly removes all the difficulty, which interpreters have made, about reconciling the words of Moses here in this verse, to the apostle's words in that.

But however this be, Jacob's bowing here, I doubt not, signifies worshipping; as the Vulgar Latin takes it; where the word God is added (which is not in the Hebrew), and these words thus translated, *Israel worshipped God, turning himself to the bed's head*.

Rosen.—*Et adoravit Israel super caput lecti*, i. e., ad ejus verticem s. spondam anteriorem. Sensus est, Jacobum, quum promissionem a filio accepisset, præ senectutis imbecillitate super lectum cubantem, cervicali suo se incubuisse, ut Deo de ea re gratias ageret. Cui interpretationi plerique veterum favent; Aquila: προσεκύνησεν ἐπὶ κεφαλὴν τῆς κλινῆς. Symmachus: προσεκύνησεν ἐπὶ τὸ ἄκρον κλινῆς. Vulgatus: *adoravit Deum conversus ad lectuli caput*. Ita etiam Davides senex Deum in lecto suo veneratus esse legitur 1 Reg. i. 47. LXX., hic verterunt: προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τοῦ ῥάβδου αὐτοῦ, pro πῦρ legentes πῦρ. Hanc lectionem sequutus est Apost. Hebr. xi. 21. Cf. J. E. Faber nott. ad libr. *Beobachtungen ü. d. Orient.*, p. ii. p. 50, sqq.

Schum.—And Israel laid himself down on his pillow. Hæc vocc. propter variam lectionem, quam LXX., Syrus, et auctor epistolæ ad Hebræos secuti sunt, tot sententias interpretum effecerunt, ut H. A. Zeibich de Iacobo ad caput scipionis adorante (Geræ, 1783, 4) singularem commentationem scriberet. Nam qui LXX. adstipulantur, ea intelligunt vel de baculo, quo Iacobus innixus deum adoravit, vel de adoratione civili sive de honore, quem Iacobus, ad filii sui sceptrum se inclinans secundum

somnii Gen. xxxvii. 7, portentum, Iosepho habuerit (vid. Calovius, p. 1357, ss. Bonfrer, p. 318, I. E. Faber in Obs. ad Harmeri *Beobachtungen über den Orient*, p. ii. p. 50—55; Lud. Capelli Crit. S. ed. Vogel-Scharfenberg, t. ii. p. 514 et 538). Hanc utramque interpretationem iure exploserunt Mercer et Clericus. Qui quidem monent, inusitatam esse dicendi rationem: *adorare super extremitate baculi* (cfr. Esth. v. 2), usitatam contra: *se reclinare in lecto*, v. c. 1 Reg. i. 47, ubi de Davide sene, purpuratorum vota et gratulationes audiente, legitur: וַיִּשְׁכַּב עַל-בִּמְתוֹן. Sed contra eos, qui velint scipionem fuisse in manu Iosephi, muneris eius insigne, ad quod Iacobus corpus inflexerit, optime disputavit Clericus sic: *qua de sceptro Iosephi dicuntur, ea mera nituntur coniectura, exemplis omnibus destituta, et quam Hebraica respuit phrasis; neque enim minus totum sceptrum quam eius extremitatem adorare potuit Iacobus; imo vero non sceptrum sed Iosephum venerari eum oportuit*. Deinde quis credat patrem decumbentem et pæne moribundum (cfr. xlviii. 2; xlix. 33) advocato in cubiculum filio eiusmodi honorem exhibiturum? Accedit, quod auctor, si hæc intelligi voluisset, haud dubie scripsisset כַּשְׁדָּה, ut LXX. reddiderunt, sive כִּשְׁדָּה, ut Iacobo, cuius nomen affert, opponeretur. Itaque nullus dubito, quin Hebræa lectio sit genuina cum ob locum parallelum 1 Reg. i. 47, tum ob contextum, cui est convenientissima. Vid. xlviii. 2; xlix. 33. Hanc lectionem licet antiqui interpretes fere omnes probaverint: cum iis tamen recentiores a vero paululum aberrasse videntur, quod וַיִּשְׁכַּב explicant: *adoravit deum* (Vulg. *adoravit deum conversus ad lectuli caput*; Saad. ex varia lectione, quam exhibet Walton. in t. vi. Polyglott. *adoravit deum super extremitate lecti gratias agens* (شكر); Aquila et Symmachus: προσεκύνησεν. Itidem sentiunt Hieronymus et Augustinus in Quæstt. ad h. l. Aben-Esra, Mercer, Bonfrer, Calov., Dathe, Rosenmueller, Schott, ad h. l.; Gesenius et Winer in Lexx. s. v. נִשְׁכַּב). Iidem hæc explanant aut: *Iacobus tam pius erat deditusque deo, ut adeo senectute oppressus in lecto deum supplex veneraretur* (vid. Hieronymi et Augustini Quæstt.), aut: *Iacobus, securus de sepultura, deo de ea re gratias egit* (vidd. Saadias et Rosenmuelleri Scholl.). Atvero quid tandem sibi vult hoc: *super extremitate lecti deum adoravit*? Unum-

quemque haud dubie in hac interpretatione vocc. וַיִּשְׁכַּב offenderunt; me tamen insuper offendit absentia nominis dei, quem adoratum volunt. Hoc fortuito factum esse, non putaverim. Nam multo simplicior, verbis, rei et contextui convenientior est Clerici sententia, qui וַיִּשְׁכַּב primaria notione *inclinandi* reddens transfert hunc locum: *se reclinavit ad lecti cervical*. Qui situs est, ut verbis eius utar, corporis hominis ægri, postquam aliquamdiu in lecto sedit, et fessus in eum revolvitur. Iacobum autem morti proximum fuisse et in lecto sedisse, ut res ultimas perageret, docent xlvii. 29; xlviii. 2; xlix. 33. Mens scriptoris igitur hæc est: *quo facto Israël in stratum* (in quo sedens cum Iosepho egerat) *recubuit*.—His ita pertractatis restat, ut opinionem, quam adhuc de hoc loco fovi, æquis arbitris proponam. Putaverim enim, omnia optime cum antecedd. coherere, si ea ad ritum, quo a Iosepho iusiurandum erat præstandum (v. 29, pone manum tuam sub femore meo) referuntur, ita ut Iacobus ritu exacto recubuerit.—Schum.

CHAP. XLVIII. 1.

וַיָּקָם אֶת־יִשְׂרָאֵל בְּנֵי צֶמֶךְ אֶת־מְנַשֶּׁה וְאֶת־עֲפְרַיִם :

καὶ ἀναβῶν τοὺς δύο υἱοὺς αὐτοῦ τὸν Μανασσὴ καὶ τὸν Ἐφραΐμ, ἦλθε πρὸς Ἰακώβ.

Au. Ver.—And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

Ged., Booth.— — and he took with him his two sons, Manasseh and Ephraim, and went to Jacob [so the LXX.].

Ver. 4.

וַיֹּאמֶר אֵלַי הֲכֵן מִכָּרְךָ וְהִרְבֵּיתִיךָ וְנָתַתִּיךָ לְהִתֵּל עַמִּים וְנָתַתִּי אֶת־הָאָרֶץ הַזֹּאת לְיִרְעָה אֲחֵרִיד אֲחֵזַת עוֹלָם :

καὶ εἶπέ μοι. ἰδοὺ ἐγὼ αὐξάνω σε, καὶ πληθυνῶ σε, καὶ ποιήσω σε εἰς συναγωγὰς ἐθνῶν, καὶ δώσω σοι τὴν γῆν ταύτην, καὶ τὴν σπέρματί σου μετὰ σὲ εἰς κατάσχεσιν αἰώνιον.

Au. Ver.—4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

And I will make of thee a multitude of people. So the Heb.

Bp. Horsley.—The promise to which the

patriarch alludes occurs above, chap. xxxv. 11, *גַּם יִשְׂרָאֵל נָתַן דָּוָר וְהָיָה כִּכְסֵּךְ*—*ἐθνη καὶ συναγωγὰς ἐθῶν ἔσονται ἐκ σου*. It is evident that the LXX., in both places, for *לִקְרֹא* read *לִקְרֹא*, which I take to be the true reading; but not, as the LXX. understood it, the plural rendering "gatherings," but the singular rendering "the gatherer," *ἐκκλησιαστήν*. The two passages should be thus rendered, chap. xxxv. 11, "A nation, and the gatherer of nations, shall arise from thee." Chap. xlviii. 4, "I have appointed thee for a gatherer of the peoples." Here, then, we have a prophecy of the Messiah, in the character of the Gatherer. In the last, indeed, of the two passages, it is said of Jacob himself, that he was appointed for a gatherer. But it is no hard figure in the prophetic language, to speak of the ancestor as appointed to an office to be borne by the descendant. The like figure occurs chap. xlv. 4, and xlviii. 22. (See this subject treated at length in my Sermons on John iv. 22.)

Au. Ver.—*To thy seed after thee.* So the Heb.

Ged., Booth.—*To thee and [so the LXX.] to thy seed after thee.*

Ver. 7.

וַיֹּאמֶר אֲנִי וּבְנָיִי בְּפָנֶיךָ מֵתָה עָלַי רָחֵל
בְּאַרְצָךְ בְּנִצְעֹן בְּדֶרֶךְ עֵצֵי כְּפָרֵת-אֲרָץ
לִבְנֵי אֶפְרַתָּה וְהִקְפַּרְתָּ שָׁם בְּדֶרֶךְ אֶפְרַת
הָיוּ בָּיִת לָהֶם :

ἔγω δὲ ἡνίκα ἠρχώμην ἐκ Μεσοποταμίας τῆς Συρίας, ἀπέθανε Ῥαχὴλ ἡ μήτηρ σου ἐν γῇ Χαναάν, ἐγγίζοντός μου κατὰ τὸν ἰπποδρόμον Χαβραθὰ τῆς γῆς, τοῦ ἐλθεῖν Ἐφραθαί. καὶ κατώρυξα αὐτὴν ἐν τῇ ὁδῷ τοῦ ἰπποδρόμου. αὕτη ἐστὶ Βηθλέμ.

Au. Ver.—7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there* was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

And as for me, &c.

Ged., Booth.—For when I came from Padan-aram Rachel thy mother [so the LXX. and Vulg.] died by me, &c.

The connexion here is not very apparent, hence some would transpose the verse to chap. xlvii. 29. The preceding adoption of Joseph's sons might naturally bring his wife to his remembrance, and introduce this

seeming incoherence into the old man's speech.—*Ged.*

Pool.—This story he here mentions, partly because the sight of Joseph and his children brought his beloved Rachel to his remembrance; partly to give the reason of this action of his to the rest of his children, which was not only because Rachel was his first rightful wife by designation and contract, and therefore the right of the first-born was truly Joseph's; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit he should supply that defect by adopting Joseph's children.

Au. Ver.—*By me.* So Schumann and most commentators.

Rosen.—To my great loss, or sorrow. *Mortua est Rachel super me*, i. e., magno meo damno, ut dolor Jacobi indicetur. Ceterum Jacobus hic mortem et sepulcrum Rahelæ afferre videtur, ut causam indicet, cur Ephraïm et Manassen adoptarit. Quod Rahelæ nepotes filiorum instar habebat, voluit ea re illam post mortem honorare. Bene sensum expressit Hessius (*Gesch. d. Patriarchen*, p. ii. p. 138): *Diess thu' ich auch noch um der Rahel willen, die mir so frühe—dort—eine Meile von Ephrata—im Lande der Kananiter hinweg starb.*

Schum.—Nolim cum Mercero et Rosenmuellero explicare *ἐν* in *meum detrimentum*, sive, *quod ægerrime tuli*. Nam huius particulæ notioni convenientius est transferre: apud me, i. e., me teste ac præsentē. Cfr. Gen. xxiii. 2, ubi narratur, Abrahamum Saræ morienti non adfuisse.

Ver. 12.

וַיֹּאמֶר יוֹסֵף אֶתֶם מַעַם בְּרֵכְיוֹ וַיִּשְׁתַּחוּ
לְאַפְּיוֹ אֲרָצָה :

καὶ ἐξήγαγεν αὐτοὺς Ἰωσήφ ἀπὸ τῶν γονάτων αὐτοῦ, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τῆς γῆς.

Au. Ver.—12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

Pool.—From between his knees; not his own knees, from which they had been taken before, but Jacob's knees, between which they stood while Jacob kissed and embraced them; from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit order and reverent posture to receive the

blessing for which he longed. *He bowed himself*, testifying thereby his reverence to his father, his thankfulness for the favour which he had now showed to him and his, and his humble and earnest request for his blessing upon them.

Ged., Booth.—And Joseph brought them out from between his *father's* knees, and they bowed themselves [so Sam., LXX., Syr., one MS., Michaelis, Vater, Schott.] with their faces to the ground.

Rosen.—*Adoravitque ad faciem suam*, sc. proci dens, pronus *ad terram*, patri gratias agens et honorem deferens, quod filios suos adoptasset. In textu Sam. est Pluralis, םׁׁׁׁׁ, *adorarunt*, sc. Ephraim et Manasse, probante J. D. Michaelis. Quum enim jam solemnitas benedictio a Jacobo deberet peragi; genua flectentes denuo accedunt Josephi filii. Ita et LXX. quos sequitur Syrus. Tum םׁׁׁׁׁ erit: *uterque in faciem suam*.

Schum.—And he bowed himself to the ground before the face of his father. De vocc. םׁׁׁׁׁ in diversas partes abierunt interpretes. Qui alteram lectionem םׁׁׁׁׁ probarunt, transferunt vel: *et prostraverunt se uterque* (filiorum Iosephi) *in faciem suam* (vid. Michaelis, l. 1, et Schulz, ad h. l.), vel: *quo facto coram facie eius ad terram sese inclinaverunt* (vid. Ilgen, Vater, Schott, ad h. l.). Contra qui vulgarem lectionem defendunt, eam reddiderunt vel: *et facie sua ad terram demissa sese inclinavit* (vid. Clericus), vel: *adoravitque ad faciem suam* (proci dens), *pronus ad terram* (sic Vulg., Mercer, Rosenmueller). Sed equidem non solum proclivis sum ad textum lectionem tuendam, quia Iosephus filiorum loco rite agit isque filios adducit, amovet; sed etiam םׁׁׁׁׁ ad Iacobi faciem referendum censeo, quia, si Iosephum spectaret, dicendum fuisset םׁׁׁׁׁ, ut Gen. xix. 1: xlii. 6, igitur sine ך, quod personæ præponitur, ad quam quis se inclinatur. Vid. Gen. xxiii. 7; xxxvii. 7, 9: 1 Sam. xxv. 23. Quamobrem præstat hanc loci mentem fundere: *tum Ioseph illos a genibus eius* (Iacobi) *amovit, eum* (patrem) *rite veneratus, sive, debita observantia in eum declarata*.

Ver. 14.

וַיִּשְׁלַח יוֹסֵף אֶת־יָמִינוֹ וַיִּנָּשֶׂה עַל־
רֶגֶל אֶת־מִצְרַיִם וְהָיָה הַצֵּדִיר וְאֶת־קִמְחָם
עַל־רֶגֶל אֶת־מִצְרַיִם וְהָיָה הַצֵּדִיר וְאֶת־קִמְחָם
עַל־רֶגֶל אֶת־מִצְרַיִם וְהָיָה הַצֵּדִיר וְאֶת־קִמְחָם
עַל־רֶגֶל אֶת־מִצְרַיִם וְהָיָה הַצֵּדִיר וְאֶת־קִמְחָם

ἐκείνας δὲ Ἰσραὴλ τὴν χεῖρα τὴν δεξιάν ἐπέ-

βαλεν ἐπὶ τὴν κεφαλὴν Ἐφραὶμ, οὗτος δὲ ἦν ὁ νεώτερος, καὶ τὴν ἀριστεράν ἐπὶ τὴν κεφαλὴν Μανασσῆ, ἐναλλάξας τὰς χεῖρας.

Au. Ver.—14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

Who was the younger.

Ged., Booth.—Although he *was* the younger.

Au. Ver.—*Guiding his hands wittingly.*

Gesen.—וַיִּנָּשֶׂה, according to the Versions, *he put his hands crosswise*. According to the Hebrew idiom it would be, *he put his hands prudently*, i. e., intentionally.

Au. Ver.—*For Manasseh, &c.* So Schum. *Rosen., Ged., Booth.*—Although Manasseh. ך *quamvis*, ut sæpius, viii. 21; Exod. xiii. 17; 2 Sam. xxiv. 10.—*Rosen.*

Schum.—י multi (e. c. Schott, Rosenmueller) interpretantur, *quamvis, quamquam*. Quum vero scriptor addiderit, unde cognosci possit, Iacobum *consulto* manus decussasse, profecto est ך coniunctio causalis: *nam Manasche primogenitus*, i. e., quia Manasche erat primogenitus, Iacobus, quum ei contra morem imposuerit sinistram, declaravit, se id manibus scientem ac volentem agere. De reliquis locis, in quibus ך *quamvis* explicant, v. c. Ex. xiii. 17, bene disputavit Winer in Lex., p. 473.

Ver. 15.

וַיְבָרֶךְ אֶת־יִשְׂרָאֵל

καὶ εὐλόγησεν αὐτοὺς.

Au. Ver.—15 And he blessed Joseph.

Ged., Booth.—And he blessed the sons of [LXX., Vulg.] Joseph.

Schumann considers the reading of the LXX. to be a mere conjecture; but he takes Joseph as a patronymic—the *sons of Joseph*. Mirum est, Iacobum non his, quibus manus imposuit, sed Iosepho bene precatum esse. Quod quum vidissent, LXX. quos temere sequitur Ilgen (*Tempelarchiv*, p. 310), ex coniectura pro Iosepho habent αὐτοὺς, Vulg., *filiis Iosephi*. Verum ex cap. xlix. clarum est, Iacobum per filios posteris fausta precari. Itaque non male reddas וַיְבָרֶךְ nomen patronymicum: (*benedixit*) *Iosephitis*. Scriptorem vero consulto sic loquutum esse, tibi demonstret v. 20 et 22.—*Schum.*

Ver. 16.

Au. Ver.—16 The Angel which redeemed me from all evil, bless the lads.

For **מַלְאָךְ**, the *Angel*, the Sam. reads **מֶלֶךְ**, the *King*, which Rosenmüller and others consider to be a gloss.

Ver. 19.

Au. Ver.—And his father—

Ged., Booth.—But his father—

Ver. 22.

**וַאֲנִי בָחֲמִי לִהְיוֹת שְׂכֵם אֶחָד עַל-אַחֶי
אֲשֶׁר לְלוּחָמִי כִיד הָאֱמֹלִי בְּחַרְבִּי
בְּקִלְשִׁי :**

ἐγὼ δὲ δίδωμι σοι Σίκιμα ἐξαιρετον ὑπὲρ τοὺς ἀδελφούς σου, ἣν ἔλαβον ἐκ χειρὸς Ἀμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ.

Au. Ver.—22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

One portion. So Gesenius, Schumann, Lee, and most commentators. The LXX. and some few others take the word as a proper name.

Prof. Lee.—שְׂכֵם, &c., &c., — (a) *A shoulder.* (d) Probably *A load*, i.e., as much as can be carried; thence a *portion*, Gen. xlviii. 22.

Which I took out of the hand of the Amorite, &c.

Ged.—Which I retook from the Amorites.

From chap. xxxiii. 19, we learn that Jacob bought a piece of land from Hamor at Sichem: to which he no doubt here alludes. It should therefore seem that this spot had afterwards fallen into the hands of the Amorites, after the destruction of the Sichemites, and had been retaken from them by Jacob by the force of arms. Though this transaction is nowhere else mentioned.—*Ged.*

Pool.—i.e., I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy son Ephraim, or his posterity, who shall possess this part over and above that portion which shall fall to him by lot. This was all the land which Jacob had in Canaan, which he here gives to Joseph, partly, in testimony of his great affection and obligation to him; partly, as a sign that he did confirm the right of the firstborn upon him; and partly, for the confirmation of the faith of Joseph and his brethren, and to oblige them to set up their rest nowhere but in Canaan. *One portion:* the Hebrew word is *Shechem*, which word indeed signifies a *shoulder*, as

Gen. ix. 23, and is here put for a part of land which is choice and good, as the shoulder is among the parts of the body. See 1 Sam. ix. 24. And he useth this word, that by allusion he might signify what place he speaks of, even *Shechem*, as may further appear by comparing Josh. xxiv. 32; John iv. 5. Yea, some would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it.

This place is understood, either, 1. Of the future conquest of the land of the Amorites or Canaanites by his posterity, which he here ascribes to himself, and speaks of it in the past time, as of a thing already done, as the manner of the prophets is. But Jacob would not attribute that to his sword, which his posterity deny to be done by their sword, Psal. xlv. 3. And it is manifest that Jacob here speaks of that which was his by a special title, and which in a peculiar manner he gave to Joseph. Or, 2. Of the city and territory of Shechem, whose inhabitants were rooted out by Simeon and Levi, and whose land being void was possessed by Jacob. And this is said to be got by Jacob's sword and bow, because it was got with the sword and bow of his sons Simeon and Levi, and a great number of his family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrence of, Gen. xxxiv. 30; xlix. 5, 6, or that he should call that *his sword and his bow* here which he calls *instruments of cruelty* in Simeon's and Levi's hands, Gen. xlix. 5. Or, 3. Which seems the truest, of that land in the territory of Shechem, which Jacob bought of Hamor, Gen. xxxiii. 19, which is said to be got *by his sword and bow*, either, 1. Properly, because he did by force of arms expel those Amorites, who upon his retirement from those parts, after the slaughter of the Shechemites, had invaded his lands, though this story be not elsewhere recorded; as many things are mentioned by the by in some one place of Scripture, without any particular account of the circumstances of them, either there or elsewhere, as Gen. xxxvi. 24; Deut. ii. 9—11; Josh. xxiv. 11. And though Jacob was a man of peace, yet his sons were warriors; and they by his permission might drive out, by their arms, those straggling Canaanites which had taken pos-

session of his purchase, Jacob being the more willing to recover his right herein, because it was an earnest of his future possession of the whole land. And the neighbouring Canaanites would not concern themselves in the defence of the invaders, both because they were convinced of the right of Jacob's cause, and because they were overruled by Divine Providence, in which Jacob trusted, and of which he had ample experience. Or, 2. Metaphorically, i. e., by his money, which he calls *his sword and his bow*, not only because money is answerable to the sword and the bow, and all other things, Eccl. x. 19, and *is a defence*, Eccl. vii. 12, and therefore may well be so called, even as *prayers and tears* are called *the arms of the Church*, because they serve for the same purpose that arms do against their enemies; but also and principally by way of opposition to the sword and bow of his cruel sons. So the sense may be this, *I have given to thee one portion, or one Shechem*, not the city of Shechem, which Simeon and Levi took from the hand of the Amorite with their sword and their bow, but a part of the territory of Shechem which I took or received from the hand of the Amorite by my sword and my bow, i. e., by my money, whereby I purchased it.

Bp. Patrick.—22 *Which I took out of the hand of the Amorite, &c.*] He doth not mean the city of Shechem; which his sons took unjustly and cruelly (and not from the Amorites, but the Hivites), without his knowledge, and contrary to his will: but that piece of land which he bought of Hamor the father of Shechem (Gen. xxxiii. 19, compared with St. John iv. 5). Which seems to be the reason why Joseph was himself here buried in his own ground, given him by his father (Josh. xxiv. 32), and not in the cave of Machpelah. The only difficulty is, how he could say, that he took this land from the *Amorite by his sword, and by his bow* (which comprehend all warlike instruments), when he bought it for a hundred pieces of silver of Hamor the Hivite. It is to be supposed therefore that he *took it*, i. e., *recovered it* from the Amorites, who had seized on it, after his removal to another part of Canaan; and would not restore it, but constrained him to drive them out by force. We read nothing indeed in the foregoing history, either of their invading his possession, or his expel-

ling them thence: but the Scripture relates many things to have been done, without mentioning the circumstances of time and place: as Bochartus observes. And among other instances gives that in xxxvi. 24, where Ana is said to have met with the Emims (so he understands it) in the wilderness: of which encounter we find no mention in any other place (see his *Hierozioc.*, par. ii. lib. iv. cap. 13). And as I take it, we have a plainer instance in the place a little before mentioned (Heb. xi. 21), where the apostle says, "Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff." Of which there is not a word in this history, but only of his blessing them (ver. 20).

There are those who, with St. Jerome, understand by *sword and bow*, his money: which he calls by those warlike names, to signify this was the only instrument he used to acquire anything. Just as the Romans, when they would signify they had got anything without any other help but their own industry alone, say they obtained it *proprio Marte*; using a similitude from military expenses and labours. If this do not seem harsh, it is not hard to give an account why he calls those Amorites who before were called Hivites: for Amorites seems to have been the general name of all the seven nations of Canaan, they being the chief; just as all the people of the seven United Provinces are now commonly called *Hollanders*, who are the most potent of all the rest.

Rosen.—*וְיָחִי אֲרָמִי* *Quam cepi e manu Amoræi, Amoræorum, gladio meo et arcu meo.* Non intelligit tantum agrum, quem prope Sichem emerat (xxxiii. 18), nam *emere* non est armis acquirere; sed totum agrum Sichemitarum, quem Simeon et Levi armis suis acquisiverunt. Quod factum quamvis Jacobus summopere improbareret, nil tamen obstat, quo minus tractus ille, quum vacuus relictus esset, nullis vicinorum eum occupantibus, Jacobo cesserit. Dicit autem *se* illum sibi suis armis acquisivisse, quamvis *filii* illo vi injusta potiti fuerint, quum pater et posterius quasi homo unus habeantur; vid. e. c. ad xlvi. 4. Minime opus est, cum nonnullis Hebræorum *וְיָחִי אֲרָמִי* pro futuro capere, q. d.: *quam accipiam*, i. e., quam mei posterius suis armis, cum Cananæam occupabunt, Amoræis eripient. Ad quam sententiam ideo delapsi videntur, quia si hæc Jacobi verba referuntur ad ea,

quæ c. xxxiv. narrantur, non apparet, quomodo Jacobus Amoræis tractum Sichemiticum eripuisse dicere possit, quum Sichemus xxxiv. 2, *Chivæus* dicatur. Verum simplicissimum est, Amoræos pro Cananæis generatim dici existimare, ut Amos ii. 9, (ubi cf. not.), quod illi Cananæorum, quibus et Chivæi accensebantur, potentissimi essent, quippe quorum dominatio et ultra et citra Jordanem longe lateque patebat.

Schum.—Vocem עָרַץ LXX. ut nomen proprium reddiderunt. Sed cum adiectum sit מִן, illa necessario denotat *latus, tractum, partem*, quam Iosephus præ ceteris fratribus acceperit. (Cfr. Hoffmanni commentar. in Deut. xxxiii. p. iii. p. 37.) Qualis autem hæc fuerit, antiquitus dissenserunt inter se interpretes. Alii enim cum LXX. de *urbe Sichem* explicant collato cap. xxxiv. alii cum Iohanne ev. iv. 5 (ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. Cfr. ad h. l. Kuinælii et Lueckii commentar.) de *agro, prædio*, quod Iacobus prope Sichemum emerat, collato xxxiii. 18, s. Utrique tamen offenderunt in seqq. וְעָרַץ—וְאָרְצָא, *quam manibus Amoritarum gladio meo et arcu meo eripui*. Nam quum Genesis liber nullam huius facti Iacobi mentionem iniecerit, contra Iacobus agrum xxxiii. 19, pretio emisit non gladio et arcu acquisivisse, dicatur: non satis apparet, quid sibi scriptor voluerit, quamquam interpretes, ne quod statuebant nimisope vacillaret, variam explicandi rationem tentarunt. At risum magis movent quam locum illustrant metaphorice interpretationes, quas Hieronymus, Chald., Aben-Esra aliique excogitarunt v. c. gladium et arcu significare pecuniam multo labore et sudore acquisitam aut arma piorum, orationem et obsecrationem. Alii contra omnium codd. auctoritatem pro מִן in voce וְעָרַץ scribi volunt מִן, ut ab inusitato עָרַץ

derivatum idem sit quod Arab. قَسْطٌ, et Hebr. עָרַץ, *demensum, pensum, nummus*. Alii, tam inani coniectura critica merito explosa, respiciunt Simeonis et Levi crudeliter factum, ex quo Sichem ob stuprum Dinæ illatum arcu et gladio occupassent. At vix tibi persuadeas, Iacobum illud factum, quod tantopere improbaverit et paulo post c. xlix. 5—7, iterum improbat, sibi ipsi tribuisse. Neque sic apparet, quum Schemus xxxiv. 2, Chivæus appelletur, quomodo Iacobus Amoræis tractum Sichemi-

ticum eripuisse dici possit. Quas difficultates ut removerent, plerique duplicem viam inierunt. Altera est eorum, qui opinantur, ut lacunam historicam expleant, Amoræos agrum Semiticum, quem Iacobus post cædem Sichemorum Hebronem migrans deseruisset, occupasse, sed Iacobum postea illuc reversum vi et armis Amoræos expulisse et agrum suum gladio et arcu recepisse (vidd. Bonfrer., Calov. ad h. l., W. A. Bachiene, *Histor. und Geograph. Beschreib. von Palästina, übersetzt mit Anmerk. von Gottfr. Maas.*, p. ii. t. iii. p. 351. Lipsiæ, 1773. Kuinæli, l. 1). Altera est potissimum Merceri et Rosenmuelleri, qui contendunt, totum agrum Sichemitarum, quem nulli vicini occupare ausi essent, Iacobo cessisse, Iacobum autem dici illum sibi suis armis acquisivisse, quamvis filii illo vi iniusta potiti fuerint, quum pater et posterius quasi homo unus habeantur. Deinde Rosenmueller. simplicissimum iudicat existimare, Amoræos pro Cananæis generatim dictos esse ut Amos ii. 9, quod illi Cananæorum, quibus et Chivæi accensi sint, potentissimi fuissent, quippe quorum dominatio et ultra et citra Iordanem patuisset. Sed quomodo Iacob v. 21, ut vates moribundus futura tanquam præsentia sive futura exacta canit: ita eum et v. 22, verbum וְעָרַץ veluti futurum exactum pronuntiasse putaverim hac mente: *quam olim per posteros meos, Israëlitas, Amoræis bello eripuerō*. Cfr. Ios. xvi.; Iud. i. 35; Rosenmuelleri *Alterthumsk.* vol. ii. p. i. p. 256, s. Quapropter verisimillimum est, scriptorem hic spectasse id, quod Ioseph l. 25, optat et Ex. xiii. 19; Ios. xxiv. 32, evenit. Quodsi verum est, Iacob moribundus pollicetur Iosepho, quod deus Iacobo pollicitus est xli. 3, 4. Ceterum de verbis: *gladio et arcu meo*, cfr. Ios. xxiv. 12, quo locus tamen negative tantum, ut ita dicam, nostro convenit.

CHAP. XLIX. 1.

וַיִּקְרָא יַעֲקֹב אֶל-בָּנָיו וַיֹּאמֶר הִנְנִי וְהָאָרֶץ
וְאֶנְדִּידָה לָּכֶם אֶת-אֶשְׁרֵי-יָקוֹב אֲחֵיכֶם
בְּאֶחָדָה הַיָּמִים:

ἐκάλεσε δὲ Ἰακώβ τοὺς υἱοὺς αὐτοῦ, καὶ εἶπεν αὐτοῖς. συνάχθητε, ἵνα ἀναγγείλω ὑμῖν, τί ἀπαντήσῃ ὑμῖν ἐπ' ἐσχάτων τῶν ἡμερῶν.

Au. Ver.—And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

In the last days. So Onkelos and others, who understand it of the times of the Messiah.

Ged.—In future days.

Rosen., Schum.—*Hereafter.* For the prophecy related more particularly to the settlement of the Israelites in the land of Canaan. Therefore translate *in posterum* as the words are used Num. xxiv. 14; Deut. iv. 30; Jer. xlviii. 47; Dan. ii. 28. Iacobum de tribuum sorte in Cananæa obtinenda prophetæ personam agere, ab initio non minus indicat scriptor quam sub finem v. 28. Quodai animo perpendis, vocc. בְּיָמֵינוּ הָאֵלֶּים non reddes cum Hieronymo: *novissimis temporibus*, vel cum Onkel. בְּיָמֵינוּ *in fine dierum*, ut possis cum multis veterum interpretum messianam ætatem intelligere, sed: *in posterum*; id quod illa verba denotant Num. xxiv. 14; Deut. iv. 30; Jer. xlviii. 47; Dan. ii. 28. בְּיָמֵינוּ הָאֵלֶּים et Coran. Sur. ii. 4.—*Schum.*

Ver. 3.

רְאוּבֵן בְּכֹרִי אֶתָּה פְּלִי וְרֵאשִׁית אוֹנִי
יְהִי רֵאשִׁית וְיִתְּרִי קֹז :

Ῥουβὴν πρωτότοκος μου, σὺ ἰσχύς μου, καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι, καὶ σκληρὸς αὐθάδης.

Au. Ver.—3 Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

Ged.—*Reuben!* my firstborn wert thou; *the fruit* of my vigour, the prime of my might; superior in dignity, superior in strength.

Booth.—

Reuben! my firstborn wast thou;
The beginning of my vigour and strength;
Superior in excellence—superior in power!

Bp. Patrick.—*Thou art my firstborn.*] So we read xxix. 32. To whom the Jews commonly observe belonged three prerogatives—a double portion of the father's estate, the priesthood, and the kingdom (as they speak), i.e., the chief authority among his brethren. The first of these, says the Chaldee paraphrast, was given to Joseph, the second to Levi, the third to Judah, because Reuben had forfeited all the rights of his primogeniture, by his incest with his father's wife. But Mr. Selden himself (who gives a full account of the Jews' opinion in this matter) acknowledges the priesthood was not con-

fined to the firstborn before the law, as appears by Abel's offering sacrifice as well as Cain, and Moses being a priest as well as Aaron (Psal. xcix. 6), unless we understand thereby the office of chief priest. And so Jonathan here reports the ancient opinion of the Jews, that Reuben lost the high-priesthood (lib. i. de Synedr., cap. 16, p. 643, &c.).

My might.] Whom I begot when I was in my full vigour.

The beginning (or the *first-fruits*) of my strength.] The same thing, in more words. Or, it may be interpreted, *the prime support of my family.* The firstborn is called *the beginning of strength*, in Deut. xxi. 17; Psalm cv. 36.

The excellency of dignity.] Who hadst the pre-eminence among thy brethren (being the firstborn), if thou hadst not fallen from it by thy folly; as it follows afterwards.

The excellency of power.] Who wast born to the highest authority among them. The Hebrews refer *dignity* to the priesthood, and *power* to the kingdom. But there being no solid ground to think the priesthood, as I said before, was confined to the eldest brother, I take *dignity* to signify the double portion of the estate; and *power*, authority among them, while they remained in one family.

Pool.—*The beginning of my strength*; the first instance or evidence of my might or strength, or of that masculine vigour whereby God enabled me to beget a child. Compare Deut. xxi. 17; Psalm cv. 36. Or the first of my children, which are the strength, the stays, and supports of a father, and of his family; thence called his *arrows*, as Psal. cxxvii. 4, and by other authors, *the pillars of the house.* *The excellency of dignity, and the excellency of power.* As first-born thou hadst the right of precedency before all thy brethren in point of dignity and power of privilege; the double portion, the priesthood, the dominion over thy brethren were thine.

Bp. Horsley.—רֵאשִׁית אוֹנִי "First-fruit of my manly vigour." That this expression signifies an eldest son is certain. It occurs in this sense in Deut. xxi. 17; Ps. lxxviii. 51; and cv. 36. In the two last places it is rendered by the LXX., *ἀπαρχὴν πονου*, or *πονου*. That אוֹנִי particularly signifies the generative vigour of the male in procreation,

frivolity. Symm., *ὑπερήφανος*. Vulg., *effusus es*.

Prof. Lee.—*𐤒𐤍*, m. Syr. *𐤒𐤍*, *salax*, *lascivus fuit*. Arab. *فَخِرَ*, *superbivit*, vel *falso gloriatus fuit*. Probably *Boiling* or *running over*; *swelling up*. *Wantonness* or *pride*, Gen. xlix. 4.

Ged.—Like water, thou hast lapsed; pre-eminence thou shalt not have, because thou ascendedst thy father's bed. Then wast thou degraded, when thou ascendedst my couch.

Booth.—

Unstable as water, thou shalt not excel,
Because thou ascendedst thy father's bed:
Ascending my couch, then wast thou degraded.

Pool.—*Unstable as water*: this may concern either, 1. Something past, or Reuben's fault; and so he is said to have been *unstable*, or *light*, and *vain*, as the word is used, Judg. ix. 4; Zeph. iii. 4; *like water*, moved with every little wind of temptation, and unbounded in thy lust; as water of itself hath no bounds, but will scatter itself every way, if it be not kept within banks, or in a vessel: or, *hasty*, *violent*, *impetuous* in thy lust, like water, which either overflows or breaks its banks. Or, 2. Something to come, or Reuben's punishment; and so the meaning is, Thou, i.e., thy posterity, shall be *unstable* or *unsettled*, flitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible, and weak. Such, indeed, was the state of that tribe, of which we read nothing eminent in Scripture. See Judg. v. 15, 16. This I prefer before the former, 1. Because it is not probable that his fault should be described here in such general and ambiguous and dark terms, which is described so plainly and particularly in the following words. 2. Because this makes the coherence most plain. Here is a description, (1.) Of Reuben's excellent state to which he was born, ver. 3. (2.) Of his fall from that state, in these words, and the immediately following, *thou shalt not excel*. (3.) Of the reason of this fall, his great sin. 3. Because the similitude of water applied to men in this manner, notes rather their impotency and calamity than their sin, as Josh. vii. 5; Psalm xxii. 14. *Thou shalt not excel*, or, *be the most eminent* amongst thy brethren; thou hast lost thy pre-eminency due to thee by birthright,

both for thyself and for thy posterity, and it shall be given to others; the priesthood to Levi, the dominion to Judah, and the double portion to Joseph. *Then defiledst thou it*, by committing incest with Bilhah. He repeats the same thing, and that in an emphatical manner, turning his speech and face from Reuben to his brethren, in a posture of indignation and detestation; which you must not impute to Jacob's passion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his tongue to utter this, not only nor chiefly for the punishment of Reuben, who, as many think, had repented of his sin; but for terror, instruction, and caution to all others, and to assure them that sin, though it may be long dissembled and borne with, yet it will one time or other be sorely punished. But these and the next foregoing words may be thus rendered, *Then defiledst thou my bed: he went up to it*, or rather, *he is gone up*, i.e., he is vanished, or perished, or lost; for so this word is oft used, as Job v. 26; Isa. v. 24; Jer. xlviii. 15. And so here is an elegant figure, called *antanaclasis*, whereby the same word is repeated in the same verse in a different sense, as Psal. xviii. 26; Matt. viii. 22. So here, *He went up* wickedly to his father's bed to commit a great sin; therefore now *he is gone up* penally, to receive condign punishment; his excellency is gone up like smoke, which ascendeth and is dispersed in the air. And this may seem to be the truest translation and interpretation, because it keeps close to the Hebrew words and their order; whereas, in our translation, there is both a transplacing of the Hebrew words, and a supplement added unnecessarily.

Bp. Patrick.—*Unstable as water.*] The Hebrew word *pachaz* signifying *haste*, and in the Chaldee having the signification of *leaping*, the interpretation of St. Jerome seems most reasonable; which is, *poured out* like water, out of a vessel upon the ground. And then it denotes Reuben's falling from his dignity, and losing his pre-eminence; as water suddenly disappears, when it is poured out on the earth, and sucked up into it.

Then defiledst thou it: he went up to my couch.] Or rather, *When thou defiledst my couch, it vanished*, i.e., his excellency departed. For the word *halah*, which is here

translated to *go up*, signifies often in Scripture, to *vanish* or *perish*. As in Ps. cii. 25; Isa. v. 24; which makes the easiest sense of this place, in this manner; Ex quo polluisti thorum meum, ascendit ut vapor aut fumus excellentia et dignitas tua, i. e., dilapsa est, extincta est, evanuit. "From the time that thou defiledst my couch, thy excellency and dignity went up like a vapour or smoke, i. e., it slid away, it was extinct, it vanished." They are the words of the forenamed Calixtus; who well observes that this is explained in 1 Chron. v. 1.

Rosen.—לַמִּינִים מִן הַיָּם *Lascivia instar aquarum* exundantium, sc. erat tibi. Quum verbi מִן הַיָּם derivata Jud. ix. 4; Jer. xxxiii. 32; et Zephan. iii. 4, cum vocibus *vanitatem* et *mendacium* indicantibus conjungantur, nomini מִן הַיָּם *levitatis* notionem fere tribuunt. Sed æque bene convenit *temeritatis*, *petulantiae* et *lasciviae* notio. H. l. libidinis incontinentia confertur aquis ruptis aggeribus exundantibus. Haud male Hieronymus: *effusus es sicut aqua*. LXX., ἐξέβρισας ὡς ὕδωρ, insolentius gessisti sicut aquæ, fluminis sc. alveo suo egressi et vicina exundantis. Pro nomine מִן הַיָּם veteres secundam verbi personam expresserunt, perspicuitatis et facilioris constructionis causa, non quod מִן הַיָּם legerunt. אֲלֵי־הַיָּם *Ne excellas*, sc. dignitate et honore; sive, *ne plus habeto*, ne excellito posthac eo jure, quod tibi ordo nascendi dederat. Sequitur ratio: מִן הַיָּם קִיָּא *quia ascendisti cubilia patris tui*, i. e., ejus torum, xxxv. 22. (Simile illud Virg. *Aeneid.*, vi. 632.) Cum patris pellicibus concubuisse, et apud Arabes magnum crimen habetur, vid. d. a. u. n. *Morgenl.*, p. i. p. 230, aliud exemplum affert Staehelin ex Abulfaradschii *Histor. Dynastiar.*, p. 210, מִן הַיָּם *Tunc profanasti*, contaminasti, ea sc., patris tui cubilia. Nam cum sequenti מִן הַיָּם conjungere vetat accentus distinctivus Tiphcha voci מִן הַיָּם appositus. Verba מִן הַיָּם, plures sic vertunt: *ascendit*, i. e., abiit in auras, *stratum meum*, evanuit, abiit ejus dignitas, utpote a te inquinati. Verbum מִן הַיָּם enim, ubi dicitur de aqua aut de rore, idem est ac in vaporem resolvi, evanescere, ut Ex. xvi. 14; Ps. cii. 25, interitum hominis significat, et Ez. xi. 24, de visione, quæ evanuerat, usurpatur. Durior tamen ista hujus loci interpretatio videtur. Nil obstat, quo minus simpliciter vertamus: *stratum*, s. *thalamum meum ascendit*, incestum illi intulit. Nam qui ira commoti

sunt, sæpe ita solent breviter quæ ante dixerant repetere, atque ille ipse a persona secunda ad tertiam transit animo concitato apprimè convenit. LXX., οὐ ἀνέβης. 2. pers., ut oratio membro priori conveniat.

Schum.—4 מִן הַיָּם Sam., LXX., Aq., Symm., Syr., Onkel., Vulgat., Persa, Luther, Michaelis, Teller, Dathe, al.—מִן הַיָּם Sam.—מִן הַיָּם i. e., *te profanasti*, vers. Sam. et Saad.—מִן הַיָּם *stratum eius*, Vulgat.—מִן הַיָּם K. 99, pr.—מִן הַיָּם LXX., Syr., Onk., Ion., Saad.—מִן הַיָּם Arabs Erpen.—מִן הַיָּם Michaelis convertens: *migrans, als Uebertreter* (cfr. Eichhornii Repertor., p. iii. p. 93).—מִן הַיָּם *ascendendo* Luther, Dathe, et Schott.

Etsi priora huius commatis verba novo commate paululum ab antecedentibus dissociantur, quivis tamen, si antithesin et parallelismum membrorum recte animadverterit, ea cum illis arctissime coniunget interpretando. Sic enim cohærent: *quamquam* (tu Ruben, qui es primogenitus filiorum meorum) *primogenitura præstantia, dignitate et viribus, excellis, tamen veluti vapor aquæ haud excellas*. Egregie igitur transit poëta parallelismo antithetico ad id, quod maxime spectat, quomodo Ruben primogeniti dignitatem et iura amisisset, expositurus. In quo parallelismo non solum membra et vocabulorum rhythmus, ne dicam pedes, sibi optime respondent, sed etiam מִן הַיָּם ob antecedens מִן הַיָּם consulto et eleganter ab Hebræo adhibitum est. Sunt autem, qui non satis perspexerint hanc membrorum rationem, quum aut in duas partes alterum hemistichium huius parallelismi dispescant ita, ut priorem מִן הַיָּם cum antecedd. arctius coniungant (vid. Iac. Robertson. Clavis Pentateuchi, Edinburgi, 1770, qui sic latine transtulit: *præcellentia dignitatis et præcellentia roboris tumidus instar aquarum; non eris præcellens*. Sic etiam Dathe ad h. l.; Ilgen, l. 1, p. 312; Herder, l. 1, p. 180; Vater, p. 312) aut מִן הַיָּם sive secunda persona verbi reddant (Hieronymus: *effusus es sicut aqua*; Aquila: ἐδάμνεσας; Symmach.: ὑπέπεσας; Syrus: لَحْلَح, *diffluxisti*; Onk.: *sectatus es iram tuam*; cfr. Wineri Comm., p. 29; Persa: *festinationem fecisti*; cfr. Rosenmuelleri Comm., p. 33; Dathe: *sed turges ut aqua*; Gesenius in Commentat. de Pent. Sam., p. 33, et in Lex., min. ed., iii. p. 672: *tumuiisti, lascivus fuisti instar aquarum, du kochtest über wie Wasser*, suffragante Winero

in Commentat. de vers. Sam., p. 34), sive tertia persona exprimat (Clericus: *effusa est sicut aqua*, sc. præcellentia; Schott: *vapor est veluti aqua*, i. e., præstantia tua plane evanescit). Nam אֶרָא manifesto oppositum est nomen substantivum antecedenti אֶרָא , ita ut significet ex oppositionis lege præstantiæ defectum, vanitatem, vaporem. Qui vapor comparatur cum aquæ vapore, qui qualiscunque est etiamsi paulisper tumescat, celeriter tamen evanescit. Unde vero petita sit hæc imago, fluctuant paululum inter se interpretes. Plerique cum Hieronymo cogitant de aquæ effusæ levitate, sive quod in lagena nihil relinquat ut ceteri liquores vel odorem vel colorem vel aliquid substantiæ, sive quod mox a terra imbibatur (cfr. Mercer. et Bonfrer. ad h. l.). Alii comparant aquæ rapiditatem vel quod aqua effusa magna rapiditate deorsum fertur (vid. Calov. ad h. l.) vel quod amnes magna vi exundant et fluctus ruptis aggeribus vehementer erumpunt (vidd. Clericus, Rosenmueller ad h. l., et Staehelin, l. l. p. 4). Cum I. D. Michaele (in translat. vernac., p. ii., Gott., 1770, ubi sic vertit: *du bist rasend und unsinnig geworden*). Schulz. in Scholl. putat describi *hydrophobiam*, quæ in Arabia et vicinis regionibus frequens fuerit, ideoque אֶרָא explicat: *spumas agere, furere*. Herder et Iusti de maris unda, quæ cum superbia quasi prætereat, explicant (*dein Vorzugsrecht an Würde, dein Vorzugsrecht an Macht geht, wie die stolze Welle, dir vorüber: du bist der Erste nicht mehr*). Gesenius l. 1, et Winer in Lex., s. h. v. collato usu radicis אֶרָא Chald. אֶרָא : *subsiliit, fremuit*, et Syriaco:

אֶרָא *lascivus, protervus, salax fuit*, censent, hominis lasciviam et salacitatem cum aqua calida in olla fremente et extra margines subsiliente comparari (cf. Teller in notis germ. ad h. l.). Alii denique nobis videntur omnium optime intelligere aquæ vaporem, quocum præstantiæ defectus et vanitas conferatur. Cui sententiæ non solum maxime respondet primaria notio verbi אֶרָא *tumuit*, quam obtinet Iud. ix. 4; Ier. xxiii. 32; Zephan. iii. 4, ubi cum vocibus vanitatem et mendacium significantibus copulatum est, sed etiam contextus, ex quo veræ primogeniti dignitati vana præstantia et inanis superbia opponitur; itemque Arab. فَجَرَ

fastu elatus est. Itaque putaverim, אֶרָא non significare primo, ut Gesenius in Lex. statuit,

exsiliit ferventis aquæ instar (aufkochen, sicut Græc. ζέω), sed אֶרָא substantivum reddendum esse omnino *vaporem*, qui cum aqua terminos suos excedente sive in olla sive in amnibus sive denique in mari comparatur. Huius imaginis exempla inveniuntur in Corano Sur., ii. 15; xx. 24. Cfr. Iob. vi. 15. Hirzel. Commentat. de Pent. Syr., p. 31. Mira denique est in hac re Saadiæ trans-

latio: $\text{بِنَهْلَةٍ مِنْ مَاءٍ لَا تُفَضَّلُ}$, *haustu*

aquæ non abundabis, quam de Sacy (in Eichhornii *Allgem. Bibl. der bibl. litt.*, p. x. p. 62), sic interpretatur: *haud tantum præcipui habebis, quantum aquæ uno haustu sorberi potest* (me quidem iudice vernacule reddi possunt haud male: *du wirst dennoch als Erstgeborener keinen Schluck Wasser mehr haben*). Iam vero his expositis sequitur, ut vocc. אֶרָא recte interpretemur. Nam vel in his dissentiunt a se interpretes. Alii enim hæc intelligunt de tempore præterito: *excellentia tua* (quam tenes primogenitus) *præteriiit* (vidd. Ilgen, Herder, aliique). Sed cuilibet indolem vaticinii et particulam אֶרָא accurate inspicienti satis clarum erit, אֶרָא non posse nisi de tempore futuro apte exponi notione intransitiva (cfr. Ex. xxxvi. 7): *ne excellito* (sc. primogeniti ornamentis). Nunquam enim Rubenis tribus ad magnam splendorem evecta est, imo amissis primogenituræ privilegiis sedem fixit extra terram sanctam. Cfr. Num. xxxii. 16—22, 29—33; Deut. xxxiii. 6; Ios. i. 12—15; xxii. 1, ss. — Superest, ut doceamus, quid sibi velit ultima vox אֶרָא . Nam etsi viri docti in eo merito consentiunt, quod poetam huius imprecationis rationem allaturum xxxv. 22, respexisse arbitrantur, dissentiant tamen de illius vocis et interpretatione et nexu (cfr. varr. lectt.). Nos quidem parallelismi synthetici membra intuiti, quæ recte pronuntiata animi indignabundi motus exprimere videntur, profiteri non dubitamus, poetam postremo, ut Iacobus summa cum indignatione incestum filii concubitus carperet, haud inepte per enallagen subito transiisse ad tertiam verbi personam hoc sensu: *nefandum dictu, ascendit!* Huic sententiæ favet non solum unius codicis hebræi lectio, sive interpretamentum אֶרָא , i. e., *nequissime, detestabilis!* (cfr. Num. v. 21, 27; Ies. xxiv. 6; Ier. xlv. 12); sed etiam v. 9, ubi simili ratione, ut vim orationis augeat, a secunda persona ad tertiam subito transit.

Cfr. Stæhelin, pag. 5, ubi vertit: *utique adscendit!* Extremum illud est, ut moneamus, Ilgenium (l. 1, p. 313, s.) תָּמָר tam contra parallelismi naturam (demta enim hac voce membrum deesset) quam contra totius carminis indolem (quippe oratio sive imprecationis sive precationis nunquam incipit verbo) ad sequentia referre hoc modo: *superavit Schimeon et Levi fratres suos*, i. e., Schimeon et Levi, quod omnes Sichemi incolas occiderunt c. 34, fratres nequitia superarunt. Neque habet, quo se commendet eorum interpretatio, qui תָּמָר vel ad תָּר, *excellentiam* vel ad תָּרָפ, dignitatem referunt idque translata notione explicant: *evanuit* (sic Clericus, Venema, in Diss. Selectis, Robertson, l. 1). Longe rectius convertit Persa: *tunc impius fuisti; stratum meum adscendit.* Cfr. Rosenmuelleri Commentat. de Pent. Pers., p. 33.

Ver. 5.

שְׁמֵעוֹן וְלֵוִי אֲחֵיָם בְּלִי חָמָס
:מְכֵרֵי הַחַיִּים

חָמָס] בְּלִי חָמָס (sive חָמָס), Sam., LXX., V. S., et Onk., probantibus I. D. Michaele et Dathio.—בְּלִי חָמָס Targ. Hieros.—*Schum.*

Συμῶν καὶ Λεὺὶ ἀδελφοὶ συνετέλεσαν ἀδικίαν ἐξαίρεσως αὐτῶν.

ἐξαίρεσως] ἐξ αἰρέσεως I.; VII. codd., Ald., Alex., Cat., Nic., probante Schleusnero in Lex. ad h. l.—*Schum.*

Au. Ver.—5 Simeon and Levi are brethren; instruments of cruelty are in their habitations [*or*, their swords are weapons of violence].

Ken.—

Simeon and Levi are brethren;

Their very contracts are instruments of violence.

Ged.—Simeon and Levi are brothers; who accomplished their iniquitous machinations. [Heb., instruments of violence are their machinations.]

Booth.—They accomplished [so Sam., LXX., Targ.] by violence their schemes.

Pool.—*Simeon and Levi are brethren*; not only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, Gen. xxxiv. 25. So the word *brother* is elsewhere used, for him that agrees much with another in his temper, or employment, or designs, as Job xxx. 29; Prov. xviii. 9, &c.

Their bloody swords are yet in their

dwelling, to bear witness against them for their barbarous cruelty. But these words may be, and are by some both ancient and later interpreters, rendered otherwise. For the Hebrew word *mecheroth* here rendered *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew root from whence this comes, which is *machar*, and signifies to *bargain*, or *sell*, or *exchange*. And accordingly this word is by the Samaritan translator, and by other learned interpreters, rendered, their *conventions*, or *compacts*, or *civil contracts*, or *agreements*. And, which is more, the Chaldee verb *mechar*, from whence this word may very well be deduced, signifies *to espouse*; and the noun *mechirah*, derived from it, signifies a *spouse*. And so the words may be rendered thus, *their contracts*, or *agreements* (or *their nuptial contracts*), were *instruments of cruelty*. Which translation seems better than the other, 1. Because it keeps closest to the words of the text, and leaves out that particle *in*, which is not in the Hebrew text, but was added by our translators to complete the sense. 2. Because this best agrees with the history recorded, Gen. xxxiv., where we read that they did cover their bloody design with a pretence of an agreement and nuptial contract with the Shechemites, which was a great aggravation of their villany, that those things which to others are bonds of love and peace, were made by them instruments of cruelty.

Bp. Patrick.—*Instruments of cruelty are in their habitations.*] The word *mecheroth* (which we translate *habitations*) is nowhere else found, nor is there any root in the Hebrew language from whence it may derive that signification. Therefore Lud. de Dieu, from the Ethiopic language, translates it *counsels*: for so the word signifies in that tongue; and in an ill sense, conspirations, machinations, or mischievous devices. This Job Ludolphus approves of, and translates this sentence after this manner, *Consilia eorum nihil sunt nisi vis et arma*: "Their counsels are nothing but force and arms" (vid. Comment. in Histor. Ethiop., lib. i. cap. 15, n. 106). Aben Ezra is not much different, who translates it, *their compacts*: as G. Vorstius' notes upon Pirke Eliezer, cap. 38, where there are other various interpretations, with which I shall not trouble the

reader, because I have given that which I think most natural.

Gesen.—קֶרֶךְ, fem., Gen. xlix. 5, only, probably a sword, weapon. Hence קֶרֶךְ, קֶרֶךְ, קֶרֶךְ, tools of violence (are) their swords. *Jerom.*, arma eorum. According to this signification it is derived from כָּר, i.q., Arab. كَر, conjugation ii. prostravit, comp. כָּר, to dig, to pierce. Others take it synonymous with קֶרֶךְ, (in Ezek. xvi. 3,) a habitation. Hence, weapons of violence are in their habitations. Others explain it, designs, plots, after the Æthiop. כֶּר, consilium cepit; or, tricks, fraud, according to the Arab. مَكْر, to deceive, to invent fraud.

Prof. Lee.—קֶרֶךְ, fem. once, pl. aff. קֶרֶךְ, once, Gen. xlix. 5; r. כָּר: thence, Swords. Gr. μάχαπα. But, De Dieu, ad loc., and Ludolf. Lex. Æthiop., p. 87, from the Arab. مَكْر, machinatus est. *Machinations, devices.* Aquila, σκεύη ἀδικίας ἀνίσκαφε. The preceding קֶרֶךְ, however, seems to require some instrument here, rather than device. If so, some instrument used for digging through, or sapping, a foundation, was probably intended. In Job xxiv. 16, a similar practice is mentioned. See my note. Aquila evidently entertained this view, obscure as his version of the place is. In Gen. xxxv. 25, we have אֵשׁ חֲדָשׁ. But, as in the Lat. ferrum, any other cutting, or graving, tool might have been meant.

Rosen.—Sensus prodibit simplicior, si קֶרֶךְ, sumamus i. esse q. Græc. μάχαπα, quod, ut alia, haud pauca, ad Græcos pervenerit ex Oriente, quomodo erit: gladii eorum sunt violentiæ instrumenta; utuntur illis ad violentiam aliis inferendam. Hieronymus: vasa iniquitatis arma eorum. LXX., nom. קֶרֶךְ, consilii significatu ceperunt; ita enim reddunt: συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως αὐτῶν, perfecerunt iniquitatem ex proposito suo, pro lubitu suo. Pro לֵי legerunt לֵי, quod et textus Sam. exhibet. Alias interpretationes vid. in Commentar. nostro majore.

Schum.—Altera Iacobi imprecatio habet hoc singulare, quod Schimeon et Levi, et fratres germani et animo simillimi, ob crudeliter factum, quod in Sichemos commiserant, una abominantur, ideoque poeta, quod ad duos pertinet, bis commemorat

parallelismo membrorum synonymico. Cuius initium fit iam v. 5, in quo quidem conveniunt interpretes, quod יָדָם magis de animo, de morum similitudine facinororumque pravitare, quam de natalibus dictum putant, sed discrepant inter se de altero huius versus hemistichio, quod vocem קֶרֶךְ vario modo intelligunt. Hanc enim explicant LXX., ἐξαίρεσεως αὐτῶν sive quod præstat ex auctoritate aliorum codd. ἐξ αἰρέσεως αὐτῶν, i.e., sua sponte, non lacesili (perfecerunt iniquitatem); Syrus:

וְכֵן יִהְיֶה כֶּרֶךְ הָאֵשׁ מִכֶּרֶךְ הָאֵשׁ, vasa furoris

ex natura sua (sc. sunt); Vulg.: vasa iniquitatis bellantia; Vers. Sam.: perfecerunt fallaciam confederationum suarum. In his optime transtulisse videtur Persa: instrumenta violentiæ (sunt) arma eorum (cfr. Rosenmuelleri diss. de vers. Pers., p. 33, s.); sed omnium pessime in laudem Schimeonis et Levi exposuit Onkelos sic: וְכֵן יִהְיֶה כֶּרֶךְ הָאֵשׁ מִכֶּרֶךְ הָאֵשׁ viri fortes in terra peregrinationis suæ fecerunt fortitudinem. Quomodo autem antiqui, sic recentiores de hoc vocabulo dissentiunt. Alii id derivant a

כָּר Syr. مَكْر, vendidit mulierem, desponsavit (cfr. Gen. xxxi. 15; Exod. xxi. 8; Deut. xxi. 14), ut, quia Schimeon et Levi ficta sponsione Dinæ sororis Sichemitis circumvenissent, vel sic interpreteris: eorum sponsiones instrumenta contumeliæ (Clericus ad h. l.) vel: perfecerunt sponsalia cruenta sive fraudulenta (Michaelis in transl. vern. et in Suppl., p. 1502, et Dathe ad h. l.). Alii consulerunt Æthiop. ግዛሽ: (ma-

chara) consultavit, et Arab. مَكْر, machinatus est, circumvenit, ut קֶרֶךְ redderes vel consultationes vel machinationes vel fraudem, dolum (vid. Iob. Ludolfi Lex. Æthiop., p. 639. Castelli Lex. heptagl., s. h. v., Lud. de Dieu in Animadvers., p. 52. Schultensii Animadv., ad h. l. Opp. min., p. 129. Gesenii Lex. min., p. 454, s.). Alii קֶרֶךְ deducunt a כָּר vendidit, ut designet: negotiationes, commercia, pactiones, quas Schimeon et Levi cum Sichemitis fecerint (vid. Iac. Gussetii Lex., ed. ii., Lips., 1747, p. 893); alii קֶרֶךְ non differre putant aut a קֶרֶךְ origo, natales (cfr. Ez. xvi. 3; xxi. 35; xxix. 14) aut a קֶרֶךְ peregrinatio, habitatio, ut locum vel sic intelligas: instrumenta violentiæ sunt origines, cogitationes eorum (cfr. Syr. supra

laudatus; Mendelssohn vertit: *Werkzeuge der Gewaltthätigkeit sind ihre Verwandtschaft* vel: *instrumenta violentiæ sunt habitationes eorum*, i.e., habitationes eorum sunt latebræ et officinæ tyrannorum, nequitia. (Sic etiam reddunt Aben-Esra, Dav. Kimchi, Mercer, Calov., alique.) Alii denique respiciunt verb. *ויר* vel *פיר* fodit, perfodit, et conferunt Græcum *μάχαιρα*, quod inde forte originem duxerit, ut *קירור* significet vel sensu latiori *arma* (Hieronimus: *vasa iniquitatis arma eorum*; Vater: *Gewalthat üben ihre Waffen*. Cfr. Persa) vel sensu strictiori *hastas, gladios* (Herder: *Mörderwaffen waren ihre Schwerter*! Sic etiam Rosenmueller, Ilgen, Schott, Iusti, Hirzel, l. 1, p. 31, Staehelin, Winer in Lex., p. 470). Hanc explicationem narrationi, quam cap. xxxiv. legimus, et contextui, qui eam respicit, haud male respondere, quis est, qui cum Ludolfo etiamnum infitiri ausit? Verumtamen non minus apte quadraret ad nostrum locum, si antecedentia potissimum intueris significatio vocis *קירור* origo, *indoles*; cum illis enim bene conciliari possunt hac interpretatione: *Schimeon et Levi sunt fratres*, i.e., sunt eadem sentiendi ratione, eodem animo; *instrumenta violentiæ* (sunt) *indoles eorum*, i.e., inique agere student. Quæ si ita senserit poëta, eum altero hemistichio prius magis illustrasse et quid *ידים* hoc loco denotet ipsum statim exposuisse, luculenter apparet. Quocirca tibi velim persuadeas, *קירור* esse personarum circumscriptionem poëticam, qualem paulo post v. 6, vides in vocibus *נפשי*, *נפגי*. Neque tamen dubito, quin hoc vocabulum sit derivandum a *ויר* (*פיר*) *fodere, infodere*, ita ut *קירור* sit proprie id, quod *infossum est atque insculptum, natura, indoles, character*. Hanc mentem vernacule reddere possumus sic: *zur Ausübung von Gewaltthätigkeit dient ihr Character*, sive: *zu Werkzeugen der Gewaltthätigkeit sind sie wie gemacht*. Denique attinet commemorare, Samaritanum, ne Schimeon et Levi, viri summe reverendi, male audirent, totam imprecationem Iacobi in precationem mutasse. Qua ex re v. 5, intelligit sic: *abstulerunt scelus consiliorum suorum*, i.e., culpa immunes se reddiderunt (vid. I. D. Michaelis Or. Bibl., p. xxii. p. 188).

Ver. 6, 7.

6 בְּסֶכְרָם אֶל־תִּבְנָה נַפְשִׁי בְּקֶלֶם אֶל־
תִּתֵּן בְּלִבִּי בְּיָמָם הָרִגָה אֲשֶׁר

וּבְרִצָּנָם עֶקְרֵשׁוֹר: 7 אָרָר אֶפֶם כִּי
עָז וְעִבְרָתָם כִּי קָשְׁתָהּ אֶחָלָקָם בְּיַעֲלֹב
וּמִפִּצָּם בְּיִשְׂרָאֵל:

6 וּבְרִצָּנָם [בְּקֶלֶם], Sam. K. xiii.; pr. iii. R. 250; pr. V., LXX., Syr., Vulg., Ion., Hieros. — אֶל יִד [אֶל־יִד], Sam. *ne excandescat*, i.e., placet mihi eorum societas. Vid. Gesenii Comment de Pent. Sam., p. 60, in nota 210. — שׁוֹר [שׁוֹר], *murus*, R. 892, 941, pr. 230, Aquila, Symm., Syr., Onk., Ion., Vulg., Hieron., Saad., Erpen., Sam., Ar., et Persa, probantibus Michaelaele, Dathio, aliisque.

7 אֶרֶץ [אֶרֶץ], Sam., i.e., *pulcherrima est ira eorum*. Samaritanum magno cum partium studio sic textum corripisse, nemo non videt. Cfr. Gesenius, l. 1. — וְעִבְרָתָם [וְעִבְרָתָם], Sam. et V. S. וְעִבְרָתָם, K. 155.—*Schum*.

εἰς βουλὴν αὐτῶν μὴ ἔλθοι ἡ ψυχὴ μου, καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρίσαι τὰ ἡπατὰ μου. ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους, καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταύρον. 7 ἐπικατάρατος ὁ θυμὸς αὐτῶν ὅτι αὐθάδης, καὶ ἡ μῆνις αὐτῶν ὅτι ἐσακληρύνθη. διαμερίω αὐτοὺς ἐν Ἰακώβ, καὶ διασπερῶ αὐτοὺς ἐν Ἰσραὴλ.

6 ἔλθοι [ἔλθῃ] VIII. codd., Compl., Cat., Nic.—ἐρίσαι [ἐρίσαι] XIV. codd., Ald., Cat., Nic.

7 διασπερῶ [διασκορπῶ], Alex.
Au. Ver.—O my soul, come not thou into their secret; unto their assembly mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall [or, houghed oxen].

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

They digged down a wall.
Gesen.—עַרְר in three conjugations; *Piel*, to cut the sinews or tendons of the ham, to hough, hamstring a horse. The Israelites did it mostly, when they could not carry off the horses taken from the enemy, in order to disable them for the enemies' use. Josh. xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4; of the ox, Gen. xlix. 6. (Arab. عَرَّر, *idem*.)

Prof. Lee.—Pih. עָרַר, pres. עָרָר. Constr. immed. it. med. עָרַר. Arab. عَرَّر, *pedes incidit*. Nerve, i.e., cut the nerve, hamstring, as of men or horses when taken in battle,

Josh. xi. 6, 9. Meton. applied to chariots when the horses are, no doubt, meant, 2 Sam. viii. 4; 1 Chron. xviii. 4. — of an ox, Gen. xlix. 6. But here *ox* is probably put (metaph.) for a *powerful man*, as in other cases. עֵשָׂא, in the parallel seems to prove this, alluding to the violator of Dinah, Gen. xxxiv.

Ged.—6 Enter not thou, my soul! into their cabal; mingle not, mine honour! in their assembly. For in their ire they massacred men [so Rosen., *virum*, i.e., viros collective], and in their wanton wilfulness extirpated a chief [Heb., digged down a wall]. 7 Accursed be their ire, for it was fierce; and their fury, for it was inflexible, &c.

Booth.—

6 Enter not, my soul, into their counsel;
Join not, mine honour, their assembly.
For in their anger they slew the men,
And in their self-will cut off the princes.

Ken.—

6 For in their anger they slew the men;
And, in their fury, they destroyed the princes:
7 Cursed be their anger, for it was fierce,
And their fury, for it was inflexible.
I will, &c.

That עֵשָׂא does not here signify a wall, may be inferred from the history of the destruction of the Sichemites by Simeon and Levi, chap. xxxiv. 25, &c.; since no such circumstance is at all mentioned as their digging down the walls of the city, which, indeed, could have answered no end, as they had murdered all the men and plundered the city. But, even admitting they had done this, it is more unlikely still, that old Jacob should in this solemn manner curse their passion *most* for doing what (if they had done it) would have been the *least* part of their crime.

Others, seeing the absurdity of rendering this word here a *wall*, have rendered it an *ox* or *oxen*. But that these brothers did not hough the oxen is certainly presumable from this remarkable circumstance in the history; that they took their sheep, and their *oxen*, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, &c. See verses 28 and 29. The wiser among the commentators, seeing the impropriety of both these renderings, have endeavoured

to raise the idea of each word, by saying, that the wall here is a metaphor for the prince of the city; or that the ox, being an emblem of greatness, signifies the governor.

But the mistake seems only to be this,—that the word here expresses *plainly*, what these interpreters were constrained to think was at least expressed in *metaphor*; for the words of the history remarkably coincide with, and greatly illustrate these words of Jacob. In chap. xxxiv. 25, 26, we read, They slew all the males, Hamor also, and Sichem (the prince and his son), they slew with the sword: so here, in exactly the same order—

In their anger they slew the men;

And in their fury, they destroyed the princes:

Cursed be their anger, for it was fierce;

And their fury, for it was inflexible.

'Tis remarkable, that the second part of this sentence increases in emphasis upon the first; in their anger they slew the inhabitants; but, in the excess or overflowing of their anger they destroyed the princes. The verb עָרַב signifies in the Hebrew, *penitus eradicavit, radicitus perdidit* (very properly therefore applied to the destruction of the whole family of the princes of Sichem), and in Arabic it signifies *peremit, interfecit*.

It is confessed that here is another alteration introduced in the word rendered their fury; and 'tis presumed, that it will be admitted by the learned, upon their considering the reasons in defence of it. It must be observed, that Jacob, having said in the beginning of the first line, In *their anger* they slew the men, begins the next line with Cursed be *their anger*; a connexion so striking, from the repetition of the word עָרַב, that from that consideration only we might almost conclude there was the same striking connexion between the second part of the two sentences, arising from the same repetition; and in *their fury*, they destroyed the princes: cursed be *their fury*, &c. But at present we have in these two places two different words; the last being the very word, which we might expect; and the first one of the words, which was least likely to be chosen for the place it now fills.

For עָרַב (which our translators have rendered (self-will) signifies properly *benevolentia, gratia, favor*, &c., and is never once (I believe) rendered by a word of un-

favourable idea, but in this place. The LXX. render it by *ευδοκία, χάρις, ελεος, ιλαροτης, ιλαρον, θελημα, θελησις, δεκτος, προσδεκτος, and αρεστος*—the ideas of which words are certainly as opposite to the temper of Simeon and Levi, (especially here, where they are properly declared instruments of cruelty,) as can well be conceived: whereas the two principal renderings of the other word עָנָה are *οργη* and *θυμος*; with sometimes *ορμημα* and *μηνις*—words, whose ideas are the most consonant imaginable. The inference deducible from hence seems to be, that probably עָנָה was originally עָנָה, as in the corresponding place; the words consist of the same number of letters, and four out of the six letters are the very same. This second word the Syriac interpreter has rendered by ܐܬܝܬܐܢܐ, which is a word of great emphasis, and signifies *indignatio fortis* (SchAAF's Syriac Lexicon), and in this version the noun ܐܬܝܬܐܢܐ is regularly repeated; which is one argument in confirmation of the second word's being repeated in the Hebrew copy, from whence this translation was made. And, indeed, there is such an accession of spiritedness and beauty given to the sentence by the double repetition, that the reasons here offered seem sufficient to recommend it.—*Kennicott's Dissertation* on 1 Chron. xi., page 57.

Pool.—*Their secret*; or, *counsel*, or *company*, as the word is used, Psal. lxiv. 2; Jer. xv. 17; i.e., do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprise was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, *O my soul, thou wast not in their secret*, as the Chaldee, Syriac, and Arabic take it, by a common enallage of the future tense, for the past. *Mine honour*; either, I. Properly so called. So the sense is, Let not my honour or good name be bound up with theirs; they gloried in this wickedness, which I abominate, and which indeed is their shame. Or, II. Improperly; so he understands either, 1. His soul, which is indeed the glory of a man, though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather,

2. His tongue, for which the word *honour* or *glory* is commonly put, as Psal. xvi. 9, compared with Acts ii. 26; Psal. xxx. 12; lvii. 8; cviii. 1, because the tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God, and to the man that speaks with it. So the sense is, As my soul did not approve of that wicked action, so my tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publicly witness my abhorrence of it. *In their anger they slew a man*, i.e., *men*, the *Shechemites*, Gen. xxxiv. 25, 26, the singular number for the plural, as Gen. iii. 2; xxxii. 5; 1 Chron. x. 1, compared with 1 Sam. xxxi. 1. He saith *man* rather than *men*, either with respect unto the prince, whose slaughter was principally designed, or to show that they slew them all to a man. *In their self-will*: it may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by Jacob's will or consent, which they never asked nor obtained. 2. Without any necessity or sufficient provocation, but merely by their own will and proper motion. 3. Not rashly and hastily, but wilfully and resolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight and good-will, as that word commonly signifies. *They digged down a wall*; not the walls of the city, but of private houses; it may be only of the prince's house, who upon the first noise of the tumult might, and probably did, retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or cities so strong then as now many are; nor were Simeon and Levi destitute of fit instruments to break down a wall, which doubtless they brought with them, as easily foreseeing that difficulty in their enterprise. But because the Hebrew word is not *shur*, a *wall*, but *schor*, an *ox*, others translate the words thus, *they houghed, or killed an ox, or bull*, meaning *Shechem*, so called either from his lust, or from his strength and power, from which princes are oft so called, as Deut. xxxiii. 17; Psal. xxii. 12; lxviii. 30. Or rather thus, *they rooted out, or drove away an ox*, i.e., the oxen, the singular number for the plural, as before; and under them are comprehended the other cattle of the Shechemites, which

they drove away, as we read they did, Gen. xxxiv. 28. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, than of their breaking a wall, of which we do not read anything in the history.

Cursed be their anger, or cursed was. It was execrable and abominable both before God and men; such as deserved and brought the curse of God upon themselves, which I, as God's instrument, am now to pronounce against them.

I do here declare, in the name of God, that they shall be divided and dispersed in Jacob, &c.; that is, among the children or tribes of Jacob or Israel. Prophets are said to do what they foretel that God will do, as Jeremiah is said to *root out and pull down kingdoms*, Jer. i. 10, and Ezekiel to *destroy the city*, Ezek. xliii. 3. Add Hos. vi. 5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation, not only of the two brethren and their tribes, but of the children and families of the several tribes, one from another. This was eminently fulfilled in the tribe of Levi, which had no proper portion or inheritance, but was scattered among all the tribes, Josh. xviii. 7, though afterwards God turned this curse into a blessing. And for Simeon, he had no part of his own in the division of the land; but the portion of Judah being too large for that tribe, he was taken into that lot, and was an inmate to them, Josh. xix. 1, 2, 9, and afterwards part of them were forced to seek new seats, and so were divided from the rest of their brethren, 1 Chron. iv. 27, 39, 42. And moreover, the Jewish doctors write, that that tribe was so straitened in their habitations and conveniences, that a very great number of them were forced to scatter themselves amongst the other tribes to get a subsistence by teaching their children.

Bp. Patrick.—*They digged down a wall.* Broke into Hamor's house, where Shechem was, &c.

7 For it was fierce. Outrageous; or, as the Vulgar translates it, *pertinacious*. Not a sudden, impetuous passion, that was soon over: but a settled, inflexible rage.

Rosen.—*בְּרֵיחַ—בְּרֵיחַ In arcanum, consilium eorum ne veniat anima mea, in coetu eorum*

ne uniatur gloria, i.e., anima mea. סוד propr. *secretum colloquium, familiarem* cum aliquo *consuetudinem* denotat (cf. ad Ps. xxv. 14), hic speciatim occultum Simeonis et Levi conventum et secretum eorum consilium indicat, quo improbum illud facinus decreverunt. Phrasi: *se non intrare eorum consilia*, testatur Jacobus, eum vehementer detestari ejusmodi consilia. בְּרֵיחַ ex parallelismo membrorum hic est, i. q., אַנְפִּי, *anima mea*, quæ in aliis etiam locis ita vocatur, tanquam præstantior et nobilior pars hominis, vid. Ps. vii. 6; xvi. 9; xxx. 13. Quod vero nomini huic masculino jungitur verbum femininum בְּרֵיחַ, causa videtur hæc esse, quod respicitur significato, qua convenit cum præcedente feminino בְּרֵיחַ—אִנְיָ בְּרֵיחַ In ira sua interfecerunt virum, i.e., viros, collective, Hemorem sc. omnesque Sichemæ mares. וְכָל־בְּרֵיחַ וְכָל־בְּרֵיחַ Et in voluntate, i.e., lascivia, petulantia sua enervant taurum, i.e., tauros, collective ut antea וְכָל־בְּרֵיחַ; succiderunt poplites, aut suffragines taurorum, quo maleficio operi rustico prorsus inutiles fiebant. Ita subnervati equi a Josua xi. 9 (ubi וְכָל־בְּרֵיחַ in Piel, ut hic), jussu Dei, ne Israelitæ equestres ulla copias haberent. Convenit Arab. وָךְ, *vulneravit*, peculiariter in *pedibus* equum, camelum, pedes incidit iis, suffragines succidit. Recte LXX. ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον. Sunt, qui nomine וָךְ collective sumto per metaphoram designari existunt potiores urbis Sichem, quum et alias, e. c. Deut. xxxiii. 17; Ps. xxii. 13; xxxviii. 31, homines viribus et potentia pollentes comparentur tauris. Sed concinna prodit sententia, Simeonem et Levin eo progressos esse immanitatis, ut interfectis hominibus ne quidem jumentis pepercerint, sed quæ non secum abducere potuerint (xxxiv. 28, 29), mutilant operique rustico inutilia reddiderint.

7 וְכָל־בְּרֵיחַ—וְכָל־בְּרֵיחַ *Maledicta sit eorum ira, quoniam violenta, et furor, quoniam durus est*, i.e., detestabilis est ira eorum immodica, et furor eorum effrenatus.

Schum.—6 Quum Schimeon et Levi viri sint tam pravæ indolis, detestatur Iacob eorum et consilia et concilia. Itaque pergit vaticinando eos execrari: in conciliis vestris ne commemoretur anima mea, i.e., vobiscum non conveniam, improbabo prava consilia vestra. Cave, ne præverbium א, quod, ubi cum verbis motus copulatur, simul indicat manere aliquid in aliquo loco (vid. Wineri

exeget. Studien, p. i. p. 49, s. Ewaldi *krit. Gr.*, p. 605), cum præpositione אֶל, quæ tantum *motum* ad aliquam rem exprimit, temere commutes. Nam præterquam quod hoc docet natura huius præverbii, in altero hemistichio parallelismi synonymici vocc. אֶל אֶתְּכֶם i.e., *in coetu eorum ne sit consociata voluntas mea* illud ad fatim confirmant. זָכַר autem hic in oratione poetica ex parallelismo membrorum synonymico significare: *animus meus*, idque esse poeticam personæ primæ circumscriptionem, satis constat inter omnes. His ita expositis de prava indole Schimeonis et Levi, poeta ut apud Rubenem sic nunc addit causam, ob quam illi a patre diris devovendi fuerint. Pergit igitur sic: *ira flagrantem occiderunt virum, et prava cupiditate incensi enervarunt bovem*. Quamquam auctor respicit cap. xxxiv. ubi quidem de nece Sichemitarum nihil vero de muris dirutis memoriæ proditum est, haud pauci tamen fuerunt, qui cum plerisque antiquis interpretibus legi mallent זָכַר, ut hanc loci mentem constituerent: *everterunt muros Sichemi urbis*. Sed hæc parallelismo membrorum æque repugnant, atque eorum sententia, qui זָכַר per metaphoram de Schechemo dictum negant ideoque זָכַר collective de Sichemitis et זָכַר collective de tauris explicant, male collato xxxiv. 28, s. ubi nihil legitur de tauris enervatis (vidd. Bonfrer., Calov., Clericus, Rosenmueller in scholl. et in diss. de vers. Pent. Pers., p. 34, Schott ad h. l.). Nam quum videas synonymicum parallelismum, sponte apparet, זָכַר respondere antecedenti זָכַר ita, ut significet *hominem robustum, potentem, audacem*, qualis erat cap. xxxiv. Schechem, qui Dinam vi compressit et hac violentia totius cladis Sichemitarum suæque ipsius auctor fuit. Cui sententiæ, non video, quid obstet. Homines enim ab Hebræis nonnunquam cum tauris comparari, doceant Deut. xxxiii. 17; Ps. xxii. 13; lxviii. 31. Cfr. Homer. Iliad., ii. 480. Itaque colligimus, זָכַר dici de Schechemo, quia Schimeon et Levi vires eius circumcissione infregerunt infractumque occiderunt. Cfr. xxxiv. 24, s. Alii intelligunt solum Hemorem, Sichemitarum principem, ideoque Kennicott. in diss. i. supra text. Hebr. pro זָכַר legi voluit זָכַר *princeps* (vid. Schulz ad h. l.). Alii denique זָכַר de Iosepho intellectum cupiunt, quem Schimeon et Levi in Ægyptum deduci passi essent. Sed ista sententia refutatione vix digna reperitur.

Ver. 8.

יְהוּדָה אָמַר יְהוָה בְּרַחֵם אֶתְּכֶם
: אֲבִיכֶם יִשְׁתַּחֲוֶה לְךָ בְּנֵי אִמִּי

v. 8. יְהוּדָה אָמַר יְהוָה בְּרַחֵם אֶתְּכֶם v. 8.

Ἰουδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου. αἱ χεῖρές σου ἐπὶ νώτου τῶν ἐχθρῶν σου. προσκυνήσουσί σοι οἱ υἱοὶ τοῦ πατρὸς σου.

8 αἰνέσαισαν] αἰνέσουσιν 72, Compl. — σοι] σε VII.; X.; XIII. codd., Compl., Ald., Alex. — οἱ υἱοὶ] υἱοί VII.; X. codd., Cat., Nic.—Schum.

Au. Ver.—8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

Bp. Horsley.—8—12 "Judah." Judah's part takes up four entire stanzas. The first, a triplet, declaring the superiority of the tribe of Judah in military prowess: the second composed of two couplets, in which the same subject is amplified, and the strength and grandeur of the kingdom of Judah are signified, under images taken from the actions of the lion. The third stanza is again composed of two couplets, declaring the duration of the political existence of Judah, as the head of the true Church. The fourth, in three couplets, describes the fertility of his territory.

Judah, thou art he whom. So Schum.

Ken.—Judah! thou! thee shall thy brethren praise.

Ged.—Thee, Judah, thee shall thy brethren praise.

Booth.—Judah! thee, thee shall, &c.

Pool.—Or rather, *Thou art Judah* [so Patrick], *thy brethren shall praise or celebrate thee*. So the expression is like that 1 Sam. xxv. 25, *As his name is, so is he: Nabal is his name, and folly is with him, or in him*. So here the sense is, As thy name signifies *praise*, Gen. xxxix. 35, so shalt thou have praise or honour from thy brethren. He alludes to his name, and to the occasion of it, but with an elegant variation. Thou art deservedly called *Judah*, not only because thy mother praised God for thee, but also because thy brethren shall praise and bless thee for the reasons here following. But this, as also the other blessings or predictions, do not so much declare the state of Judah or the rest in their own persons, as in their posterity.

Rosen.—Juda, te celebrabunt fratres tui.

which his posterity did, 1 Kings iv. 25. *As an old lion*, or rather *a grown lion*, not a decrepit and impotent lion, but one come to his full strength; who shall presume or dare to disturb or provoke him? All shall fear him, and seek peace with him.

Gesen.—לִיֹּן *A lion*, perhaps, *lioness*. Used poetically, Gen. xlix. 9; Numb. xxiv. 9; Deut. xxxiii. 20; Job iv. 11; xxxviii. 39; Isai. v. 29; xxx. 6, &c. In Arabic لَبِيَّة, لَبَاةٌ signifies lioness, for which reason also Bochart. always considers לִיֹּן in Hebrew as *fem.* see e.g., Job iv. 11: לִיֹּן לִיֹּן and Gen. xlix. 9. In Numb. xxiv. 9, it is combined with אֲרִי. But those Arabic forms can certainly prove nothing concerning the gender of the Hebrew, since the sign of the feminine gender ִ is affixed to them, which in Hebrew is wanting. However, the acceptation receives, notwithstanding, from the passages cited, some probability. But the female of brutes have frequently quite a different name from that of the male, e.g. אֲרִיִּים *asinus*, אֲרִיָּה *asina*.

Prof. Lee.—לִיֹּן, m. pl., see לִי. *A fierce she lion*, according to Bochart. Hieroz., i. p. 719. Gesenius objects, because Ezek. xix. 2, on which the argument of Bochart. rests, is written לִיֹּן. Bochart. saw this, and objected to the punctuation of the word there, declaring that it was contrary to analogy, "contra analogiam." Probably Bochart. is right.

Rosen.—In hac comparatione est gradatio quædam: *catulus leonis—leo adultus—leæna*, quæ utroque terribilius furit; qua imagine res fortiter gerendæ a tribu Judæ describuntur. קָשָׁתוֹ בְּיָדוֹ, *Ex præda, mi fili, ascendisti*, i.e., ascendes, præteritum pro futuro positum, ut solet in prædictionibus. Comparatio inde desumta, quod leones post prædam e locis montibus subjectis raptam in montes, ubi lustra habent, ascendunt. Sensus itaque hic erit: redibis invictus, et te in locum tuum relata de hostibus præda recipies. Alii קָשָׁתוֹ hic *crescendi, invalescendi* significatu capiunt, quæ sane conjuncta est cum *ascendendi* notione; et usurpatur hoc verbum Arabicis quoque de incremento, e. c. plantarum, uti Hebræis, ut xl. 10; Ez. xix. 3; Jes. liii. 12. Qua adscita significatione sensus hic erit, fore, ut Judæ posterius bellis feliciter gestis et victoriis sæpius reportatis magisque invalescant. יִשְׁכַּב וְיִקְרָא *Incurvat se, accumbit*

instar leonis et leænæ. לִיֹּן est nom. generale speciei totius, לִיֹּן *leænæ* significat. וְיִשְׁכַּב, *crura flectit*. Graphice describitur leænæ satura in antrum redux, quæ primum crura flectit, dein toto corpore in terram procumbit. וְיִקְרָא *Quis exiget, excitabit eum?* Quis irritare eum audeat? Quamvis summa esca leo mitior sit, attamen, si quis in antro recubantem excitare adgrediatur, collecta ira, totam ferocitatem prodit. Sensus: Judæ tribum spoliis gravem, et domi depositis armis quiescentem, nec de bello cogitantem, nemo lacerare sine malo suo poterit, propter strenuos viros et rei bellicæ peritos, quibus abundabit.

Schum.—Quam Iudæ virtutem brevi ante paucis verbis cecinit poëta, eam nunc magis etiam extollit imagine, a catulo leonis, leone et leænâ petita, qua in V. T. viri fortes sæpius describuntur. Cfr. Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 20; Ies. xxxi. 4; Ps. xxii. 22. Tripartita autem est hæc imago, si recte sentio, eo haud dubie, ut varia Iudæ tribus conditio, in qua sit futura, signetur. Nam tenuia potentiae eius initia videntur comparari cum catulo leonis (qualis Iuda post fata Iosue dux cæterarum tribuum in præliis fuisse videtur Iudic. i.), victoriæ eius ab hostibus reportatæ cum leone rapaci, qui ex præda cum triumpho in lustra montana se recipit (memento Davidis, qui per totam fere vitam in bello versatus assiduus prædas ex hostibus tulit), florens denique ac perenne imperium cum leænâ, cuius feritatem omnes timent et cui nemo resistere possit et ausit, id quod optime quadrat in Salomonem. Quodsi ita animo reputaveris, facile videbis, quo nexu v. 9 et 10, cohæreant. וְיִשְׁכַּב sunt, qui reddere malint: *crevisti, invaluisti* (Schulz, Dathé, Ilgen, et Herder, l. 1); sed quia Iuda cum leone comparatur, qui a præda in montes, ubi habet lustra, adscendit quietis et securitatis causa, præstat eum cogitari victorem, qui e certaminis campo discedit. Cfr. 1 Sam. xiv. 46. Eadem de causa mira est Saadiæ sententia, qui hæc de Iosephi servatione dicta censet hoc modo: וְנָתַתְּ חֶלְصֶךָ

וְנָתַתְּ חֶלְصֶךָ, *quæ certe tu eripuisti filium meum a nece.*

Ver. 10.

לִיֹּן יִשְׁכַּב וְיִקְרָא יִשְׁכַּב וְיִקְרָא

רָגְלוֹ צֶדֶד פִּיזְבָּא שִׁילָה וְלֹו יִקְהָת
צָמִים :

וְלֹו (see notes of Gesenius and Lee). וְלֹו
אִי K. 81; pr. III. codd. — וְלֹו Sam.,
Syrus, Chaldæi, et Arabes. Vid. Ge-
senii Diss., p. 39, וְלֹו K. 99.—*Schum.*

οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμε-
νος ἐκ τῶν μηρῶν αὐτοῦ, ὥς ἐάν ἔλθῃ τὰ
ἀποκείμενα αὐτῷ. καὶ αὐτὸς προσδοκία ἐθνῶν.

καὶ 1.] οὐδε, IV. codd. ἐάν] ἄν. XIX.
codd., Alex., Cat., Nic. — τὰ ἀποκείμενα
αὐτῷ] ὅ ἀπόκειται, XV. codd., Alex. in char.
min.; Aquila et Symmachus. — ὁ ἀπόκει-
ται αὐτῷ III. codd. — ὁ ἀπόκειται, VII.
codd. ἐθνῶν] † ἐστί 59.—*Schum.*

Ged.—A sceptred chief shall not fail to
Judah, nor a leader of his own offspring,
until there come peaceful prosperity, and to
him the nations be obedient.

Booth.—

A sceptred chief shall not depart from Judah,

Nor a judge from his own offspring,

Until the Shiloh come,

And to him the nations shall be obedient.

Bp. Jebb.—Sometimes in the alternate
quatrain the third line forms a continuous
sense with the first, and the fourth with the
second. Dr. Hales thus reduces Genesis
xlix. 10.—

The sceptre shall not depart from Judah;

Nor a scribe of his offspring:

Until Shiloh shall come;

And (until) to him a congregation of
peoples.

That is, according to Dr. Hales, the
sceptre, or civil government, shall not
depart, till the coming or birth of Shiloh;
and the scribe or expounder of the law,
intimating ecclesiastical regimen, shall not
depart, or cease, until there shall be formed
a congregation of peoples, a Church of
Christian worshippers from various nations;
the former branch of this prophecy was ful-
filled, when Augustus made his enrolment
preparatory to the census throughout Judea
and Galilee; thereby degrading Judea to a
Roman province: the latter branch was
fulfilled at the sacking of Jerusalem by
Titus; when the temple was destroyed, and
the Jewish ritual abolished.—*Jebb's Sacred
Literature*, p. 30.

Gesen.—וְלֹו. 1. *A legislator*, Deut.
xxxiii. 21; Isai. xxxiii. 22, *leader, governor*,
Judg. v. 14.

2, *The staff of command, sceptre*, Numb.
xxi. 18; Ps. lx. 9; Gen. xlix. 10. [So
Schumann.]

Prof. Lee.—Lawgiver.

Gesen.—וְלֹו Gen. xlix. 10, only: וְ
וְלֹו. The full manner of writing וְלֹו
(with ') is to be found in most Jewish MSS.,
and in almost all the editions; the defective
mode וְלֹו (without '), is found only in twenty-
five Jewish MSS. according to Kennicott, and
in thirteen according to De Rossi, but in all
the Samaritan MSS. and so all the ancient
versions appear to have read. A few MSS.
only have the form וְלֹו and וְלֹו. All these
various readings admit only of explanation
by being regarded as one word, either a
proper name or an appellative. It may then
be explained,

1. As a proper name, *the city Shiloh* (see
the following Art.). This would give the
sense: *until they come to Shiloh*, i.e., to the
land of Canaan; or, *so long as they go to
Shiloh* (comp. וְלֹו *quamdiu*, Cant. i. 12), i.e.,
always, for ever. This form actually signifies
to Shiloh, in Judg. xxi. 20; 1 Sam. iv. 4.

2. As an appellative, *pacificus, the har-
binger of peace, the prince of peace* (com-
pare Isai. ix. 6), from וְלֹו, after the form
וְלֹו, וְלֹו. It may also be compared with
the name of Solomon (i. e., *the peaceable*,
1 Chron. xxii. 9), and to him the Samaritans
expressly apply this prophecy. (*Repert f.
bibl. und morgen land. Literatur*, Th. xvi.
p. 168). So among the moderns, Alexius ad
Aquilino (*de Pent. Sam.*, p. 100). Rosen-
müller (*de Vers. Pent. Pers. ad h. l.*). Others compare וְלֹו, *the afterbirth*, hence
offspring, and express the whole clause by,
as long as the latest posterity. All ancient
versions entirely differ. They take the word
as a compound from וְ, i. q. וְ and וְ, i. q. וְ
to him, and pronounce therefore וְלֹו, or
וְלֹו according to which the sense is, *until
he cometh to whom it* (the sceptre or the
dominion) *belongs*. Compare Ezek. xxi.
32; וְלֹו וְלֹו until he cometh to
whom the right belongeth. (LXX. ὅ καθήκει)
i. e., the Messiah. Perhaps Ezekiel alluded
to this passage in Genesis, and gives the
true commentary upon it. Aq., Symm.,
and LXX. (according to several MSS.), ὅ
ἀπόκειται. Syr., Saad., is, *cujus est*. On-
kelos, *Messias, cujus est regnum*. Targum
Jerus. LXX. according to the usual reading,
τὰ ἀποκείμενα αὐτῷ, *that which is reserved for
him*.

נִשְׁמָ fem. (with dag. forte euphon.) *Obedience*, Gen. xlix. 10; Prov. xxx. 17: נִשְׁמָ and *refuseth obedience to his mother*.

Root Arabic أَقَى, to obey. [So Lee, Rosen., Schum.]

Prof. Lee.—נִשְׁמָ, and נִשְׁמָ, once, Gen. xlix. 10. Theologians are divided as to which of these forms ought to be taken; and then, as to how that preferred ought to be interpreted. 1st, As to the forms. According to Jahn (Heb. Bib. in loc.), the first, viz. נִשְׁמָ, was unknown till about the middle of the tenth century. Up to that time, both Jews and Christians read נִשְׁמָ. Of the centuries following also, forty codices read נִשְׁמָ (i.e., with reference to the collations of Kennicott and De Rossi), viz., five of the 12th century, twenty-two of the 13th, nine of the 14th, and four of the 15th. In two others of the 13th a marginal note gives נִשְׁמָ; in one of the 16th the text has נִשְׁמָ; in three of the 13th נִשְׁמָ had been altered into נִשְׁמָ. In one of the 13th again, נִשְׁמָ had been altered into נִשְׁמָ. In three of the 13th, in one of the 14th, and one of the 15th, נִשְׁמָ had been altered into נִשְׁמָ. At length, however, most of the codices are for נִשְׁמָ. The Greek of Venice, Σίλων; the Arab. of Erp.; and the Arab. Samaritan Commentary. The Targum of Jonathan is doubtful. The Vulgate seems to have read some form of נִשְׁמָ, for it has "*qui mittendus est*" It should seem, therefore, beyond doubt, that between the 10th and 16th centuries, the reading נִשְׁמָ must have originated; and further, that very little reliance ought to be placed on the consideration of most Heb. MSS. being now in its favour. In earlier times, the contrary was evidently the fact; and this surely ought to determine the question in favour of נִשְׁמָ.

As to its interpretation, Gesenius thinks that it is of little moment which reading is adopted; each having a form suitable enough to a proper name. All Jewish and Christian antiquity, however, took the form נִשְׁמָ, as equivalent to נִשְׁמָ. LXX. (1) τὰ ἀποκείμενα αὐτῷ; or, (2) ὃ ἀποκείται. Aquila, this last. Theod., i. q. LXX. 1. Sym. ὃ ἀποκείται. With Aquila Justin Martyr agrees, in his dialogue with Trypho, Epiphanius, and Herodian, with LXX. (1). With this agrees Ezek. xxi. 32, נִשְׁמָ וְנִשְׁמָ מִן־יָד, which appears to me to be a direct imitation of our passage in Genesis; and to this St. Paul's, ὃ ἐπὶ ἡγγέλται (Gal. iii. 19) is probably an

allusion. All the Targums, viz., of Onkelos, Jonathan, and Jerusalem, apply the place, moreover, directly to the Messiah. The passage may, therefore, be paraphrased thus:—The rod, or sceptre of rule shall not depart from Judah, nor a Lawgiver, or executor, i.e., Ruler, from among his descendants, until he shall come whose it is (i.e., the rule), and to whom the obedience of the nations shall be rendered. Why we should recur here to a supposed proper name—which, however, has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it,—whatever ingenuity it may otherwise have to boast,—the expedient is unworthy of adoption.

Pool.—*The sceptre*, i.e., the dominion or government, which is oft expressed by this word, as Numb. xxiv. 17; Psal. xlv. 6; Isa. xiv. 5; Ezek. xix. 11, 14; Amos i. 5, 8; Zech. x. 11, because it is an ensign of government, Esth. iv. 11. So it is a figure called a metonymy of the sign, than which nothing is more frequent. The sense is, That superiority or dominion over his brethren, which I said he should obtain (ver. 8), he shall keep; it shall not depart from him. Others, *the tribe*, as the word *shebet* signifies, 1 Sam. x. 19—21; 1 Kings xi. 32, &c. So the sense is this, Whereas the other tribes shall be captivated, dispersed, and confounded, the tribe of Judah shall be kept entire and distinct until Christ come. This is a great and important truth, and a singular demonstration of the all-disposing providence of God, and of the truth and Divine authority of the Scriptures; but it seems not to be the meaning of this place, 1. Because both the foregoing and following words do evidently speak of Judah's power and greatness, and particularly this *shebet*, or *sceptre*, is explained and restrained by the following *law-giver*. 2. Because this renders the phrase improper and absurd; for the tribe had not departed from Judah, nor had they ceased to be a tribe, if the other tribes had been mixed with them in their land, as indeed they were sometimes. See 2 Chron. xi. 16; 3. Because this is not peculiar to the tribe of Judah; for in this sense the tribe did not depart from Levi, nay, that tribe was kept more distinct than that of Judah; thus also the tribe did not depart from Benjamin,

as appears from Ezra i. 5; x. 9; Neh. xi. 4. Nay, it is questionable whether in this sense the tribe departed from any of the other tribes, not only because there is a distinct mention of the several tribes, Ezek. xlvi., which was written after the dispersion and supposed confusion of the other tribes, and which speaks of the times after the coming of the Messiah, but also because of the great care which the Israelites generally took in distinguishing, not only their tribes, but their several families, in exact genealogies, of which we have many proofs and instances, as 1 Chron. iv. 33; v. 1, 7, 17; vii. 7, 9, 40; ix. 1, 22; Ezra ii. 62; viii. 1, 3; Neh. vii. 5, 64. The Jews, indeed, have another device to avoid the force of this text. They say *shebet* signifies *a rod*, to wit, a rod of correction, as the word is taken Prov. xxii. 15. And so they say the sense is, The tyrannical sceptre, or the rod of the oppressor, shall not cease or depart from Israel till the Messiah come, who shall save them from all their oppressors and enemies. But this is a vain and frivolous conceit; for, 1, The following sentence, which expounds the former, as it is usual in Scripture, plainly shows that this *shebet*, or *rod*, is such as is proper to the *lawgiver*, and therefore is a rod of authority, or a sceptre, which is called also *a rod*, Ezek. xix. 14, and not a rod of affliction. 2. This is contrary to the whole context, wherein there is nothing prophesied of Judah, but honour, and dominion, and victory, and safety. 3. There was no reason why the rod of affliction should be appropriated to Judah, which was common to all the tribes, and came sooner, and fell heavier, and abode longer upon the other tribes than upon Judah. 4. This interpretation is confuted by the event or history, both because the rod of correction did depart from Judah, and from them more than from the other tribes, for many generations before the coming of the Messiah; and because that rod is not removed from them, but hath continued longer and more dreadfully upon them since the coming of the Messiah than ever before; which one consideration hath been the occasion of the conversion of many Jews. 5. Howsoever the modern Jews pervert this word and text out of enmity to Christ and Christians, it is certain that the ancient Jews, the LXX., and the Chaldee Paraphrast, with many others, take the word as

we do, as the learned have proved out of their own writings. See my Latin Synopsis.

A lawgiver; so the Hebrew word signifies, as here, so also Numb. xxi. 18; Deut. xxxiii. 21; Psalm lx. 7; cviii. 8; Isaiah xxxiii. 22. And the verb from whence this word comes signifies *to make laws*, as Prov. viii. 15, &c.; and the Hebrew word *chok*, which comes from the same root, constantly signifies *a law* or *statute*. Some render it *the scribe*, and that either the civil scribe, who belongs to the ruler, or the ecclesiastical scribe, the interpreter of the law: and so it signifies, that both the civil and the ecclesiastical power should continue in Judah till Christ came, and then should be taken away, both which the event did verify. But, indeed, the Hebrew word for scribe is *sopher*, not *mechokek*, which never is so used in Scripture, but always for *a lawgiver*, as I have showed; and so Kimchi and Aben Ezra, two late and learned Jews, with others, expound it.

From between his feet; from his posterity, or from those that come from between his feet, i.e., that are begotten and born of that tribe [Schumann maintains that in this sense the words רגליו רגליו can only be applied to women. See below]. And thus Kimchi, and the Chaldee Paraphrast, and other ancient Jews, understand this place. And the truth of this interpretation may appear, by comparing this with other texts of Scripture, as Deut. xxviii. 57, ubi proles ea dicitur quæ intra pedes mulieris nascitur; et Ezek. xvi. 25, et ex iis locis ubi pedes *ra* *aidoua* significant, ut Jesaia vii. 20, *abradet Dominus pilum capitis et pedum*, ubi non de pedibus sermo est in quibus crines raro generantur: et 2 Regum xviii. 27, Isaia. xxxvi. 12, ubi aqua pedum pro urinâ dicitur. Cum vero iis qui alvum exonerant præcipitur ut pedes tegant, haud scio an hoc intelligendum sit, non ut pedes, quos proprie dicimus occulerent, sed potius verenda, quæ ne incuriâ detegerentur periculum erat. Non desunt qui רגליו pro exercitu pedestri accipiunt, q. d., *non auferetur dux de exercitu ejus*. [Sam., *de vexillis ejus*. Ar., *de sub imperio ejus*].

Shiloh, i.e., the *Messias*; which we need not stand to prove, because it is so expounded by all the three Chaldee Paraphrasts, and by the Jewish Talmud, and by divers of the latter Jews themselves. And the word signifies, either *a peace-maker*, or

saviour; or, as others, *her son*, or one that came out of the woman's womb, or out of that skin in which the child in the womb is wrapped, which this word, or one near akin to it, signifies. So it notes that the Messiah should be born of a woman, though without the help of man. Or, as others, *the sent*, he who was oft promised and to be sent. And this signification may seem to be warranted by comparing John ix. 7, with those places of the New Testament in which the Messiah is described by that periphrasis of one *sent*, or *to be sent*, as John iii. 34, &c. And the phrase here used is remarkable, *Till the Shiloh come*, for the *Shiloh*, or *Messiah*, oft goeth under the name of him *that was to come*, as Matt. xxi. 9; Luke vii. 20; xiii. 35. And hence the kingdom of the Messiah is called *the world* or *kingdom to come*, i.e., of him who was to come, Heb. ii. 5; vi. 5.

Unto him shall the gathering of the people be; they shall be gathered together, or united both among themselves, and with the Jews, under him as their head. Others, *the reverence, obedience, or worship*; which comes to the same thing, for they that are gathered to him, do also reverence, obey, and worship him. The Hebrew word is used only here and Prov. xxx. 17. *The people*, i.e., the Gentiles, as the Jews themselves understand it. And so it is a plain prophecy of the conversion of the Gentiles by and under the Messiah; signifying, that whereas the ordinances of God, and means of worship and salvation, were confined to the Jews before Christ's coming, Psal. cxlvii. 19, 20, when the Messiah should come, the pale of the Church should be enlarged, the partition wall between Jews and Gentiles taken down, and the Gentiles should worship the true God and the Messiah. And this is no more than is foretold and promised in other prophecies, as we shall see hereafter. The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose this sceptre and other privileges, and the Gentiles shall come into the stead of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove against the Jews that the Messiah is already come, and that the Lord

Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came the sceptre was taken away from Judah and the Jews, and hath now been lost for sixteen hundred years together. The Jews are mightily perplexed and confounded by this argument; one evidence whereof is their various and contradictory expositions of the place, whilst some of them affirm this Shiloh to be Moses, others Saul, others Jeroboam, others Nebuchadnezzar, which neither need nor deserve confutation; others David; which, though some of the acutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say, the sceptre departed from Judah under him by whom it first came into that tribe, having been till David's time in other tribes. But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be owned as the true Messiah. The sceptre was for a time in other tribes; as in Moses, of the tribe of Levi; in divers of the judges, who were of several tribes; and, lastly, in the tribe of Benjamin, under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1. That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which, in so long a space of time as above a thousand years, is little to be regarded. As none will say the kingdom was departed from the house of David, because of those interregns or interruptions which sometimes fell out in that family. Add to this, that God had given them an absolute promise and assured hope of the restoration of Judah's sceptre; so that this was rather a sleep than the death of that government. 2. That within these seventy years there were some remainders and beams of Judah's

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sovereignty in Jehoiachin, 2 Kings xxv. 27; in Daniel, who was of that tribe, Dan. ii. 25; v. 13; and of the king's seed, Dan. i. 3; and in the successive heads or governors of the exiles, of whom the Jewish writers say so much; and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: for Judah is here compared with the rest of the tribes; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary intercision or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Neh. x. 8, yet a diligent reader will find that he is even there distinguished from them by his title the *Tirshatha*, ver. 1, and the word *priests*, ver. 8, relateth only to the rest there mentioned besides him; especially if this be compared with chap. ix. 38, where the *princes* (among whom surely Nehemiah was the chief) are distinguished from the *priests*. And sometimes the people chose governors, or captain-generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim or Synedrium, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it,

and for it, the sceptre did truly remain in the tribe of Judah; even as it was rightly called the Roman empire, when Trajan, a Spaniard, or other foreigners, administered it; or as we call it the kingdom of Poland, when they chose a king of another nation. How great and venerable the authority of this council was among the Jews, may easily be gathered, 1. From the Divine institution of it, Numb. xi. 16, whereby, indeed, it was at first to consist of persons indifferently chosen out of all the tribes; but now the other tribes being banished and dispersed in unknown places, and Benjamin and Levi being as it were accessions to the tribe of Judah, and in a sort incorporated with it, it now becomes as it were appropriated to the tribe of Judah, as acting in its name and by its authority; and the whole land is called Judea, and all the people Jews, from the predominancy of that tribe above the rest. 2. From the great power and privileges anciently granted to it, Deut. xvii. 8, &c.; 2 Chron. xix. 8, 11; Psalm cxxii. 5. 3. From the testimony of Josephus, and other Jewish writers, which is most considerable in this argument, who largely describe and magnify the power and authority of it; who tell us that the power of their king was subject to that of this council; and therefore one of them addressing his speech to that council, where also the king himself was present, first salutes the senators, and after them the king. They affirm also, that the power of making war or peace was vested in that council, and that Herod was tried for his life by it. If it be said that the power of this council was in a great measure taken away, which the Jews confess, John xviii. 31, and that the sceptre of Judea was in the hands of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said: 1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to *be come*; especially in the prophetic style, whereby things are oft said to be done which are near doing. 2. That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was

born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters. See John xviii. 31. So that if the sceptre was gone, the *lawgiver* remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore some translate the place thus, and that with great probability, *The sceptre shall not depart—until the Shiloh come*, and until (which word is repeated out of the former member, as it is most usual in the Scripture) *the gathering of the people be to him*, i.e., until the Gentiles be converted and brought in to Christ. And this interpretation receiveth countenance from Matt. xxiv. 14, *The gospel shall be preached in all the world, and then shall the end come*; not the end of the whole world, as it is evident, but the end of the commonwealth and government of the Jews, when the sceptre and lawgiver should be wholly taken away from that tribe and people.

Bp. Patrick.—*The sceptre shall not depart from Judah, &c.*] That the first word *shebet* is rightly translated *sceptre*, we have the unanimous testimony of the three Targums of the ancient book Rabboth, with a great many of the modern rabbins (such as Casakuni, Bechai, Abarbinel, &c., &c.). [See note of Pool above.]

The meaning of this word then being settled, it is manifest Jacob here gives Judah the highest superiority over his brethren; and informs them, that from the time his authority should be established, there should continue a form of government in this *tribe*, till the coming of the Messiah. The word *sceptre* is more used in ancient times (as Mr. Selden observes in his "Titles of Honour") to signify kingly power, than either *crown* or *diadem*, which have been used more in later times. And therefore the LXX. translate it "Ἀρχων, of whose authority, the *rod*, *staff*, or *sceptre*, was the ensign. And accordingly in the prophecy of Amos i. 5, "He that holdeth the sceptre," is used absolutely for a king. Now this regal power began in the tribe of Judah, when David was king over all Israel (1 Chron. xxviii. 1), and his posterity held it till the captivity of Babylon.

But then the next word in this verse, *mechokek* (which we translate *lawgiver*), sig-

nifies a diminution of this dignity, before the finishing of this prophecy. For *mechokkim* were not of equal power with kings; and therefore we translate the word elsewhere *governors* (Judg. v. 9, 14), who were not endued with an absolute power, but depended on the power of another. And thus R. Solomon Jarchi expressly says (in his Commentaries on the Sanhedrim), that as *shebet* signifies the highest authority, so *mechokek* signifies a lesser magistrate or ruler; who was set over the people by the authority and license of the kings of Persia. For this kind of power was settled among them, at their return from Babylon, when Zerobabel was made their governor. And after they were invaded by the Seleucidae, this authority was recovered and maintained by the Maccabees; till they were deprived of it by Herod and the Romans. At which time Christ came; when it is evident they were become subjects to the Romans, by the very enrolling that was made of them at the birth of our Saviour: which was a public testimony of Augustus's sovereignty over them. So that the meaning of this prophecy is, "There shall be either kings or governors among the Jews till Christ come." So J. Christoph. Wagenseil (who hath discussed this place with great exactness) gives the sense of these words; and it is literally true: till the captivity they had kings; after their return they had governors, under the Persians, Greeks, and Romans (see his Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni, p. 293, &c.).

To strengthen which interpretation he makes this judicious remark, in another place of the same book (p. 373). That the whole time, from the beginning to the end of Judah's authority, was well nigh equally divided between kings and governors. For, according to Josephus (lib. xi. Antiq., cap. 4), they lived under kings, from David's time to the captivity, five hundred and thirty-two years; and under the *mechokkim* or *governors*, after the captivity, much about the same number of years. For there being five hundred eighty and eight years from the captivity to our Saviour's birth; if seventy years be deducted (which was the time their captivity lasted), and ten be added (in which after the birth of Christ, Herod and his son Archelaus reigned in Judea, and it was not yet reduced into the form of a province), there were just five hundred

twenty and eight years; that is, the space in which they were under kingly authority, and under subordinate governors, was in a manner of the same length. Which makes it the more wonderful, that Jacob should so many ages before exactly divide the whole power he foresaw would be in Judah, between them that wielded a sceptre, and those who were only subordinate governors.

That the letter *vau* before the word we translate *lawgiver*, hath the force of a disjunctive, and is not a mere copulative, all allow: and there are many examples of it in other places, particularly in the tenth commandment (Exod. xx. 14). The greatest objection that I can find against this interpretation is, that though Zerobabel, the first governor after the captivity, was of the tribe of Judah; yet the Maccabees, who were their governors most of the time after the captivity, were of the tribe of Levi. But it is to be considered, that the prophecy doth not say these rulers or governors should be of the tribe of Judah; but only in that tribe which had a government of their own, till the coming of Christ. Besides, by Judah is not to be understood merely the people of that tribe; but all those that were called Jews, consisting also of the tribes of Benjamin and Levi; who were incorporated with them: and were all called Judah, in opposition to the kingdom of Israel. For Benjamin, it is evident, was so near to Judah, that they were reputed the very same. Whence it is that Mordecai, who was of the tribe of Benjamin, is called *Ish Jehudi, a Jew*, in Esther ii. 5, because that tribe was comprehended under Judah, from the time that the rest rent themselves from the house of David. When Jeroboam also set up the meanest of the people for priests; who were not of the tribe of Levi (1 Kings xii. 33), this made the Levites fly to Judah and become one with them. And therefore the Maccabees were, in effect, Jews, who held the chief authority among them, till Antigonus was driven out and killed by Herod: who was an Edomite set over them by the Romans.

From between his feet.] The common interpretation every body knows, which is, of *his seed*, or posterity: but Ludolphus, instead of *raglau, feet*, would have us read *daglau, banners*, according to the Samaritan copy. Which is well confuted by the forenamed Wagenseil, p. 269, of the forenamed book:

where he translates these words thus, *even to the last end of that state*. For so the people *at the feet* signifies (Exod. xi. 8; 2 Kings iii. 9), those that bring up the rear, as we now speak. And so some ancient interpreters in the Talmud, he shows, expound it here, of *the last posterity of Judah*, and the times when their commonwealth was coming to a conclusion.

Until Shiloh come.] Let the original of this word *Shiloh* be what it will (which some translate to be *sent*, others *his son*, or *child*, or *his seed*, others *quiet*, *peaceable*, *pacific*, *prosperous*, and consequently, *renowned*, *august*, to whom *gifts* or *offerings* shall be made, as R. Solomon takes it; others, *whose is*, viz., the kingdom), the Messiah or Christ is certainly hereby meant: as all the three Targums agree; and the Talmud in the title Sanhedrim, cap. xi. and Baalhaturim, Bereshith-Rabba, and many other ancient and modern Jews. I will mention only the words of R. Bechai; who confesses, *it is right to understand this verse of the Messiah, the last Redeemer*. "Which is meant when it saith, *Till Shiloh come*, i.e., his Son, proceeding from his seed. And the reason why the word *beno* is not used in this prophecy, but *Shiloh*, is because he would emphatically express a son, who should be brought forth of his mother's womb, after the manner of all those that are born of a woman." Of this interpretation they are so convinced; that, to evade the argument we derive from hence to prove the Messiah is come, they have invented a great many tales of the power they have still in some remote parts of the world. There is a book written on purpose, called, "The Voice of Glad Tidings," wherein they labour to prove, they have a kingdom still remaining. Which, if it should be granted, signifies nothing, for this prophecy is concerning their government of their own country, the land of Canaan: as they themselves very well know; which makes them so desirous to return thither again, that the hand of Judah may be upon the neck of his enemies, and he may go up from *the prey like a lion*, and *tie his ass to the vine*, and *wash his garments in wine*, &c., as the words are in the rest of this prophecy. And whatsoever some of them are pleased to say concerning their power nobody knows where, they are sometimes in a contrary humour: for in the Gemara Sanhedrim they

say (cap. xi. § 32), "There shall not be the least magistrate in Israel when the Messiah comes."

Unto him shall the gathering of the people be.] So this clause is expounded by Abarbanel himself, whose words are, *The people of the nations shall be gathered to worship him*, i.e., the Messiah (see "L'Empereur in Jacchiad," p. 164, and "Codex Middoth," p. 106, 107). Wagenseil indeed thinks the most literal interpretation to be this, *To him shall be the obedience of the people*: which is the interpretation of Onkelos and the Jerusalem paraphrast. Kimchi also (lib. Radic.) so expounds it, *The people shall obey him*; taking upon them to observe, what he shall command them. And in Prov. xxx. 17, which is the only place besides this where this word *jikkah* is found, it seems to signify obedience.

See Confut. Carm. R. Lipmanni, p. 225, where Wagenseil, after the examination of every particular word in this verse, thus sums up the sense of it in this paraphrase:—

"That royal power and authority which shall be established in the posterity of Judah, shall not be taken from them; or, at least, they shall not be destitute of rulers and governors, no, not when they are in their declining condition: until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other nations: who shall all be obedient unto the Messiah. And after that, the posterity of Judah shall have neither king nor ruler of their own: but the whole commonwealth of Judah shall quite lose all form, and never recover it again."

The truth of this exposition appears exactly from their history: of which it will be useful here to give an account. For from David to the captivity of Babylon they held the sceptre, for five whole ages and more, as I observed above. After which, when seventy years were finished in that captivity, they lived by their own laws in their own country: but had no absolute authority of their own, independent upon others; nor ever enjoyed a full liberty. For they were at first under the present monarchs: afterwards, upon the conquest made by Alexander, under the Greeks: and then under the kings of Asia Minor and Egypt; till the Roman yoke was imposed upon them. Yet all this time, while they were under the empire of others, they enjoyed governors or

rulers of their own, who administered their affairs under those monarchs. The first was Zerobabel, called the *captain*, or *prince of Judah* (Hag. i. 1). After him Ezra and Nehemiah. And before them it is likely there were some others, as Jos. Scaliger gathers from Neh. v. 15. After the death of Nehemiah the government came into the hands of the high priests, as appears from Josephus, lib. xi. cap. 8, where he shows how Jaddus the high priest met Alexander in his expedition against Persia: which power was confirmed in that order, by the Maccabees, as we commonly call them. It began in Mattathias; and was continued in his sons. The third of which, Simon, raised it to such a splendour, that he looked like a prince, as the reader may see it described in 1 Mac. xiv. From whence his grandchild Aristobulus seems to have taken occasion to affect the name of king; though he had but the shadow of that power. Yet his posterity kept that name to the time of Herod, who stripped them of all their power, and destroyed their family. After his death the kingdom was divided by Augustus into tetrarchies: Archelaus being made tetrarch of Judea; and the rest of the country divided between Philip and Antipas. But Archelaus misbehaving himself, he was deprived of his government, and banished to Vienne in France; and then Judea was reduced into the form of a province, and ruled by Roman governors. After which there was no king, nor ethnarch of Judea; so that after this time we may safely conclude, the Jews lost even their *mechokkim*, or governors, as they had long ago lost the sceptre; and had no power remaining among them of administering the affairs of their commonwealth.

Now at this time our blessed Lord and Saviour, Jesus Christ, the true Shiloh, came; who was the founder of a new and heavenly kingdom. And nothing more was left to be done for the fulfilling of this prophecy, but, after his crucifying, to destroy Jerusalem and the temple, and therewith the whole form of their government, both civil and sacred. Then all power was entirely taken from Judah, when Christ had erected his throne in the heavens, and brought many people, in several parts of the earth, unto his obedience, and made them members of his celestial kingdom. Till which time this prophecy was not completely fulfilled;

which may be the reason, possibly, that it is not alleged by Christ and his apostles; because the Jews might have said, We have still a government among us: which could not be pretended after the destruction by Titus.

Rosen.—*Non recedet a Juda sceptrum*, i.e., imperium. מַשְׁכָּן talem scipionem qualem duces potestatis insigne gerere solent, s. sceptrum, et per metonym. ipsum designat imperatoriam dignitatem, ut Num. xxiv. 17; Jes. xiv. 5; Zach. x. 11. Nomini מַשְׁכָּן respondet in membro sq. מַשְׁכָּן, quod proprie eum qui aliquid statuit, decernit, νομοθέτης, denotat (Num. xxi. 18, de Mose), et in universum de primoribus populi exercitusve usurpatur, ut Jud. v. 14, et Ps. lx. 19, tribus Juda vocatur מַשְׁכָּן, princeps, antesignanus. Phrasin quæ sequitur, בְּכֵן בְּכֵן, ante quam repetendum est מַשְׁכָּן, non recedet e medio pedum ejus, interpretum plures haud differre a simplici מַשְׁכָּן ab eo existimant, auctore potissimum J. A. Ernestio (*Opuscul. philolog. critt.*, Lugd. Batav., 1776, p. 173, sqq.), qui, Hebræorum, inquit, mos est, homines exprimere per partes corporis, quarum qualiscunque sit conjunctio cum re ea, quæ iis tribuitur; idque cum faciunt, nihil de istis partibus cogitant, sed totam personam animo continentur. Provocat inter alia ad locum Hos. ii. 4, ubi simili construendi ratione dicitur: מַשְׁכָּן מַשְׁכָּן, removebit adulteria sua e medio mammarum suarum, i.e., ab ipsa. Veruntamen non plane eadem est ratio phraseos Hebraicæ בְּכֵן בְּכֵן, qua potius genitalia καρτεφηνίας designantur, ut Deut. xxviii. 57: בְּכֵן בְּכֵן, secundinæ quæ exeunt ex eo quod inter pedes ejus. Simili phrasi soboles alicujus ex ejus femore exire dicitur, vid. xlvi. 26; Ex. i. 5; Jud. viii. 30. Quare non sunt vituperandi LXX., qui reddidere: καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ. Hieronymus: et duz de femore ejus. Onkelos quoque et Hierosolymitanus pro בְּכֵן בְּכֵן posuere בְּכֵן בְּכֵן, e filii filiorum, et Jonathan בְּכֵן בְּכֵן, e semine ejus. Sensus igitur horum verborum iis, quæ præcesserunt, consonus hic erit, nunquam defuturos inter Judæ posteros viros principes, dignitate et auctoritate insignes, qui rebus administrandis in bello et pace idonei sint. Qua quidem in sententia quum nihil sit, quod jure desideres minime opus est, ut adoptemus quod in textu Sam. exstat, בְּכֵן בְּכֵן, e mediis vexillis ejus. Sed major sententiarum discrepantia

est in verborum quæ sequuntur, מַשְׁכָּן מַשְׁכָּן, interpretatione, maxime ob nomen מַשְׁכָּן. Id quidem quum alias urbis sit nomen in sorte tribus Ephraim sitæ, quod et defective scribitur, מַשְׁכָּן, Jos. xvi. 6; xviii. 1, 8; Jud. xviii. 31, nec non מַשְׁכָּן, Jud. xxi. 21; Jer. vii. 12, atque מַשְׁכָּן, Jud. xxi. 19; 1 Sam. iii. 21; Jer. vii. 14, quæ omnes scripturæ varietates hoc ipso loco in Codd. passim reperiuntur; simplicissimum fuerit, verba illa sic reddere; usque dum venerit Schiluntem, præsertim quum phrasis מַשְׁכָּן מַשְׁכָּן hoc sensu 1 Sam. iv. 12, legatur. Commendavit hanc interpretationem argumentis grammaticis, historicis et dogmaticis, G. A. Teller in *Nott. critt. et exegett.* in hoc cap., p. 130, sqq. Existimat vero his verbis illud respici, quod quum in itinere populi Israelitici per Arabiæ deserta tribus Juda in castris semper primum locum occupasset (Num. ii. 3—9), atque in movendo castra reliquis tanquam antesignanus prævisset (Num. x. 14), simul atque Siluntem perventum esset, ceteræ tribus a Juda discesserunt, ut quæque terram suam sorte acceptam, ut Rubenitæ et Gaditæ, aut mox accipiendum, ut reliquæ tribus, occuparent; tunc igitur desiisse principatum tribus Judæ. In similem cogitationem, ignorata tamen, uti videtur, Telleri interpretatione, incidit Gregor. Zirkel in *Diss. super benedictione Judæ Genes. xlix. 8—12*, Wirceburg., 1786, qui p. 55. Jacobum hisce verbis hoc voluisse existimat: dux sit Judas usque ad plenam Palæstinæ possessionem, usque dum devictis hostibus Siluntem, i.e., ad quietem venire licet; est enim מַשְׁכָּן a verbo מַשְׁכָּן, cessavit, quievit. Habebit tamen tale votum, quod Judæ principatum et ducis dignitatem ad illud tantum temporis spatium restringit, quod Palæstinæ occupationem præcedit, languidi quid et pæne frigidi. Nos quidem non dubitamus, esse מַשְׁכָּן h. l. nom. appell. a מַשְׁכָּן tranquillus, quietus fuit deductum, formæ מַשְׁכָּן, fumus (אֶשׁ), קַמִּישׁ, carduus, נֶרְוָה, nervus, vinculum, et quæ sunt alia hujus generis. Erit igitur מַשְׁכָּן, s. מַשְׁכָּן, tranquillitas (i. q. מַשְׁכָּן, Ps. cxxii. 7; Prov. xi. 21; Dan. viii. 25), id est, eâdem, qua in priori Vs. membro מַשְׁכָּן sceptrum dicitur pro eo qui sceptrum tenet, i.e., principe, metonymia, tranquillitatis auctor, pacificator, qui turbata omnia et confusa ad pacem et tranquillitatem desideratissimam feliciter revocabit, nec igitur sensu diversum a מַשְׁכָּן, princeps pacis, quod est inter Messie nomina Jes. ix. 5 (ubi cf. not.), et a מַשְׁכָּן,

quod a $\epsilon\lambda\theta\eta$, $\epsilon\lambda\theta\eta\alpha\iota\omicron\nu$ notare expresse dicitur 1 Chron. xxii. 9. Hinc factum, ut Samaritani nomine שֹׁלֹם , Salomonem indicari ajunt. Ad Messiam, quem orbi conciliaturum tranquillitatem omnemque felicitatem semper sperarunt Hebræi, nomen מָשִׁיחַ retulerunt veteres interpretes raro consensu, quamvis de propria illius significatione inter se dissenserint. LXX. reddunt: $\epsilon\lambda\theta\eta$ τα ἀποκείμενα αὐτῷ, *donec veniant quæ ipsi reposita sunt*, vel, ut alii legunt, ὃ ἀπόκειται , *cui repositum est*, quæ tamen potius Aquilæ Symmachique est interpretatio. Eos interpretes vix dubium est hoc voluisse: *donec veniat regnum quod repositum est ei*, sc. Messiæ. Quem sensum clarius expressit Onkelos: *donec veniat Messias, cujus est regnum*; et eodem modo, exigua tantum varietate, Targum Hierosolymitanum. Illi etsi pro מָשִׁיחַ legisse מֶלֶךְ videantur, id est, מֶלֶךְ , *cujus est*, ad quem pertinet sc. sceptrum illud, de quo loquitur Jacobus, quod et inde verisimile fuerit, quod Syrus *is cujus illud est*, et Saadias *is cui est*, reddidit; id tamen non sine causa negat Buxtorfius in *Anticrit.*, p. 714, qui inter alia hæc observat, "Onkelosum primo reddere voluisse in sua versione vocem מָשִׁיחַ , deinde adjunxisse ulteriorem declarationem. Vocem מָשִׁיחַ reddidit מָשִׁיחַ *Messias*, dum ait: *donec veniat Messias*. Veteres Hebræi enim hoc nomen מָשִׁיחַ inter nomina Messiæ retulerunt, ut in Talmud in Perek Chelek, in Bereschith Rabba, et in aliis videre est. Itaque מָשִׁיחַ est explicatio nominis מָשִׁיחַ , quia מָשִׁיחַ שֹׁלֹם , *Schilo est Messias*. Quæ sequuntur, vel honoris causa erga Messiam sunt addita, sicuti vulgo eum מָשִׁיחַ מֶלֶךְ , *Messiam regem* vocant, vel aliam et arcanam vocis ejusdem mysticæ explicationem continent." Nititur vero hæc interpretatio loco Ez. xxi. 32 (al. 27), ubi Jova minatur, se velle abolere regnum Judaicum, $\text{וְהָיָה הַמֶּלֶךְ שֹׁלֹם אֶתְּמָרָהּ$, *donec veniat is, cui judicium*, i.e., summa gubernandi et judicandi potestas; vid. not. ad eum loc. Hieronymus verba nostra sic vertit: *donec veniat qui mittendus est*, quo non est dubium intelligi Messiam, qui summa cum auctoritate et potestate a patre est missus, ἀποσταλμένος , Matth. x. 40; Marc. ix. 37; Luc. x. 16; Joa. iii. 17, 34. Apparet, Hieronymum מָשִׁיחַ cepisse pro מֶלֶךְ a מָשִׁיחַ , *misit*, permutatis gutturalibus ח et ט . Taceo alias nominis vexatissimi interpretationes, quarum nonnullas recensui in Commentar. maj.: plurimas recensuit et examinavit

Jac. Alting in *Schilo, seu de vaticinio patriarchæ Jacobi, quod exstat Genes. xlix. 10, libris quinque*, Franequ. 1660, in quat. Plures præterea Dias. super hoc loco leguntur in *Thesaurō* utroque, vetere et novo, *theolog. philolog.*, t. i. Promittit itaque Jacobus tribui Judæ, non recessurum ab eo imperium; donec veniat magnus ille princeps, qui extremo mundi ævo turbata omnia ad pacem et tranquillitatem sit revocaturus, et totius orbis terrarum imperium sit suscepurus, quod his verbis exprimitur: $\text{וְהָיָה לְךָ וְלָעָם אֲדָמָה$, *et ei obedientia populorum erit*, s. *et ei obtemperabunt gentes*. $\text{וְהָיָה לְךָ אֲדָמָה}$ est a verbo הָיָה cum He mappikato, quod convenit cum Arab. هَاجَر , *paruit, dicto audiens fuit*, legiturque Prov. xxx. 17. $\text{וְהָיָה לְךָ אֲדָמָה}$, *spernit obedientiam matris*; hic vero הָיָה habet Dagesch euphonicum, quale in וְהָיָה , Ex. xv. 17, et in וְהָיָה infra vs. 17. Jarchi $\text{וְהָיָה לְךָ אֲדָמָה}$ exponit *congregationem populorum*, ad eum multi populi confluent (ut Jes. ii. 2, dicitur), comparatis nominibus וְהָיָה et וְהָיָה in Talmude *congregationis* significatu obviis. Ita Arabs uterque: *et ad eum congregabunt se gentes*. LXX. αὐτὸς προσδοκία τῶν ἐθνῶν reddidere, quod Hieron. sequutus et *ipse erit expectatio gentium* vertit, eodemque modo Syrus: *et eum expectabunt populi*. Retulerunt hi interpretes nomen וְהָיָה ad rad. הָיָה , cui in Piel *expectandi* est notio, aut saltem הָיָה ejusdem significatus putarunt.

Schum.—"The dominion [Heb., sceptre for dominion] shall not depart from Judah, nor the sceptre from between his feet until rest come, and to him the nations shall be obedient." Schumann, with Geddes and some few others, denies that this prophecy relates to the Messiah. Geddes refers it to that period when "the land being at rest," the tabernacle was set up at Shiloh; and observes that "it is wonderful that neither the Messiah nor any of his apostles or evangelists apply this text to him if they looked upon it as applicable." An answer to this objection is given in Bp. Patrick's note above. Schumann applies this prophecy to the time of Solomon. He maintains that the term בֵּן יְהוֹשֻׁעַ can only apply to offspring when spoken of women; and is here equivalent to בֵּן יְהוֹשֻׁעַ and is thus used in this verse because $\text{וְהָיָה לְךָ אֲדָמָה}$, which our authorized version and Professor Lee render *lawgiver*, signifies a long sceptre which rested between the feet.

Ver. 11.

אִסְרִי לִפְנֵי עֵינַי וְלִשְׂרָרְהָהּ בְּנִי אֶתְנֶה
 בְּבֶטֶם בְּיָדוֹ לְשֹׁשׁ וּבְדָם עֲצָבִים סוּחָהּ :

δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ,
 καὶ τῇ ἔλακι τὸν πῶλον τῆς ὄνου αὐτοῦ. πλυνεῖ
 ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι στα-
 φυλῆς τὴν περιβολὴν αὐτοῦ.

Au. Ver.—11 Binding his foal unto the
 vine, and his ass's colt unto the choice vine;
 he washed his garments in wine, and his
 clothes in the blood of grapes.

Choice vine.

Bp. Louth on Isaiah v. 2.—Sorek.] Many
 of the ancient interpreters, LXX., Aq.,
 Theod., have retained this word as a proper
 name; I think, very rightly: Sorek was a
 valley lying between Ascalon and Gaza, and
 running far up eastward in the tribe of
 Judah. Both Ascalon and Gaza were an-
 ciently famous for wine; the former is men-
 tioned as such by Alexander Trallianus;
 the latter by several authors (quoted by
 Reland, Palæst., p. 589, and 986). And
 it seems, that the upper part of the valley
 of Sorek, and that of Eshcol, where the
 spies gathered the single cluster of grapes,
 which they were obliged to bear between
 two upon a staff, being both near to Hebron,
 were in the same neighbourhood; and that
 all this part of the country abounded with
 rich vineyards. Compare Num. xiii. 22,
 23; Judg. xvi. 3, 4. P. Nau supposes Esh-
 col and Sorek to be only different names for
 the same valley. Voyage Nouveau de la
 Terre Sainte, liv. iv., chap. 18. So likewise
 De Lisle's posthumous map of the Holy
 Land. Paris, 1763. See Bochart, Hieroz.,
 ii. col. 725. Thevenot, i. p. 406. Michaelis
 (note on Judg. xvi. 4, German translation)
 thinks it probable, from some circumstances
 of the history there given, that Sorek was
 in the tribe of Judah, not in the country of
 the Philistines.

The vine of Sorek was known to the
 Israelites, being mentioned by Moses (Gen.
 xlix. 11) before their coming out of Egypt.
 Egypt was not a wine country. "Through-
 out this country there are no wines." Sandys,
 p. 101. At least in very ancient
 times they had none. Herodotus, ii. 77,
 says, it had no vines; and therefore used an
 artificial wine made of barley: that is not
 strictly true; for the vines of Egypt are
 spoken of in Scripture (Psal. lxxviii. 47;
 cv. 33; and see Gen. xl. 11, by which it

should seem that they drank only the fresh
 juice pressed from the grape, which was
 called οἶνος ἀμπελίνος. Herodot., ii. 37);
 but they had no large vineyards; nor was
 the country proper for them, being little
 more than one large plain, annually over-
 flowed by the Nile. The Mareotic in later
 times is, I think, the only celebrated Egyp-
 tian wine which we meet with in history.
 The vine was formerly, as Hasselquist tells
 us it is now, "cultivated in Egypt for the
 sake of eating the grapes, not for wine;
 which is brought from Candia," &c. "They
 were supplied with wine from Greece, and
 likewise from Phenicia." Herodot., iii. 6.
 The vine and the wine of Sorek therefore,
 which lay near at hand for importation into
 Egypt, must, in all probability, have been
 well known to the Israelites when they
 sojourned there. There is something re-
 markable in the manner in which Moses
 makes mention of it, which, for want of
 considering this matter, has not been at-
 tended to: it is in Jacob's prophecy of the
 future prosperity of the tribe of Judah:

"Binding his foal to the vine,
 And his ass's colt to his own Sorek;
 He washeth his raiment in wine,
 And his cloak in the blood of grapes."

Gen. xlix. 11.

I take the liberty of rendering שָׂרָה, for
 שָׂרָה, his Sorek, as the Masoretes do of point-
 ing שָׂרָה, for שָׂרָה, his foal. שָׂרָה might nat-
 urally enough appear in the feminine form,
 but it is not at all probable that שָׂרָה ever
 should. By naming particularly the vine of
 Sorek, and as the vine belonging to Judah,
 the prophecy intimates the very part of the
 country which was to fall to the lot of that
 tribe. Sir John Chardin says, "That at
 Casbin, a city of Persia, they turn their
 cattle into the vineyards, after the vintage,
 to browse on the vines." He speaks also of
 vines in that country so large, that he could
 hardly compass the trunks of them with his
 arms. Voyages, tom. iii. p. 12, 12mo.
 This shows, that the ass might be securely
 bound to the vine; and without danger of
 damaging the tree by browsing upon it.

Bp. Patrick.—Choice vine.] The vine of
 Sorek (which we here translate *choice*, and
 in Jer. ii. 21, *noble vine*) was the most
 excellent in all that country. For Sorek
 was a place not above half a mile from the
 valley of Eshcol; from whence the spies
 brought the large bunches, as a sample of

the fruitfulness of the country (see Bochart, par. i. Hierozoic., lib. iii. cap. 13).

Gesen.—קָדָשׁ, fem. Gen. xlix. 11.

1. *A precious sort of vine*, according to several ancient Jewish interpreters, that sort, of which the small sweet grapes appear to have scarcely any stones, and which in Morocco is still called *Serki*. *Pers. Kishmis*. See Niebuhr's *Reisebeschr.* th., ii. p. 169. *Beschr. von Arabien*, p. 147. Root probably קָדַשׁ, to empty out, hence קָדָשׁ, empty. See קָדַשׁ.

Rosen.—וִיטִים וְיִצְחָק *Alligans ad vitem pullum suum*. Jod ad וְיִצְחָק est paragog., ut Ps. xciv. 8. וְיִצְחָק וְיִצְחָק *habitans in cælis*, cujusmodi plura vid. in Gesenii *Lehrg.*, p. 547. Eadem paragoge est in voc. וְיִצְחָק, in phrasi quæ sequitur, qua eadem res aliis verbis repetitur pro more styli poetici: וְיִצְחָק וְיִצְחָק *et viti nobili alligat pullum asinæ suæ*. וְיִצְחָק, i. q. וְיִצְחָק, Jes. v. 2; Jer. ii. 21, Jarchi h. l. *palmitem longum* (Gallice, *courriere*) exponit, consentientibus LXX., qui εἰς vertunt, et Syro, qui *ramus, maleolus vitis reddidit*. Sed Hebræorum alii observant, voc. וְיִצְחָק denotare *laudatissimam vitium speciem*. De talibus uvis, quæ vinaceis carent, admodum dulcibus, vid. Niebuhrii *Beschr. v. Arab.*, p. 147, et *Reisebeschr.*, p. ii. p. 169. Conveniet igitur וְיִצְחָק cum Arab. وِشْو, quod, teste Golio in *Lex. Arab.*, p. 1275, *vitem generosam* denotat. Sunt qui hæc ad felicissimam Messiae tempora referant, quibus futurum sit, ut asinis etiam liceat vitibus vesci, ut vitium et vini ubertas ostendatur, sicut et in Joele ii. 2, 22, sqq. de Messiae temporibus dicitur, colles musto et lacte stillaturos. Sed magis placet, describi fertilitatem sortis tribus Judæ et terræ; sicut in aliis deinceps. Tanta vitium vilitas describitur, ut nihil curent homines asinos ad vites alligare, quum alias ad sepes alligari soleant.

Ged., Booth.—*He washed.*

Rosen.—*He shall wash.*

Schum.—*He washes.*

Ver. 12.

חַכְלִילִי עֵינַיִם מִיָּנִי וְלִדְרָשָׁנַיִם
: מַחֲלֵב

χαρποιοὶ οἱ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα.

Au. Ver.—His eyes shall be red with wine, and his teeth white with milk.

Varr. Lectt.—χαρποιοὶ] χαρποῖ ix. codd.

Alex. in char. minor.—ὑπὲρ οἶνον] ἀπὸ οἶνον i. x.; xxxviii. codd. Compl., Ald., Alex., Cat., Nic. — αὐτοῦ 2.] ἃ i., vii.—*Schum.*

Gesen.—חַכְלִילִי m. *Red*, but only of the inflamed redness of the eyes, here, from drinking wine. (Root, the Arabic حَكَلَ, oculus rubedine suffusus est. See Schultens on Prov. xxiii. 29, p. 301.) Gen. xlix. 12: חַכְלִילִי עֵינַיִם מִיָּנִי *my eyes are red from wine* (in a good sense).

Prof. Lee.—חַכְלִילִי, m. once, Gen. xlix. 12. “De oculo caligante ebrii,” Gesen., who has here corrected Schultens, on Prov. xxiii. 29, in a translation made by him of a passage from the Kāmoos. But Gesenius is here wrong himself, as to the particular part connected with this word; which is this, حَاكِلٌ, ebrius

vino. The Kāmoos has الْحَاكِلُ الْمَخْمَرُ, i. e., الْحَاكِلُ, *The person refreshed with wine*.

Só Gol., Castell, &c., vino recreatus non prorsus ebrius. The phr., therefore, חַכְלִילִי עֵינַיִם מִיָּנִי, means, *the refreshed of eyes*, i. e., he whose eyes evince the refreshment received from wine, as taken moderately and for this purpose, and thence fitted for great undertakings. Comp. 1 Tim. v. 23; Ps. lxxviii. 65; civ. 15; not from the half-blinded eyes of the drunkard,—as Gesenius thinks,—merely to show the fruitfulness of the land. Revealed religion, I think, nowhere has recourse to expedients so filthy as this. The LXX. χαρποιοὶ οἱ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον. Aquila, κατάκοροι. Others, καθάκαροι, θερμοὶ, διαπυροὶ, φοβεροὶ: all which seem to have been arrived at much in the same way.

Schum.—12 Quemadmodum vino sic lacte fluit sors Iudæ חַכְלִילִי, quod male cum LXX. reddidit Hieronymus: *pulchriores sunt oculi eius vino*, non tam significat: *rubicundus*, ut Onkelos intellexit, vertens רוֹבֵר, rubent, et

collato Arab. شَكْلَةٌ, rubor in oculi parte alba (cfr. Schultens, ad Prov. xxiii. 29), probarunt Rosenmueller, Iusti, et Schottad h. l., quam caligans, obscurus, coll. rad.

Arab. حَكَلَ, obscura fuit res, ita ut חַכְלִילִי, imago abundantiae de oculis eorum dictum sit, qui bene poti sunt. Nuperrime Stachelinius, l. 1, p. 13, coll. Arab. الْحَاكِلُ, vino recreatus, et nixus auctoritate LXX., χαρ-

ποῶν; Vulg. *splendidiore*; Syri: ܣܦܝܢܐ, *splenduit, purpuravit*; Samaritani: ܣܦܢܐ, *rutilantiores*, transtulit: *hilares oculi ipsius præ vino*. Idem non male de hac re comparat Arabum convivia et computationes. Sic esset potius imago lætitiæ. Deinde Iuda albus dentibus præ lacte depingitur, quasi lac de dentibus destillet.

Ver. 13.

וְבִנְיָמִן לְחָוֶה וְיָהוּדָה לְחָוֶה
וְזֶבֶלֻן לְחָוֶה וְיִזְבֻּלֵן לְחָוֶה

Zαβουλὼν παράλιος κατοικήσει καὶ αὐτὸς
παρ' ὄρμον πλοίων, καὶ παρατενεῖ ἕως Σιδῶνος.

Au. Ver.—13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Haven. So Horsley, Ged., Booth.

The ancient interpreters, Michael, Rosen., Schum., Gesen., Lee.—*Shore*.

Sebulon ad littus maris habitabit. ܙܒܘܠܢ ܢܗܝܬ ܥܠ ܠܝܬܘܫܡܐ, uti plures recentiorum, Hebræos sequuti, vertunt; *sed littus maris*. Ita etiam verterunt veteres omnes. Porrigebantur tribus Sebulonis agri a lacu Tiberiadis usque ad mare mediterraneum, vid. Jos. xix. 10, sqq.—*Rosen*.

Gesen.—ܙܒܘܠܢ, ܙܒܘܠܢ *m. Shore, coast*. Gen. xlix. 13; Deut. i. 7; Josh. ix. 1. (Arabic ܚܐܬܐ, border, shore).

Ged.—Zebulun by a haven of the sea shall dwell; a haven * fit for ships.

* I consider ܙܒܘܠܢ in the former comma to be the relative to the former ܙܒܘܠܢ, and not to ܙܒܘܠܢ, so that the comma might be rendered "and that *haven* shall be a haven (or harbour) for ships.—*Ged*.

Booth.—

Zebulun, by a haven of the sea shall dwell; Yea, he shall dwell by a haven fit for ships.

Rosen.—*Et erit ipse ad littus navium*, i.e., habitabit ad littus semper navibus frequens.

Schum.—Antiqui interpretes prius ܙܒܘܠܢ ad unum omnes recte intelligunt de littore, sed alterum in statione navium interpretatur Hieronymus (cfr. LXX.). Quod idem alii (v. c. Dathe) significare censent *portam*, ut vertere queant: *appellent ad eum naves*. Atveroparallelismus docet ܙܒܘܠܢ ad Sebulonis situm esse referendum hoc modo: *habitavit ad littus navium*, i.e., ripam incolet, ad quam naves appellant, sive navibus frequentem.

Au. Ver.—*And his border (shall be) unto Zidon*.

Ged., Booth.—And unto Sidon shall his border extend.

Pool.—*His border shall be unto Zidon*; or, *his side* or *coast*, to wit, that which is upon the Mediterranean Sea, is *near Zidon*, understanding not the city, but the territory belonging to it, unto which that tribe reached upon the sea-coast; for though Asher might seem to intercept them, yet he did not reach to the sea. Or, *his coast* looks *towa: ܙܒܘܠܢ*; Zidon, hath it in view, and lies commodiously for commerce with that great city, which then was the mart of the nations.

Bp. Patrick.—*His border shall be unto Zidon*.] He doth not mean the city of Zidon; for the tribe of Zebulun did not extend themselves beyond Mount Carmel, which is forty miles at least from thence, but the country of Zidon, i.e., Phœnicia (as Bochart observes in his Phaleg., lib. iv. cap. 34), which the Zebulonites touched. For as the Phœnicians were called Syrians from Sur, i.e., Tyre: so they were called Sidonians from Sidon, as Hesychius tells us, who interprets Σιδωνιοι, by Φοινικες. Whence the LXX. have Phœnicians for Sidonians (Deut. iii. 9), and Phœnice for Sidon (Isa. xxiii. 2).

Rosen.—*Et latus ejus ad Sidonem*, Sidonem usque urbem inclytam pertinet. Tyri non meminit, quæ ei vicina fuit, forsân quod nondum esset condita. *Latere* regionum dicuntur earum *fines*, cf. Jud. xix. 19; Jer. vi. 22. Situm terræ hujus tribus tantum describit, quod commodissimus sit futurus maris vicinia ad importandum et exportandum merces, unde et negotiationi maxime addictam fuisse hanc tribum tradunt Hebræi. Transit ad duos reliquos filios Leæ (cf. ad xlv. 8), ita tamen ut Issacharem Sebuloni postponat. Aben-Esra censet situs terræ illius rationem habitam, quia tribus Issachar medium locum tenuit inter Sebulonem et Danem.

Schum.—Varr. Lectt.—13 ܙܒܘܠܢ ܘܝܝܕܐ. pr. iv. nunc vi.; Sam., LXX., Syr., Vulg., Ion., Gr., Ven., Ar., Sam., Onkel. in xii. codd. et ix. editt. antiq. Cum antiquis interpretibus recentiores explicant ܙܒܘܠܢ (latus ejus, i.e., fines ejus) *ad Sidonem usque pertinet* (vidd. Dathe, Rosenmueller, Schott al.). Verum cave, ne ܙܒܘܠܢ *super, prope, ad*, cum ܙܒܘܠܢ *usque* ad permutes. Etenim poëta sibi vult hoc: *Sebulonis tribus Sidoniis*

fnitima erit, Sidonem adiacabit. Cfr. Deut. xxxiii. 19.

Ver. 14.

יִשָּׂשכָר חֲמֵר גִּבֹּר לִבָּא גִּי
חֲמֵר פְּתִיחַ :

Ἰσάχαρ τὸ καλὸν ἐπεθύμησεν, ἀναπαύμενος ἀνὰ μέσον τῶν κλήρων.

Au. Ver.—14 Issachar is a strong ass couching down between two burdens.

Two burdens. This sense of the word is preferred by Horsley, Patrick, and Prof. Lee.

Bp. Horsley.—סָס, "two panniers." I refer this root to the word סָס, which signifies "to stick up," or "to be prominent." Hence the substantive סָס may signify any gibbosity, or prominence. And the panniers of the laden ass form prominences, sticking up on each side above the back of the animal, when he is pleased to lie down upon his belly; which is the posture here described. Possibly some oblique allusion may be intended, in this word, to the mountains, which on two sides, on the north and on the south, bounded the fair valley of Jesrael, in which Issachar had his portion.

Ged., Rosen., Booth.—Boundaries.

The tribe of Issachar inhabited the fine vale of Jezreel, which was separated by two natural boundaries, or barriers of mountains, from the tribe of Zebulon and the half-tribe of Manasseh, on the north and south; and on the east from the tribe of Gad, by the river Jordan; and to this situation the benediction evidently alludes. For the rest, I have elsewhere shown that צָר denotes not couching under a burden, but lying at ease, as the Issacharites might do between their boundaries, where they cultivated a fertile soil, undisturbed by their neighbours; and led not a roving life, like the inhabitants of the mountains, who were often obliged to remove from place to place to find pasturage for their flocks.—*Geddes.*

Rosen.—*Recubans inter terminos*, sc. terræ suæ. Aptum est huic comparationi cum jumento verbum צָר, quod proprie de animali complicatis pedibus cubante et requiescente dici constat. צָרָה signif. terminos, a צָר, posuit, unde nomen duale binos terminos designat, quibus una agri portio a confinibus utrinque disternitur. Cf. ad Ps. lxxviii. 14. Hieronymus in *Quæst.* ad h. l.: "Quia supra de Zabulon dixerat,

quod maris magni littora esset possessurus, Sidonem quoque et reliquas Phœnicis urbes contingeret; nunc ad mediterraneam provinciam redit, et Issachar, quia juxta Nephthalim pulcherrimam in Galilæa regionem possessurus est, benedictione sua habitatorem facit. *Asinum autem osseum* vocat et *hummerum ad portandum deditum* (vs. sq.), quia in labore terræ et vehendis ad mare oneribus quæ in suis finibus nascebantur, plurimum laboraret."

Pool.—*A strong ass*, Heb. *an ass of bone*, i.e., of great bulk and bones, and strength of body, but of little spirit and courage, *couching down between two burdens*, which are laid upon his back, and which he is contented to bear. Or, *lying down*, i.e., enjoying his ease and rest, *between the borders*, to wit, of the other tribes, with which he was encompassed and secured from foreign enemies, which made him more secure and slothful. Or, *between the borders* or *folds* of cattle; as a word very near akin to it, and proceeding from the same root, signifies, Judg. v. 16, to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

Gesen.—סָס, dual. Gen. xlix. 14; Judg. v. 16, and סָס, Ps. lxxviii. 14, probably, *hurdles*, or *folds for cattle*, particularly the open summer stalls in which the cattle in the warmer climates pass the whole of the summer, derived from סָס, to place, as *stabula*, (comp. Virg. *Georg.* iii. 223, and the note of Voss. on the passage,) from *stare*. Commonly rendered *water-troughs*, for watering cattle, derived from סָס (see J. D. Michaelis, *Epimetr. ad Lowth.*

Prælect. xxvii., p. 563), but the Arab. سَفَت does not signify to drink generally; it only refers to that drinking which gives no satisfaction and nourishment, but always increases the thirst. Others have proposed, according to the same derivation from סָס, to set up (the pot), the signification *chytropus*. The use of the form dual is not clear.

Schum.—14 Quemadmodum supra v. 6, Schechem princeps cum bove et Iuda v. 9, cum leone comparatur, ita hic cum asino osseo, i.e., robusto Issachar, ut eius posterius metaphorice tales depingantur, qui oneribus ferendis maxime idonei laboriosam acturi sint vitam eamque rusticam, servilem multisque obnoxiam periculis. "Asinum autem osseum, dicit Hieronymus in *Quæst.*, vocat

Became a servant unto tribute; willingly paying whatsoever tributes were imposed upon him, either by the neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country, and his sweet repose.

Gesen.—סָמַךְ compelled service, soccage.

Prof. Lee.—Tribute. See their respective lexicons under this word.

Schum.—שָׁמַךְ plerique reddunt quietem cum LXX., Vulg., et Saadia, sed ob parallelismum præstat intelligere cum Clerico locum quietis, qualem intellexit Onkelos vertens: חֲבִיתָא partem suam, Syrus: חֲבִיתָא, habitationem suam. (Vid. Num. x. 35; Deut. xiii. 9.) Michaellem et Schulzium, qui חֲבִיתָא regionem reddidere, satis refutavit Stange *Theol. Symmikt.*, p. iii. No. 1, Halæ, 1805. חֲבִיתָא לְסָמַךְ eritque obnoxius servitii demensis, i.e., servilem deget vitam, alii aliter interpretati sunt: Vulg. quocum conveniunt Syrus et Saadias: factusque est tributus serviens; Onkelos inepte mentem pervertit sic: et subiicit provincias populorum, et disperdet incolas earum, et qui relicti fuerint in iis, ei servient tributis obnoxii; LXX. לְסָמַךְ de servitii in agris præstandis et חֲבִיתָא de agris colendis intellexisse, nemo non videt. Alii סָמַךְ primaria notione liquefactio sumunt ideoque vertunt: fietque hydris serviens, (Herder: und fröhnt dem Wasserschlau.) Contra ea observa, quæ doceant 1 Reg. ix. 21; Ex. i. 11; 2 Chron. viii. 8, et parallelismus membrorum.

Ver. 16.

דָּן יִדְּלוּ עָמּוֹ פְּאֹחֶד שְׁבָטֵי יִשְׂרָאֵל:

Δάν κρινεῖ τὸν λαὸν αὐτοῦ, ὥσπερ καὶ μία φυλὴ ἐν Ἰσραὴλ.

Au. Ver.—16 Dan shall judge his people, as one of the tribes of Israel. So Rosen.

Dan judicabit, i.e., reget *populum suum*. Paronomasia est in דָּן et פְּאֹחֶד, quod verbum hic imperium exercere denotat, ut Ps. lxxii. 2. Sicut una tribum Israel, i.e., æque ac ceteræ tribus, nec erit aliis tribubus Israeliticis inferior.—*Rosen*.

Ged.—Dan shall assert the rights of his people, like any other sceptred chief of Israel.

Booth.—

Dan shall administer justice to his people, As one of the sceptred chiefs of Israel.

Bp. Patrick.—*Dan shall judge his people*, &c.] In the word *judge* he alludes to the

name of Dan, which signifies *judging*, i.e., ruling and governing. A great many follow Onkelos, who expounds it thus; “a man shall arise out of the tribe of Dan, in whose days the people shall be delivered,” &c. And accordingly we read that Samson, who was of this tribe, judged Israel twenty years. So the meaning is, the tribe of Dan shall have the honour to produce a *judge*, as well as other tribes. But there is this exception to this interpretation, that all the tribes did not produce *judges*; and all Israel (whom the *judges* governed) cannot be said to be Dan’s people. But by *his people* (whom he is said here to judge) are properly meant those of his tribe. And therefore Jacob’s meaning is, that though he were the son of a concubine, yet his posterity should be governed by a head of their own tribe: as the other tribes of Israel were. So by this he took away all distinction between the sons of his concubines (of whom Dan was the first) and those which he had by Leah and Rachel. So Pool.

Schumann supposes that the meaning of this verse is, Dan shall judge his people (i.e., all Israel, not merely the tribe of Dan) as the first of the tribes of Israel, and that the prophecy relates to the time of Samson. Geographica ratione haud dubie ductus pergit vates de Dane, uno ex filiis Bilhæ, canere. De quo primum per paronomasiam dicit: *Dan iudicabit populum suum sicut una tribum Israëlitarum*, i.e., Dan tribus, quamquam exigua, imperium tamen exercebit quondam in populum suum tanquam princeps tribum. דָּן vulgo interpretantur de Danis tribu (vidd. Clericus et Rosenmueller), ut ea rerum suarum moderatores non aliunde arcessivisse dicatur, et reliquis tribubus non reperiatur inferior. Atsi reputas, ea, quæ de Dane nuntiantur, optime indicare *tempora Simsonis*, qui Philistæos, quibus Israëlitis subiecti erant, astutia pessum dedisse (vid. Iud. xiv. 12—19; xv. 1—8; xvi. 23—26), et Israëlitas per viginti annos iudicasse fertur (vid. Iud. xv. 20; xvi. 31): non dubito דָּן de Israëlitis interpretari, eoque magis, quod Danitæ illo tempore provinciam suam nondum occupaverunt (cfr. Iud. xv. 9, ss. et xviii. 1, ss.). Eadem de causa דָּן פְּאֹחֶד non explicanda censeo: *sicut alia quævis tribum* (vidd. Herder, Vater, et Schott), vel: *nec erit aliis tribubus Israëlitis inferior* (vidd. Dathe et Rosenmueller); sed potius: *sicut prima tribum*, i.e., Dan

tribus aliquamdiu in Israëlitas imperium exercebit, utpote qui esset princeps reliquorum. **אֲדָם** idem nonnunquam valere quod **אֲדָם** *primus*, doceant Gen. i. 5; viii. 5; Ex. xii. 18. Ceterum nemo erit, qui Michaelis versionem; *Dan rependet populo suo, par pari referet* (coll. Arab. **أَنَان**), i.e., ulla tribu Israëlita non inferior erit factis fortiter gerendis, reliquis præferendam iudicet. Alii hæc omnino referunt ad bella, quæ Dan tribus cum Philistæis gesserit. Vidd. Gesenius ad Ies. xiv. 29. Staehel., p. 21, s.—Schum.

Ver. 17.

**יְהִירְדֹן נָחֵשׁ עֲלֵי־רֶגְלָיו
אֲרַח הַנֶּשֶׁף עֲקֵב־סֹמֶס וַיָּלֵל רֶגְבּוֹ
אֲדָם :**

καὶ γενθήσῃ Δαν ὄφης ἐφ' ὀδοῦ, ἐγκαθήμενος ἐπὶ τρίβου, δάκνων πτέρναν ἵππου. καὶ πεσείτας ὁ ἵππεὺς εἰς τὰ ὀπίσω.

Au. Ver.—17 Dan shall be a serpent by the way, an adder [Heb., an arrow-snake] in the path, that biteth the horse heels, so that his rider shall fall backward.

An adder.

Ged., Booth., Rosen., Schum., Gesen.—A cerastes.

שֶׁפִּיפֹן m. Gen. xlix. 17, a species of serpent; according to Jerome *the horned serpent*, or *cerastes*, so called from its two feelers which it hides in the sand, and stretches out after its prey. (Arab. **سَفَّ**, a spotted serpent, like to the *Cerastes hæmorrhous*). See *Bocharti Hieroz.*, ii. p. 416, &c.—Gesen.

Bp. Patrick.—*Dan shall be a serpent by the way.*] The next words show, what kind of serpent he should be like, *an adder in the path*. The Hebrew word *shephiphon* some take for a *basilisk*; others for an *asp*, or a *viper*; others a *snake*, or *adder*, &c. The Vulg. translates it *cerastes*, which is a kind of viper: and Bochartus (in his *Hieroicon*, par. ii. lib. iii. cap. 12) hath confirmed this translation, by showing how well it agrees to the characters which authors give of it; that it lies in sand, and in the ruts which cart-wheels make in the highway: and so is ready to bite travellers or their horses. Which is the harder to be avoided, because it is of a sandy colour; so that *οἱ πολλοὶ ἀγνοοῦντες πατοῦσι*, “many tread upon it unawares:” and Nicander says,

the poison of these serpents is chiefly felt in the thighs and hams of those they bite. Which perfectly agrees with what Jacob saith in the following words.

So that his rider shall fall backward.

Ged., Booth., Rosen.—And backward falleth his rider.

Bp. Patrick.—*So that his rider shall fall backward.*] The horse not being able to stand, when the venom works in his legs, the rider must needs fall with him. All this some make to be a description of Samson, who led no armies against his enemies, but overthrew them by subtlety and craft. But it rather belongs to all the Danites (as what was said before to all the Zebulonites and Issacharites) who Jacob foresaw would, astu potius, quam aperto Marte rem gerere, “manage their wars rather by cunning and craft, than by open hostility,” as Bochart speaks. An example of which we have in Judg. xviii. 27.

Ver. 18.

לִישָׁנָאֲתָהּ הָיִיתִי יְהוָה :

τῇ ῥῆσιν σου κύριε περιμένω.

Au. Ver.—18 I have waited for thy salvation, O Lord. [Heb., Booth., Jehovah.]

Ged.—[O Lord! from thee I wait for salvation.]

Pool.—I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs, by that Messiah which thou hast promised. Jacob in the midst of his great work doth take a little breathing; and finding himself weakened by his speech to his children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of salvation or deliverance from all his pains and miseries, and particularly from his present horrors, upon the contemplation of the future state of his children. And this pathological explanation may look either, 1. Backward, to the state of the tribe of Dan, which he foresaw would be deplorable, both for its great straits and pressures, of which see Josh. xix. 47; Judg. i. 34, and especially for that idolatry which that tribe would introduce and promote, Judg. xviii. 30; 1 Kings xii. 29, whereby they would ruin themselves, and most of the other tribes with them. Or,

2. Forward, to the doubtful and miserable condition of Gad.

Bp. Patrick.—18 *I have waited for thy salvation, O Lord.*] They that refer the foregoing words to Samson, make an easy interpretation of this verse. Which is, that Jacob, foreseeing his great achievements for the deliverance of his children, prays that God would, upon all occasions, vouchsafe to send such deliverers unto them, from their oppressors. And the Chaldee paraphrasts make him look beyond such deliverers unto Christ, the great Saviour of the world. For these are the words of Onkelos (in the Complutensian edition, for they are not to be found in Buxtorf's or Bomberg's), "I do not wait for the salvation of Gideon, the son of Joash, which is temporal salvation; or of Samson, the son of Manoah, which is also a transitory salvation; but I expect the redemption of Christ, the son of David," &c. Jonathan and the Jerusalem Targum say the same. And if we take all this prophecy to belong to the whole tribe (as I believe it doth), that doth not exclude such a sense. But Jacob foreseeing the distresses wherein they would be (Josh. xix. 47; Judg. i. 34), prays God to help them, and deliver them, and teach them to look up to him in all their straits and necessities; and especially to wait for the Messiah. Yet after all, I think, the words may have another meaning, which is this: Jacob, perceiving his approaching death, and his spirits beginning to fail him, in the middle of his speech to his sons, breaks out into this exclamation (which belongs to none of them), saying, "I wait, O Lord, for a happy deliverance out of this world into a better place."

And then, having rested himself awhile, to recover his strength, he proceeded to bless the rest of his sons.

Rosen.—*Tuum auxilium exspecto, Jova!* Quod quorsum hoc loco pertineat, dissonant. Plures interpretum existimant, recordari Jacobum grato in Deum animo, ex quot quantisque periculis ipse liberatus sit, et sperare, eum Danitas, de quorum periculis tum cogitatio subiit, similiter ex hostium insidiis esse liberaturum. Nos potius votum generale putamus, quo velut anhelans Dei auxilium posteris implorat, uti solent moribundi testamentum condentes, aut de rebus suis loquentes.

Schum.—18 Quum non satis perspexerint

interpretes, quorsum hic versus pertineat et qua copula cum antecedd. cohæreat, alii hic viderunt desiderium adventus Messiae (vid. Calov.), alii votum generale, quo Iacobus Dei auxilium posteris imploraverit (vid. Rosenmueller), alii suspirium pii scribæ (vidd. Ilgen et Vater); alii putarunt, Iacobum recordari grato in deum animo periculi vitæ suæ et insidiarum variarum, e quibus divino auxilio liberatus sit (vid. Dathe), alii illa in universum referunt ad omnia Danis pericula, quæ Iacob animo prævidisset (vidd. Mercer ad h. l. et Herderi *Geist der Hebr. Poesie*, p. ii. p. 189, s.); alii denique totum comma interpolatum iudicant (Gramberg l. 1.). At si quid recte video, poetæ Simsonis tempora dedingens per Iacobum ingemiscit malis, quæ tum Israëlitarum Philistæorum iugo pressi pertulerint, simul fore sperans, ut Iehova bene iuvante eveniat, quod Simsonis effici non potuerit, Davidis victoriis. Cui sententiæ nescio annon quodammodo faveat Ionathanis paraphrastica translatio: *dixit Iacob, quando vidit Gedeonem filium Ioabi et Samsonem filium Manoachi: non liberationem Gedeonis exspecto, neque liberationem Samsonis respicio; quia liberationes eorum liberationes temporis, sed liberationem tuam exspecto et respicio Domine, liberatio tua liberatio æternitatis.*

Ver. 19.

גַּד בְּיָדוֹ יִגְדֵּל יְהוָה יָגֵד עִקְבוֹ:

Varr. Lectt.—יגדו יגדו, Sam. — [יגדו] דהא, Sam. — יגד יגד, Sam. — [יגד] legendum esse, ingeniose coniecit Ev. Scheid. in thess. critt., § ix. p. 4, propterea, quod ם affixum mala versuum divisione contra analogiam vv. 3, 5, 8, 13, 14, 16, 19, 21, 22, 27, qui ad unum omnes casu recto incipiant singulas partes vaticinii, ad versum sequentem tanquam præfixum sit translatus. Itaque v. 20, legi vult non יגדו) sed יגדו, quod sic reddiderunt LXX., Syr., Vulg., Saad. Cfr. Henslerus ad h. l. —Schum.

Ἰὰδ πειρατήριον πειρατεύσει αὐτόν. αὐτὸς δὲ πειρατεύσει αὐτόν κατὰ πόδας.

Au. Ver.—19 Gad, a troop shall overcome him: but he shall overcome at the last.—So Pool and Patrick.

Bp. Patrick.—*Gad, a troop shall overcome him.*] Or, invade him. There is an allusion in every word to the name of Gad:

whose inheritance, being in a frontier country beyond Jordan, was very much exposed to the incursions of the Amorites, and Moabites, and the rest of those envious neighbours, that dwelt in or near Arabia. And some think the word *troop* hath a great propriety in it; signifying, not a just army, but a party, as we speak, a band of men, that came oftentimes to rob and spoil. But it appears by the prophet Jeremiah (xlix. 1), that the Ammonites sometime possessed themselves of the country of Gad, or, at least, of some part of it, and exercised great cruelties there (Amos. i. 13). Long before which the book of Judges informs us, how they were oppressed by this people for eighteen years together (x. 8), and came with a great army and encamped in Gilead (ver. 17), which was in the tribe of Gad.

But he shall overcome at the last.] This was eminently fulfilled, when Jephthah the Gileadite fought with the children of Ammon, and "subdued them before the children of Israel" (Judg. xi. 33), and when this tribe (together with their brethren of Reuben and Manasseh) made war with the Hagarites, and possessed themselves of their country: which they kept till the captivity, "because the war was with God" (1 Chron. v. 22).

Bp. Horsley.—"Gad."—Gad has a single stanza, of one couplet, describing the tribe, from its extreme situation, as exposed to frequent incursions of invaders, but always making reprisal on the enemy in his retreat.

Ged.—Gad, though troops shall invade him, shall, again, invade them in the rear.

Booth.—

Gad, though troops shall invade him,

Yet shall he invade them in the rear [so Schum.].

Observa quadruplicem verbi lusum, quo poëta omnia, quæ Gadum spectant, breviter effatur, nimirum hæc: *quod Gadum attinet, turma eum adoriatur, sed ipse adoriatur calcem, sive agmen extremum, i.e., tam fortiter se defendet contra impetus hostium, ut eos in fugam convertat et sic agmen eorum posterius adoriatur.* Vid. Iud. x. 11; xi. 1, ss.; 1 Chron. v. 20, s.; xiii. 8. Alii *בְּצֵדָה* interpretantur: *ad extremum, tandem* (cfr. Rosenmueller ad h. l.); sed huic sententiæ paulum repugnaret lectio, quam iure suo commendavit Scheidius.—*Schum.*

Gesen.—A great multitude will press on Gad, but he will press them back.

Rosen.—*Gadum* quod attinet *turma adoriatur eum, sed ipse adoriatur in calce*, i.e., in fine; tandem eos impetet, a quibus impetitus est. In Hebræis multiplicata est paronomasia, in qua radices *גָּד* et *נָדָה* eodem significatu capiuntur. Est vero *נָדָה נָדָה* talia dictio qualem Latini frequentant, ubi *pugnare* dicunt. Prædicit autem Jacobus, fore, ut turma, s. exercitus in Gadum irruat, ipse autem tandem victoriam consequatur. Hunc sensum expressit Arabs Erpenii: *Gadum, quod attinet, exercitus prævalebit ei, sed ipse tandem ille prævalebit.* Saadias: *Et Gadhus, cujuscunque exercitus, qui congregabitur contra eum, confringet calcaneam ejus.* Videtur *בְּצֵדָה*, novissimum exercitus *agmen* intellexisse, quasi sensus sit: fugientes persequetur hostes. Sed malumus cum Aben-Esra *בְּצֵדָה*, in fine, ad extremum, tandem, exponere. Vulgatus, Chaldaeos paraphrastas et Jarchium secutus, reddidit: *Gad accintus præliabitur ante eum, et ipse accingetur retrorum.* Tradunt videlicet Hebræi, cum primum Israelitæ in terram Gadum venissent, eam sibi Gaditas ob commoditatem pascuorum elegisse, ac impetrasse, sed ea lege, ut accincti et expediti cum fratribus in acie procederent in terra Canaan ad eam subigendam: id quod quum fecissent, per eandem postea viam reversos esse in sortem suam, qua venerant. Sic *נָדָה נָדָה* intelligitur *נָדָה נָדָה, sese accinget ex eo.* LXX., *Γὰρ πειρατήριον πειρατεύσει αὐτὸν, αὐτὸς δὲ πειρατεύσει αὐτὸν κατὰ πόδας*, quæ Latinus interpret sic vertit: *Gad, tentatio tentabit eum, et ipse tentabit secus pedes.* Verum *πειρατήριον* est hic *cælus et cohors piratarum*, et *πειρατεύειν* *piraticam exercere.* Sane *נָדָה* videtur *agmen militum* non justum, aut exercitum non plenum et ordine incedentem significare, sed tantum excursionibus utentem.

Ver. 20.

אֲשֶׁר לְחֶמְדוֹ וְחֵמָה יִתֵּן : מַצֵּה-מֶלֶךְ :

'Ασὴρ, πῶον αὐτοῦ ὁ ἄστρος. καὶ αὐτὸς δώσει τροφήν ἀρχουσιν.

Au. Ver.—Out of Asher his bread shall be fat, and he shall yield royal dainties.

Pool.—i.e., out of the land of *Asher* [so Patrick]. Or, *As* for or concerning *Asher*, his bread-corn shall be fuller and sweeter and better than ordinary; and he shall yield royal dainties; not only oil for ointments,

but also delicious and excellent fruits, fit to be presented to a king. See Deut. xxxiii. 24, 25.

Ged.—Asher, fat shall be his fare; dainties for kings he shall afford.

Booth.—

Asher, of the best kind shall be his food; Dainties for kings, &c.

Rosen.—*Ex Aschere pinguis panis ejus*, i. e., ex tribu Ascher erit panis optimus; erit ejus terra pinguis et opima. Nom. לחם, quod alias est mascul., hic feminine capitur, ut et alia nomina (אֶשֶׁר, אֵשֶׁר) sunt utriusque generis. Alludit ad nomen אֶשֶׁר, *beatitudo, felicitas*. וְהָאֵשֶׁר יִשְׁן סִינֵי־קִנְיָן, *et ipse dabit delicias regis*, ita eximium panem proferet ejus sors, ut etiam in deliciis regum esse queat. Moses quoque Deut. xxxiii. 24. Ascherem *pedes oleo intincturum* promittit.

Ver. 21.

נַפְתָּלִי אֵילָה שְׂלֵחָה הַבְּתָן אֶמְרִי
:שִׁפְרָה

Varr. Lectt.—21 Bocharto duce (in Hieroz., p. i. l. iii. c. 10, et t. ii. p. 258), Lowthus, Polus, Michaelis, Herder, Schulz, Ilgen, Dathe, Iusti, et Knappius legi volunt sic: נַפְתָּלִי אֵילָה שְׂלֵחָה הַבְּתָן אֶמְרִי, i. e., *Naphtali est arbor surculosa, edens ramos pulchritudinis*. Cfr. LXX. Etsi hæc coniectura valde ingeniosa est, obstat tamen paulum poetæ mos tribus cum animalibus comparantis. Cfr. v. 7, 9, 14, 17.—[שִׁפְרָה]

שִׁפְרָה Sam. i. e., vel ut Syr. *شجرة* *pulchritudo* (cfr. Gesenii diss., p. 57), vel ut Hebr. שִׁפְרָה, *tuba buccina* (sic reddidit Commentar. Samaritano-Arab. in cap. Gen. xlix. ed. a C. F. Schnurrero in Repert. Bibl. et Or., p. xvi. p. 185). Cfr. etiam Wineri diss. de vers. Sam., p. 28, ubi eam שִׁפְרָה, *redemptionis*, legisse probabile redditur.—*Schum.*

Νεφθαλί στέλεχος ἀνεμένον ἐπιειδούς ἐν τῷ γεννήματι κάλος.

Au. Ver.—21 Naphtali is a hind let loose: he giveth goodly words.

This sense of the text seems to be preferred by Patrick, Rosen., Gesen., Lee, and Schum.

Bp. Patrick.—*Naphtali is a hind let loose.* As he had compared Judah to a lion, and Issachar to an ass, and Dan to a serpent; so he compares this son to a hind, which is not confined within pales or walls; but runs at large, whither it pleaseth.

Whereby is signified that this tribe would be great lovers of liberty.

He giveth goodly (or pleasing) words.]

Which denotes their address (as we now speak), charming language, and affability, to win the favour of others; and thereby preserve their peace and liberty. Mercer makes this verse to signify their speed and swiftness in despatch of business; and their smoothness in the management of it; which might render them acceptable to all men. There are no instances, indeed, in Scripture to make out this character; for Barak, who was of this tribe, was very slow in undertaking the deliverance of Israel. Nor do we read they were more zealous assertors of liberty than others. But yet this will not warrant us to alter the punctuation of the words (as Bochart doth, par. i. Hierozoic., lib. iii. cap. 18) to make a quite different sense, which is this: "Naphtali is a well-spread tree, which puts out beautiful branches." [This sense of the text seems to be preferred by Pool.] For we do not find that they were either more beautiful or numerous than other tribes: but we find, quite contrary, that Simeon, Judah, Issachar, Zebulon, and Dan, were all more numerous than they, when Moses took an account of them (Numb. i. 23, 27, 29, 31, 39). Besides, this interpretation makes this verse, in a manner, the very same with the next concerning Joseph. Therefore, though the LXX. agree to Bochart's version, we had better stick to our own; which makes a sense clear and proper enough.

Ged., Booth.—

Naphtali is a spreading turpentine-tree, Producing beautiful branches.

Dr. A. Clarke.—

Naphtali is a spreading oak, Producing beautiful branches.

Bp. Horsley.—אֵילָה, "the evergreen oak," or "ilex." The participle שְׂלֵחָה, which applied to a hind, might properly render "let loose;" applied to a tree, expresses the circumstance of its extending its branches in all directions.

"Graceful shoots." אֶמְרִי is the "extreme shoot" at the top of a growing tree; and אֶמְרִי seems to be used here in the same sense, if indeed the true reading be not אֶמְרִי. The poetry of any language will hardly afford a more pleasing image of strength and vigour, than an ilex with an ample head, still putting forth fresh shoots.

z

Bochart was, I believe, the first who thought of this interpretation of this distich.

Gesen.—Naphtali is a slender hind; he utters goodly words. Since Bochart (*Hieroz.*, i. p. 895), this verse is mostly read with the vowels differently placed, נַפְתָּלִי and נֶפֶשׁ, and translated, *Naphtali is a slender fir-tree, which puts forth handsome tops.*

Prof. Lee.—נַפְתָּלִי, antelope, or gazelle.

נֶפֶשׁ אֲדָמָה יְהוּנָה, who giveth pleasant words.

In Leo's translation of Gesenius, "*which brings forth pretty young ones!*" *Ges.* "(und) redet schöne worte."—A very pretty translation surely!

Rosen.—*Naphtali cerva emissa*, dimissa, laxata, qui, sc. *Naphtali dat*, proferet verba pulchritudinis. Sensus perquam obscurus, de quo jam veteres vehementer inter se dissenserunt. Hebræorum nonnulli terram indicari opinantur, quæ celeriter proferat fructus suos maturos, similitudine desumpta acervæ celeritate. *Verba pulchra* vero intelligunt illi de laude, qua Nephtalitæ suæ sortis præstantiam sint prædicaturi. Quæ quam sint coacta, quisque sentiet ipse. Rectius alii simpliciter ad totam tribum hoc enunciatum pertinere statuunt, notarique putant incredibilem ejus celeritatem simulque gratiam in rebus agendis et negotiis conficiendis.

Schum.—21 Hoc comma, quod est obscurius, si textus mas. lectionem tueris, interpretibus multum offensionis habuit. LXX. enim, quorum verba Hieron. reddit: *Nephtali virgultum resolutum*, Græbe: *propagines emittens* (vid. ejus animadverss. critt. in Repertor., p. iv. p. 30), Pearsonius (Præf. in LXX.) et Schleusner (Lex. in LXX., p. v. p. 95): *truncus, ex quo virgulta prodeunt*, pro נֶפֶשׁ אוֹתוֹ אוֹתוֹ coll. Ier. xvii. 8, ubi נֶפֶשׁ per στελεχος transferunt, permutatis gutturalibus, נֶפֶשׁ reddiderunt iidemque pro נֶפֶשׁ haud dubie legerunt נֶפֶשׁ, ramos, quide arbore commode γένωμα dici possunt. Similia habet teste Bocharto, l. 1. unus Arabum MSS. in Suecia:

نفثلي شجرة منعمة تعطي ثمرة حسنة,

i.e., *Naphthali, arbor egregia, quæ bonum fructum affert.* Hos secutus Bochartus legendum præcepit: נֶפֶשׁ אוֹתוֹ, i.e., *arbor surculi sive surculosa*, et נֶפֶשׁ אוֹתוֹ, *rami pulchritudinis*, i.e., *rami egregii, speciosi*, ut adeo Naphtali propter fecunditatem ramosæ et surculosæ arbori similis esse dicatur (Herder transfert: *Naphtali ist eine*

schliessende Terebinthe, die schöne Wipfel wirft; Ilgen: *Es gleicht Naphtali der schlanken Terebinthe, die eine schöne Wipfel treibt*). Tali interpretationi licet conveniat usus loquendi, quippe quod נֶפֶשׁ Ps. lxxx. 12; Ez. xvii. 6; Ier. xvii. 8, de arboribus crescentibus adhibetur, et נֶפֶשׁ Ies. xvii. 6, 9, *ramum* significat, itemque hoc, quod ea sententiæ concinnius cohærere videntur: difficilior tamen lectionem ex nota Criticorum regula faciliiori præferendam iudicamus, eoque magis, quod poetam homines animalibus neque plantis comparantem vidimus, atque heroes ob velocitatem et mulier ob venustatem capreis seu cervis in V. T. conferuntur (vid. 2 Sam. ii. 18; 1 Chron. xii. 8; Ps. xviii. 34; Cant. ii. 9, 17; Prov. v. 19). Accedit quod נֶפֶשׁ אוֹתוֹ, *cerva emissa* sive *excitata* (eine aufgescheuchte Hirschkuh) optimum sensum fundunt, si ea de velocitate, qua Naphthalitæ ut cervæ loca montana, Libanum, incolentes libertatem suam adserant, exponis. Cfr. Iud. iv., s. et Friedrich ad h. l. Hæc tamen iam antiqui interpretes vario sensu explicarunt. Syr.:

נֶפֶשׁ אוֹתוֹ, i.e., *Naphtali est nuntius velox*; Ephraim Syr. in comment.

in Gen. הָאֵרֶץ אֲדָמָה, *bona est eius terra*;

Onk.: נֶפֶשׁ אוֹתוֹ, *Naphtali, in terra bona cadet sors eius*; Vulgat: *Naphtali, cervus emissus*; Ion.: נֶפֶשׁ אוֹתוֹ, *Naphtali est nuntius velox, similis cervo (qui curret per scopulos montium)*. Hieronymus in Quæstt. transfert: *ager irriguus*; sed etiam *cervus emissus* reddi posse censet, propter temporaneas fruges velocitatem terræ uberioris ostendens. Non male Luther. in Commentar. ad h. l. *Judæi, inquit, nihil aliud, afferunt, quam Naphtali esse cervam celerem, h. e., sicut cervus est velocissimum animal, ita terram Naphtali celerrime proferre fructus, qui offeruntur in templo, ubi laudatur deus eloquiis pulcherrimis. Mihi magis placet, velocitatem cervæ referri ad venationem et liberationem, sive ad teneritatem et formam elegantiore, q. d., hanc tribum fore nobilissimam et tenerrimam, qualis esse cervæ aut hinnulus solet, item quia proxima fuit tribus Naphtali Syriæ ad Damascum et Libanon montem sita, ideo fuit exposita iniuriis et violentiis vicinorum, sicut cervæ venationi obnoxia est. Clericus putat, Iacobum Naphthalim cervæ vagæ comparare, quia in eo tractu Cananæ, qui inter Libanum*

et Carmelum sit et cuius partem insederint Nephtalitæ, ingens fuerit cervorum copia teste Aliano, lib. v. sub finem. Cum Mercero autem Rosenmueller hoc enunciatur ad totam tribum refert, notarique putat incredibilem eius celeritatem simulque gratiam in rebus agendis et negotiis conficiendis. Staehelin vertit: *cerva gracilis*, isque Naphthali figuram gracilem pedumque celeritatem significari censet. — Nec minus placet in altero hemistichio textus lectionem retinere. Nam quum וַיִּתֵּן ad Naphtalim neque ad cervum respiciat, poetam parallelismo synthetico varia in Naphtali laudem cecinisse credibile fit. Itaque Naphtali dicitur edere verba pulchritudinis sive *eloquia pulchra* (sic Vulg., Syr., et Saad.), ut facundia et lepor, qui in Naphtalitis fuerit, describantur. Quam interpretationem nuper defenderunt Rosenmueller, Friedrich, Staehelin ad h. l. Gesenius et Winer in Lexx. s. v. אֶמֶר. Sed, ut taceam Onkelosi paraphrasin et fabellas Ionath. et Targ. Hierosol., Clericus interpretatur: *quæ sibi placebunt dicta dabit*, sive: *Naphtalis nepotes summa libertate utentur, eamque factis et dictis usurpabunt*, ut parallelismum synonymicum restituat et inter utrumque hemistichium id tantummodo discriminis intercedat, quod in verbis παρρησία atque ελευθρία cernatur. Alii intelligunt laudem, qua Nephtalitæ suæ sortis præstantiam sint celebraturi; alii Deboræ canticum Iud. v.; alii lætorum dictorum et carminum materiem, quam Naphtali daturus sit, collatis Ps. lxxviii. 12, et Iob. xxxv. 10 (vid. Iac. Robertson in Clav. Pent., p. 273); alii, ut allegoria sit perfecta, אֶמֶר derivant a Chald. *agnus* (Esr. vi. 9; vii. 17), hoc sensu: *edit (cerva) pullos pulchros*; alii denique laudant urbanitatem Nephtalitarum (vid. Calov., p. 1478). Quæ utcumque se habent, id liquet, textus lectionem salva verborum mente servari posse.

Ver. 22—26.

22 בְּנוֹת צִצְדָּה עֵלְרָשָׁי: 23 וַיִּמְרְדוּהָ
וַיִּשְׁמְרוּהָ בְּעֵלֵי חָצָיִם: 24 וַתֵּשֶׁב
בְּאֵיתָן הַשָּׂתָן וַיֵּלֶד וְיִלְכִי יָדָיו מִיָּד
אֲבִיר יַעֲקֹב מִשָּׁם רָעָה אֲבֹן יִשְׂרָאֵל:
25 מֵאֵל אֲבִיהָ וַיַּעֲזֹדָה וְאֵת שְׂדֵי וַיְבָרְכֶהָ
בְּרָכָת שְׁמַיִם מִכָּל בְּרָכָת תְּהוֹם רַבָּת
תַּחַת בְּרָכָת שָׁדַיִם וְרַחֵם: 26 בְּרָכָת

אֲבִיהָ גִבְרָה עַל-בְּרָכָת הַזֵּה עַד תֵּמָּוֶת
בְּרָכָת עוֹלָם תְּהִיָּה: לְרֵאשׁ יִשְׂרָאֵל
וַיְבָרְכֶהָ בְּיָד יָמֶיהָ:

Varr. lectt.—22 צִצְדָּה [צִצְדָּה], filius vel *abundantiæ* (de Sacy) vel *rami* (coll. צִצְדָּה, i.e., *surculus*) (Dathe, Mendelssohn, Friedrich al.) vel *frugifera*, sc. arboris sive matris (Herder, Dahl, Schott) vel *oviculæ* (coll. Syr. אֲבִיר, *agnus*, et אֲבִירָה, *agna*, et

Arab. فَرَاة, *capella*, *ovicula*, ita ut ad nomen matris Iosephi יִסְחָר, *ovis* alludatur, Ilgen, Vater, Iusti). — בני צִצְדָּה [בְּנוֹת צִצְדָּה] Abusaid, ita vertente: *filius meus minimus super murum*; Houbigantio: *filius meus minimus super me dominabit*, et de Sacy (in Comment. de vers. Sam., Ar., Pent., in Eichhornii *allg. Bibl. der bibl. Litt.*, p. x. p. 85) sic interpretante totum comma: *filius fertilitatis et abundantiae est Iosephus; fuit mihi quasi fons filius meus in locis aridis incultisque repertus, natu minimus meus fuit mihi quasi murus et arx, qua me et mea tutatus sum*. Contra ea disputarunt merito Ravii exercitt., p. 51; Gesenii diss. de Pent. Sam., p. 40; et Rosenmuelleri Scholl., p. 719. — בְּנוֹת צִצְדָּה, *filiae ascensionis*, i.e., feræ, Ilgen, Vater, Iusti, Gesenius in Lex. — וַיִּשְׁמְרוּהָ pro וַיִּשְׁמְרוּ, *recede*, legisse videntur LXX. — יִסְחָר, K. 152. pr.

23 וַיִּמְרְדוּהָ, Sam. LXX. et Vers. Sam. — וַיִּמְרְדוּ, K. 136, pr. Vulg., Ion., Persa interpretantur: *iurgati sunt*, quasi legissent וַיִּרְדּוּ. Vid. Rosenmuelleri diss. de Persa, p. 40. s. — Onkel. vertit: וַיִּבְרְכֶהָ, *et uli sunt eum*. — וַיִּשְׁמְרוּהָ [וַיִּשְׁמְרוּהָ], K. 193. — בְּרָכָת, K. 128.

24 וַיִּשְׁמְרוּהָ, K. vii. codd. et Sam. probante Michaelæ (Bibl. Or., p. ix. p. 232) et interpretante: *sparsa e manibus eius* (tela). — וַיִּשְׁמְרוּהָ, K. ii. codd., R. v. codd., ex pr. manu. מִשָּׁם, Syr. et Onk. probantib. Tellero in nott. critt., p. 47; Michaelæ ad h. l. Dathio et Ilgenio, l. 1, p. 322. — וַיִּשְׁמְרוּהָ, i.e., observans, custodiens, Vogel ad Grotium. — אֲבִירָה (pastor filii Israelis) Michaelis; Schulz in אֲבִיר Arabismum vidit pro בְּנוֹת positum.

25 וַיִּבְרְכֶהָ, K. 84, 150; R. 766, 807, pr. 903, 988, 1031. ii. codd. habent lectionem Keri יִסְחָר. Sic etiam reddiderunt Sam. Vers. S. LXX., Syr., Vulg., Saad. Hanc lec-

tionem, quam Vaterus et Iustus probant, potissimum commendat antecedens **קִדְּוָה**, quocum copula Vav cohæret, **וְקִדְּוָה** **וְקִדְּוָה** **וְקִדְּוָה** notant Mass. — **וְקִדְּוָה**, Sam. — **וְקִדְּוָה** A K. 80.

26 **וְקִדְּוָה** + **וְקִדְּוָה**, Sam., LXX., Vers. Sam., Pers. — **וְקִדְּוָה** hanc lectionem pro vulgari masorethica: **וְקִדְּוָה**, in textum recepimus a) parallelesmi membrorum causa qui ea restituitur; b) ob locos parallelos, qui deprehenduntur Deut. xxxiii. 15 (cfr. Num. xxiii. 7); Hab. iii. 6; c) auctoritate LXX., Sam. Vers., Sam., et viii. codd., Kennicotti freti, qui **וְקִדְּוָה** legerunt; d) perspicuitatis causa, quæ sic facili negotio atque exigua mutatione efficitur; e) quod nobis usu venit, Masorethas in gratiam perverse interpretationis nonnunquam puncta vocalia adiecis-
Vid. v. 22. Eandem consensu comprobarunt I. D. Michaelis in Bibl. Or., t. ix. p. 233; Suppl., p. 572; Ilgen, l. 1, p. 322; Dathe ad h. l.; Vater et Iusti ad h. l.; Gesenius in diss. de Pent. Sam., p. 33, et in historia linguæ Hebr., p. 219; Schott ad h. l.; Hirzel diss. de Pent. Syr., p. 32; Winer in Lex., p. 264. Non male coniecit Vater, **וְקִדְּוָה** ortum esse ex **וְקִדְּוָה** quod Deut. xxxiii. 14, plane responderet. Quodsi tibi probatur, lege sicut Hab. iii. 6, **וְקִדְּוָה**. Iusti **וְקִדְּוָה** habet obsoletam formam pluralis, quam Ier. xvii. 3, reperisse opinatur. Hæc autem redoleret Syriasmum sive statum constructum, Syrorum more formatum (vid. Gesenii *Lehrg.*, p. 543; Hoffmanni Gr. Syr., p. 259). Nos quidem obsoletorem formam tuendam iudicamus ex regula criticæ inferioris satis nota, quæ summam cautionem in talibus vocibus mutandis adhibendam docet, ut adeo **וְקִדְּוָה** sit forma antiquior pro **וְקִדְּוָה**, servata illa in nomine proprio montis **קִדְּוָה**. Cfr. Gesenii Lex. de hac voce.—*Schum.*

LXX.—22 υἱὸς ἡξήμενος Ἰωσήφ, υἱὸς ἡξήμενος μου ζηλωτὸς, υἱὸς μου νεώτατος. πρὸς με ἀνάστρεψον. 23 εἰς τὴν διὰ διαβουλεύμενοι ἐλαιοδόρουν, καὶ ἐκείχον αὐτῷ κύριοι τοῦ ἐνυμνάτων. 24 καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν. καὶ ἐξελεύθη τὰ νεῦρα βραχιόνων χειρὸς αὐτῶν, διὰ χεῖρα δυνάστου Ἰακώβ. ἐκείθεν ὁ κατασχύσας Ἰσραὴλ παρὰ θεοῦ τοῦ πατρὸς σου. 25 καὶ ἐβοήθησέ σοι ὁ θεὸς ὁ ἐμός. καὶ εὐλόγησέ σε εὐλογίαν οὐρανοῦ ἀνωθεν, καὶ εὐλογίαν γῆς ἐχούσης πάντα. εἵνεκεν εὐλογίας μαστῶν καὶ μήτρας. 26 εὐλογίας πατρὸς σου καὶ μητρὸς σου. ὑπερίσχυεν ὑπὲρ εὐλογίας ὁρέων μονίμων, καὶ ἐπὶ εὐλογίας θινῶν ἀενάων,

ἔσονται ἐπὶ κεφαλὴν Ἰωσήφ, καὶ ἐπὶ κορυφῆς οὗν ἡγήσατο ἀδελφῶν.

Varr. Lectt.—22 υἱὸς ἡξήμενος 1.] A V. codd. — μου 1.] μοι iv. codd. A i. vii. x.; xxviii. codd. Compl., Ald., Alex., Cat., Nic. — + υἱὸς μου 75. Ald. — νεώτατος] νεώτερος ix. codd. Compl.

23 ἐλαιοδόρουν] + καὶ ἐδικάσαντο 135.

24 συνετρίβη] fuerunt, qui conicerent, legendum esse διετρίβη vel συνετρίβη. Vid. Simon. Hist. Crit. V. T., lib. ii. c. 6. χειρὸς] A 16, 59. χειρῶν i. vii.; xxxvi. codd. Ald., Alex., Cat., Nic.

24. Ἰσραὴλ] + σε Alex.

25. οὐρανοῦ] ἀπ' οὐρ. x. codd. Cat., Nic. — εἵνεκεν] ἐνεκεν xi. xii. codd. Compl., Alex., Cat., Nic.

26. ὑπερίσχυεν] ὑπερίσχυσας vii. codd. — ὑπὲρ εὐλογίας] ἐπ' εὐλογίας i. ii. vii. x.; xv. codd., Ald., Alex. — ὁρέων] A iii.; 75, 120. Alex. in char. min. — ἐπ' εὐλογίας] ἐπὶ εὐλογίας v. codd., Compl., Cat., Nic. — ἐπιθυμίας iii. codd. — θινῶν] θηνῶν 71, 83, Ald. — βούων 15, 135. Aquila. — ἀενάων] αἰωνίων i. vii. x.; xxxvi. codd., Compl., Ald., Cat., Nic. — ἔσονται] αὐτῶν vi. codd., Ald.

26 κεφαλὴν] κεφαλῆς Alex.—*Schumann.*

Au. Ver.—22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches [Heb., daughters] run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Ged., Booth.—

22 A fruitful stem is Joseph,

A fruitful stem by a fountain;

Whose branches [Ged., tendrils. He, with Onk., supposes that the vine is the tree here intended.] shoot over the wall.

- 23 Though the archers greatly [Ged., Though skilled archers] aggrieved him,
Contended with him, and harassed him ;
- 24 Yet his bow retained its force,
And strong were his arms and his hands ;
[Ged. And his arms their strength]
Through the power of the Mighty One of Jacob,
Through the name of the Shepherd—the Rock of Israel ;
- 25 Through the God of thy father, who helped thee ;
Through the Almighty, who blessed thee.
May the blessings of the heavens from above,
The blessings of the low-lying deep,
The blessings of the breasts, and of the womb,
- 26 The blessings of thy father and thy mother [Sam., LXX., Pers.],
With the blessings of the eternal mountains,
The desirable things of the everlasting hills,
Abound and rest [Ged., accumulate] on the head of Joseph
On the crown of the chief [Ged., the Distinguished] among his brethren !
- Dr. A. Clarke.*—
- 22 The son of a fruitful (vine) is Joseph ;
The son of a fruitful (vine) by the fountain :
The daughters (branches) shoot over the wall.
- 23 They sorely afflicted him, and contended with him ;
The chief archers had him in hatred.
- 24 But his bow remained in strength,
And the arms of his hand were made strong,
By the hand of the mighty one of Jacob,
By the name of the Shepherd, the Rock of Israel.
- 25 By the God of thy father, for he helped thee.
And God All-sufficient,* he blessed thee.
The blessings of the heavens from above,
And the blessings lying in the deep beneath ;
The blessings of the breasts, and of the womb,
- 26 The blessings of thy father have prevailed

Over the blessings of the eternal mountains.

And the desirable things of the everlasting hills,

These shall be on the head of Joseph,
And on his crown who was separated from his brethren.

* [For **וְהוּא** he reads **וְהוּא** : see the various readings above.]

22 *Au. Ver.*—*Joseph is a fruitful bough,* &c. So Pool, Patrick, Rosen.

Gesen.—**וְהוּא**, *a set, slip*, of plants ; or *spring* of a tree, as it were, the son of the tree, comp. (**וְהוּא** **וְהוּא**), in Latin *pullus* and *pullulare*. It is used in the fem. gen. as neuter, in order to denote inanimate things, Gen. xlix. 20 : **וְהוּא** **וְהוּא**, probably *a fruitful set* or *spring*. According to some also in Ps. lxxx. 16.

Pool.—*A fruitful bough*, in regard of those two numerous tribes which proceeded from his two sons. *By a well* or *fountain*, or water-course, which situation doth much further the growth of trees. See Psal. i. 3 ; Ezek. xix. 10. *Whose branches run over the wall*, i.e., which is planted by a wall, whose heat furthers its growth no less than the moisture of the water doth.

Bp. Patrick.—22 *Joseph is a fruitful bough,*] Or young plant. It is an allusion to his name, which imports growth and increase ; and may well be understood of the great dignity to which he was risen in Egypt. Unto which he was advanced in a short time, after Pharaoh took notice of him ; like a bough or young plant, which shoots up apace ; and thence compared in the next words to

A fruitful bough by a well ;] Or spring of water ; which in those dry countries made the plants which were set near them to grow the faster, and to a greater height (Ps. i. 3), and therefore signifies his extraordinary advancement.

Whose branches run over the wall.] Cover the wall that surrounds the spring ; or the wall against which the tree is planted. Which seems to denote the two tribes of Ephraim and Manasseh, which sprang from him, and were very flourishing ; as appears from Josh. xvii. 14, 17, where they tell him, they were “ a great people, whom the Lord had blessed hitherto.” And Joshua there acknowledges as much, saying, “ Thou art a great people, and hast great power : ” and therefore assigns them a larger portion

of land than they had at first. The Hebrew word *banoth*, which we translate *boughs*, literally signifying *daughters*; some think that, as he speaks of the *sons* of Joseph in the foregoing part of the verse, so in this he speaks of his *daughters*, that they should go to the wall, i.e., saith Dr. Lightfoot, *even to the enemy*; to repair the hostile tribe of Benjamin; which otherwise had decayed for want of wives. For so the word *shur* signifies, and is translated by us an *enemy* (Ps. xcii. 11). And D. Chytræus understands here by *daughters*, the *cities* of the tribe of Ephraim which should be well governed, though some should set themselves against it.

Rosen.—*Filius fructifer Josephus, filius fructifer ad fontem.* הַנֶּחֱמֵץ hic ramum denotat, ideo cum femineo adjectivo הַנֶּחֱמֵץ jungitur, quod habetur ratio nominis synonymi הַנֶּחֱמֵץ, s. הַנֶּחֱמֵץ, ramus; nam quo minus הַנֶּחֱמֵץ in regimine positum censeamus, ut dicatur *filius fructifera*, illud impedit, quod in omnibus codd. הַנֶּחֱמֵץ, non הַנֶּחֱמֵץ scribitur, quod esset status regiminis. Est igitur constructio sensu congrua, non voce, ut Jud. xviii. 7, masculino הַנֶּחֱמֵץ subjungitur femin. הַנֶּחֱמֵץ, quia illud notionem הַנֶּחֱמֵץ, societatis habet. הַנֶּחֱמֵץ pro הַנֶּחֱמֵץ, fructificans, seu fructifera, utrobique hic per Camez sub הַנֶּחֱמֵץ, ne putetur esse in regimine, ut solet fieri in dictionibus, in quibus הַנֶּחֱמֵץ femineum absolutum est, et pro הַנֶּחֱמֵץ ponitur, vid. Gesenii *Lehrg.*, p. 467.

Bp. Horsley.—22, 26 "Graceful is the person of Joseph."—Joseph has four stanzas. The first, a triplet, commending the beauty of his person. The second, composed of three couplets, describing the difficulties with which he had struggled through the malice of his enemies, and referring his deliverance and exaltation to the immediate interposition of Providence. The two last stanzas, consisting of five lines each, promise a continual manifestation of the favour of heaven in all manner of temporal blessings.

"Graceful is the person," &c. For הַנֶּחֱמֵץ, I read, with Houbigant, and many of the best of the Jewish critics, הַנֶּחֱמֵץ. The verb הַנֶּחֱמֵץ signifies "to decorate, to adorn, to make glorious." Hence come the nouns הַנֶּחֱמֵץ, הַנֶּחֱמֵץ, הַנֶּחֱמֵץ, which signify "beauty, glory, ornamental dress," in general; or, in particular, certain ornamental parts of the head-dress. Hence I think that הַנֶּחֱמֵץ, or הַנֶּחֱמֵץ, may denote that attractive grace of person, which is the result of natural beauty

heightened by the ornaments of dress. For this we have no one word in our language. It is true, that הַנֶּחֱמֵץ occurs in the sense of "a bough," in which our public translation takes it in this place. But this sense of the word is figurative, because boughs are the ornamental dress of trees.

Dr. Durell's interpretation may seem, in some degree, countenanced by the parallel place of the last words of Moses, where Joseph is described under the image of a young bullock. But where is the propriety of setting the bullock by a well? He would be more fitly placed in a rich meadow. The necessity we shall be under, of placing our bullock by a well, seems an insuperable objection to that interpretation. Unless indeed it could be supposed, that the meadow might be expressed by the well, or spring of water, which might be in the meadow, and might contribute to the richness of the pasture. But this appears to me a very harsh metonymy.

"Upon him are the eyes."—Although I render, as if the reading were הַנֶּחֱמֵץ, yet I propose not any alteration of the text. הַנֶּחֱמֵץ would render that "eyes are upon him;" הַנֶּחֱמֵץ renders that "he is under the eyes," which is the very same thing. Either expression denotes that he was the object of the attentive and interested inspection of the ladies.

"When they walk." The plural noun הַנֶּחֱמֵץ may seem to require that the adjective הַנֶּחֱמֵץ should be plural. But the anomaly of the construction is not indefensible. In the best Greek writers, particularly the Attic, when two nouns occur one under the government of the other, it is not unusual, for an adjective, which ought to agree wholly with the one, to be made to agree partly with the one, and partly with the other. Thus, — ἀκουω φθογγον ὀρνιθων κατω κλαφοντας οἰστρω. Soph. Antig., lin. 1013. Here ὀρνιθων is under the government of φθογγον κλαφοντας, which should entirely in concord with the former agree in number with that, but with the latter in case. So in the Hebrew, הַנֶּחֱמֵץ being under the government of הַנֶּחֱמֵץ, the adjective הַנֶּחֱמֵץ, which ought to agree entirely with הַנֶּחֱמֵץ, is made to agree in number with הַנֶּחֱמֵץ.

Schum.—See below.

23 *Au. Ver.*—Shot at him. So Rosen., Gesen., Schum., &c.

Ged., Booth., Clarke.—Contended with him.

Rosen.—23 *At exacerbarunt eum, s. exacerbarunt quidem eum et jaculati sunt, sc. in eum, eique adversati sunt domini sagittarum, sagittarii. Sunt, qui de tota tribu in posterum intelligant, quod multos adversarios sit habitura. Verum de præterito potius hæc capienda videntur, ut sint in laudem ipsius Josephi, quod invicto robore tot adversarios superarit. Dictio ומרדו alludit ad id quod fecerant illi fratres. Verba autem quæ sequuntur describunt eorum in animis suis erga illum odium, et constantem malevolentiam atque indignationem; simul vero etiam ipsius constantiam, cum peterent eum sagittæ noxiæ. רבו veterum plures retulerunt ad רב, unde רב, lis, jurgium, quasi רבו scriptum esset, aut existimarunt, quæ habere h. l. litigandi significatum, quum verba rad. 2, geminantia, et verba rad. 2, quiescentia, quæ duas reliquas radicales communes habent, significatione quoque haud raro conveniant. Hinc in textu Sam. וירבו scribitur. Ita Jonathan: et contendebant cum eo, quem sequitur Persa. Ita et Hieronymus: et jurgati sunt. LXX. ελοιδόρουν. Sed recte alii רבו רבב, i. q. רבב, jaculari, referunt, unde רבב, jaculatores, Jer. l. 29: Job. xvi. 13. Quod et nos haud dubitamus præferendum ob mentionem sagittariorum, ובבל הציץ, quæ subjicitur. בבל nomini alii in statu regiminis præmissum indicare eum, qui rem, ejus nomen subijctum, tractat versative, notum est. Vid. xiv. 13, et Gesenii *Lehrgeb.*, p. 647.*

Bp. Horsley.—In this couplet I have taken the liberty of making a conjectural emendation, which consists, however, merely in a transposition of the words, which in the printed Bibles stand thus:—

וירבו רבו וישכמו בעלי הציץ

Here are five words composed of twenty-six letters, which are twice as many as are usually contained in any couplet of trimeters of the mean length, and more, almost by a third part, than are to be found in any tetrameter in this poem. Of these five words, therefore, since they would make a single line too long, a couplet must be formed. But, preserving the order in which they stand, it is impossible to form them into two lines, which may be nearly of an equal length. An inequality so rarely to be found in the corresponding lines of the couplet, that wherever it occurs, it may be considered as a symptom of a corrupted text. I therefore venture to change the

order of the words, for one which seems more natural, at the same time that it is more consistent with what we know of the laws of Hebrew verse:

וישכמו וירבו
וירבו בעלי הציץ

Thus we have a couplet, of which the first line has fourteen letters, and the second twelve. But the first word of the second line, the verb וירבו, evidently wants two letters, to bring it to an exact correspondence with the two other verbs; namely, the י, the characteristic of the tense, and the ה of the suffix. Restore these two letters, (for which we have the authority of the Samaritan, which gives וירבו), writing וירבו, and the two lines become exactly equal.

In the order in which these five words stand in the printed Hebrew text, the noun בעלי appears to be the common subject of all the three verbs. But if that order be the true one, in which I place them, the noun בעלי is the peculiar subject of the verb וירבו, and the other verbs have the indefinite nominative understood; and the literal rendering of the couplet is this:

But they have borne him ill will, they have despitefully treated him,
The masters of archery have taken aim at him.

—"taken aim at him." So I render וירבו. The LXX. have expressed the same sense—ἐνεχον αὐτον.

Schum.—See below.

Pool.—24 *His bow*, wherewith he opposed his enemies; which was no military bow, but that which he opposed to all their injuries, to wit, his own virtue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him. *The mighty God of Jacob*, i. e., my God; the noun for the pronoun, which is frequent. When men forsook and persecuted him, my God and his God stood by him. He showed that it was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror.

From thence is the shepherd, the stone of Israel; either, 1. From that great deliverance vouchsafed by God to Joseph it is that Israel or Jacob hath a shepherd to feed him, a stone to lay his head upon, as once he did, Gen. xxviii. 11, or a rock of refuge to fly

to in his great distresses, or a foundation-stone, or corner-stone, or pillar, to sustain or preserve Jacob's house. Or rather, 2. *From the hands of the mighty God of Jacob*, last mentioned. Or *from the God of his father*, as it follows the next verse. So the sense is this, Though Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterwards advanced, and all in order to this end, that his Israel, with whom he had been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine, and a stone or rock to support him.

Bishop Patrick.—24 *But his bow abode in strength.*] He armed himself with invincible patience; having nothing else to oppose unto their malicious contrivances. It seems to be a metaphor from those soldiers, who have bows so well made, that though often, never so often bent, they neither break, nor grow weak. Such was the temper of Joseph's mind.

The arms of his hands were made strong;] i.e., He was strengthened and supported: being like to a strenuous archer, the muscles and sinews of whose arms are so firm and compact, that though his hands draw his bow continually, he is not weary.

By the hands of the mighty God of Jacob.] Which fortitude he had not from himself, but from the Almighty; who had supported Jacob in all his adversities; and made all that Joseph did (when he was sold and imprisoned) to prosper in his hands (xxxix. 3, 22, 23). The Hebrew word *abir* which signifies *potent* or *powerful*, and we translate *mighty One*, is as much as *the Lord of Jacob*. For from power it comes to signify *potestas*, *authority* and *dominion* also, as Bochart observes.

From thence.] From the Divine Providence over him, before mentioned.

Is the shepherd.] Joseph became the feeder and nourisher of his father, and of his family, and of their flocks and herds; preserving them all from being famished.

The stone of Israel.] Who upheld them all, and kept them from being ruined. Or, *shepherd* may signify his being made governor of all the land of Egypt; and *the stone of Israel*, the support of his family. For *shepherd* is a name of dignity and

authority: and *stone* signifies the *foundation* (as Abarbinel here expounds it) upon which the whole building relies: as Jacob and all his children did upon Joseph for their sustentance.

Some I find (particularly D. Chytræus) refer the words *from thence* unto Joseph: and then by *the shepherd and stone of Israel*, understand those excellent men, who by their wisdom and valour supported the commonwealth of Israel. Such as Joshua, the captain of the Lord's host, and Abdon, one of the judges, who were of the tribe of Ephraim: and Gideon, Jair, and Jephthah, who were of the tribe of Manasseh. But the following words incline rather to the former sense.

Bp. Horsley.—חשב "recoiled," from שחב, not from שחב.

"While the arms of his assailants were enfeebled." This interpretation has the sanction of the version of the LXX., and all the ancient versions, except the Vulgate. In the Hebrew text we find only these two words ידיו חשב. The shortness of the line, as well as the form of the word חשב, which is evidently in construction, requires that a third word should follow ידיו. If ידיו be brought back from the following line, the equality of the lines of the next couplet will be destroyed, without any advantage to the sense of this; for "the arms of his hands" is, in any language, an absurd, an inexplicable image. It seems therefore almost certain, that a word in this place, under the government of חשב, has been lost out of the text. To restore it, it will be necessary to ascertain whose arms are the subjects of the proposition, whether Joseph's, or his enemies; and this perhaps cannot otherwise be ascertained, than by settling distinctly what the proposition is, of which arms are the subject. According to modern interpreters, the proposition is, that arms were strengthened; which can be understood of no arms but Joseph's. According to the LXX., the Syriac, the ancient Italic, Jonathan, and the Samaritan, the proposition is exactly the reverse, that arms were weakened; which can be understood of no arms but those of Joseph's enemies. According to the Vulgate, the proposition is, that arms were released from fetters; which, again, can be understood of no arms but Joseph's. The version of the Vulgate, and the other ancient versions, although

they present such different senses, seem to have been all formed upon one and the same reading of the Hebrew text; in which the word, that should be under the government of וַיִּרַח , was wanting, as it now is; but the verb in some other way expressed relaxation.

Ludovicus Capellus, and Houbigant, in the persuasion that וַיִּרַח , the root of וַיִּרַח , the verb we have in our modern text, predicates corroboration, concluded that some other verb occupied the place of this in the copies which the ancient translators used, and set themselves to guess what that other verb should be. Capellus thinks it was וַיִּרַח . Houbigant prefers וַיִּרַח .

But upon what ground has the sense of strengthening been affixed to וַיִּרַח , the word of our present text? As a verb, the root וַיִּרַח occurs nowhere in the whole Bible but in this single passage. The participle Hophal וַיִּרַח occurs once (1 Kings x. 18) as an epithet of gold. The participle Piel וַיִּרַח occurs once (2 Sam. vi. 16), where some lexicographers give it the sense of exerting strength or agility. But it is applied to King David dancing before the ark, and seems to express the extravagant frantic motions of a man dancing for joy; a sense more allied to relaxation, than to strength or firmness. Wherever else the word occurs, it is as the noun וַיִּרַח , signifying the purest gold, and nothing else. Hence I should conjecture, that the primary meaning of the verb is to refine a metal by fusion in the crucible: and that that "best gold," with which Solomon overlaid his ivory throne (1 Kings x. 18), was properly fused gold; that is, gold which had undergone fusion in the assayer's furnace, and had so been brought to its greatest purity. Now, if the primary sense of the word be "to melt down," that is, to destroy solidity and cohesion; its figurative sense will naturally be "to relax, to weaken, to enfeeble." And there will be no occasion to feign a variety of the ancient copies to reconcile the ancient versions with the Hebrew text. Nor will there be any reason to suppose, that the author of the Vulgate had a reading of his own. It only appears, that he has interpreted the same word less accurately. He understood it to signify "dissolvere;" but imagined that it might express a dissolution of external confinement, as well as of natural strength; not aware, that the former sort of dissolution has no connexion with the primary meaning of the word.

Admitting therefore that we have in the version of the LXX. (with which, as hath been observed, the Syriac, the old Italic, Jonathan, and the Samaritan, agree) the true exposition of the verb וַיִּרַח , the proposition is, that arms were enfeebled. The arms, of which this is affirmed, must have been the arms of Joseph's enemies: and of those persons the lost word, under the government of וַיִּרַח , must have been descriptive. If I could allow myself to offer a conjectural emendation, without the authority of any MS., and with the authority of the ancient versions against me, I should say that וַיִּרַח is the word to be supplied: a word in sound, as well as letters, so nearly resembling וַיִּרַח , that it might the more easily be lost. But although I have nothing but conjecture for the word, and for that reason would not venture to insert, I have the authority of all the ancient versions, except the Vulgate, for rendering as if it were inserted.

וַיִּרַח , "His strength is from the strength." See a similar use of וַיִּרַח , in the plural, for "strength, power, or ability," in Joshua viii. 20.

Au. Ver.—(From thence is the shepherd, the stone of Israel.)

Rosen.—From that time he [i.e., Joseph] was the feeder and stone of Israel.

Sed sedit, i.e., permansit in forti, in robore *arcus ejus*, valide se illis et robuste arcu suo opposuit. *Et levia*, agilia, expedita *fuernnt brachia manuum ejus*. וַיִּרַח pro simplici וַיִּרַח , *brachia ejus*, וַיִּרַח plane redundante; ut in iis quæ statim subjiciuntur: וַיִּרַח , *a manibus fortis Jacobi*, Deum suum intelligit, quem Jacobus pro forti et potente habet, cujus robore et virtute ita robustum fuisse Josephum filium agnoscit. *Inde pascens erat et lapis Israelis*, i.e., ab illo inde tempore (de וַיִּרַח cf. ad Hos. ii. 14), quo rebus tam duris est eluctatus, sustinuit fulsitque Israellem, i.e., me cum tota familia. וַיִּרַח *ἀσυνδράστος* poni nemo facile miretur in carmine, in ea maxime oratione, quæ, quia a moriente est habita, hiatibus non modo verborum, sed etiam sententiarum abundat. *Pastorem Israelis* Jacobus vocat Josephum, quod ipsum una cum tota familia in Ægypto omnium rerum affluentia pavit. Nam qui beneficia in aliquem confert, is Hebræis, qui pascuis imprimis delectati sunt, *pascere* dicitur; Ps. xxiii. 1. Nec minus apte *Josephum vocat lapidem Israelis*,

▲ ▲

quod erat ipsi et suis fulcimento et sustentaculo. Sunt, qui עֲשֵׂה ad Deum referant, et utramque dictionem in nominativo vertant, ut sit: inde, a Deo inquam, est pastor, lapis Israelis; Deo gratiæ debentur, quod Josephus me et meos aluit sustinuitque. LXX., ἐκείθεν ὁ καρισχύσας σε Ἰακώβ, παρὰ τοῦ Θεοῦ τοῦ πατρός σου, inde qui confortavit te, Jacob, a Deo patris tui. Sed verba παρὰ τοῦ Θεοῦ τοῦ πατρός σου, quæ in libris editis huic versui accensentur, exprimunt prima vs. sq. verba, עָשָׂה לְךָ, ita ut duo nomina עָשָׂה וְעָשָׂה, tanquam ἰσοδύναμα, unico καρισχύσας se expressa sint. Syrus reddidit: *et a nomine pastoris lapidis Israel*, omne illud proficiscitur. Apparet, pro עֲשֵׂה interpretem legisse עֲשֵׂה, probante Tellerō, qui in Nott. Crit., p. 47, locum sic vertit: *propter nomen pastoris lapidis Israelis*, i.e., propter maiestatem, honorem ejus, qui custodivit illum lapidem, in quo Jacobus cubuit (xxviii. 12, 13). Sed duriuscula est hæc dicendi ratio: *Deus pastor*, i.e., *defensor lapidis est.*—Rosen. Schum.—See below.

Pool.—Here he explains and determines that doubtful expression *from thence*, by adding, even *by* (or rather *from*, as this particle *mem* properly signifies, and was just now used) *the God of thy father*, i.e., who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings. *Blessings of heaven above*, i.e., the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See Lev. xxvi. 4; Deut. xxviii. 12; xxxiii. 14. *Blessings of the deep*, i.e., of that great sea of waters both about the earth and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See Gen. i. 2; vii. 11; Deut. viii. 7. *Blessings of the breasts and of the womb*, whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessities.

Bp. Patrick.—25 *Even by the God of thy father.*] Or, *from him* that blessed me; and advanced thee to be the support of my family. For it refers to all that went before.

Who shall help thee.] Having said what God had already done for him, he now foretells what he would do hereafter, which relates to all his posterity, whom God would protect and defend.

By the Almighty.] Or, from him who is *all-sufficient*; by which name he revealed himself unto Abraham, when he entered into covenant with him and with his seed (xvii. 1).

Bless thee with the blessings of heaven above, blessings of the deep that lieth under.] The meaning seems to be, that his posterity should be planted in a very fertile soil, watered from above with the dew of heaven and with showers of rain, and watered beneath with springs and rivers. As G. Vossius well interprets it, lib. 1. de Idolol., cap. 77.

Blessings of the breast, and of the womb.] A promise of a numerous and thriving progeny. Or, of a vast increase of cattle, so well fed, that they should bring up their young prosperously, as well as bring them forth abundantly.

Au. Ver.—*Even by the God of thy father.* So Pool, Patrick, &c.

Rosenmüller separates this verse from the preceding. *From the God of thy father* shall all these blessings come.

אֲנִי עָשִׂה לְךָ, *A Deo patris tui*, non patre tuo, hæc, inquam, omnia tibi sunt et fuerunt, nam et eum *fortem Jacobi* nominarat, עֲשֵׂה לְךָ, pro עֲשֵׂה לְךָ, *qui tibi auxilio erit*, עֲשֵׂה לְךָ, *et ab Omnipotente*; וְאֵל אֲנִי עָשִׂה לְךָ, ante אֲנִי est quoque ante אֲנִי subaudiendum; וְאֵל אֲנִי עָשֵׂה לְךָ, *et qui benedicet* deinceps, ut cœpit, *tibi*, te fortunabit et augebit, idque omnis generis prosperitate, uti subjungit, בְּרִכַּת עַלְמֵי שָׁמַיִם וּבְרִכַּת עַלְמֵי אֲרֶזֶת, *benedictionibus cœli desuper*, i.e., pluviis suo tempore demissis et copiosis roribus, quibus fecundatur humus, ut uberes segetes emittat. Illud אֲנִי עָשֵׂה לְךָ posset salvo sensu abesse, sed antiquissimæ simplicitatis est, talia pleonastice adjungere, quemadmodum in his, quæ sequuntur, בְּרִכַּת עַלְמֵי אֲרֶזֶת וּבְרִכַּת עַלְמֵי שָׁמַיִם, *benedictionibus abyssi*, i.e., voraginis subterraneæ *cubantis infra*, quibus significatur terra fontibus, lacubus et rivis irrigua, et hinc fertilis et amœna. Verbis, בְּרִכַּת עַלְמֵי אֲרֶזֶת, *benedictionibus uberum et uteri*, promittit numerosam et lætæ florentem sobolem, nam *benedictione uberum* significatur, haud fore ubera arida, nec futurum esse, ut infantes defectu lactis moriantur, *benedictione uteri* vero, non perituros fœtus in matrum utero. Contrarium est in malorum imprecatione, Hos. ix. 14. Neque tamen repudianda plane aliorum sententia, significari h. l. *lactis copiam et pecudum multitudinem*, quæ utraque apte subjungatur terræ fertilitati

modo promissæ, *ubera* enim in stilo Orientis haud raro significant pecudes lacte distentas.—*Rosen.*

Bp. Horsley.—The three last lines of this stanza stand thus:—

ברכה שמים מעל
ברכה יהוים רבצת החיה
ברכה שדים ורחם

The middle line of the three is so much longer than either of the other two, and, indeed, than any other line of this stanza, that I am inclined to think that the order of the lines has been inverted, and that what is now the last should precede the other two, that so the long line may close the stanza.

With blessings of the breasts and of the womb,

With blessings of the heavens above,

With blessings of the deep, which lie beneath.

Pool.—The blessings which I thy father have conferred upon thee are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham. This was true, 1. In the extent of the blessings; Ishmael was excluded from Abraham's blessing, and my brother excluded from Isaac's blessing, but both Joseph's children are comprehended in Jacob's blessing. 2. In the distinctness and clearness of them; for that land of Canaan which was transmitted to Isaac and to Jacob only in the general, was now in some sort particularly distributed to Joseph, and to the rest of his brethren, as afterwards it was by Joshua. 3. In the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of their seed, than there was to Abraham or Isaac; and in not very many years after this they multiplied to astonishment, and drew nearer to the possession of the promised land. *Unto the utmost bound of the everlasting hills*: these words seem to note the duration of Joseph's blessing, that it should continue *even to the bounds of the everlasting, or lasting, or ancient hills*, i.e., as long as the most solid and stable mountains shall last, i.e., for ever. Perpetuity is described by the continuance of the mountains, as Isa. liv. 10; or of the sun and moon, as Psal. lxxii. 5, 7, 17; or of the heavens and earth, as Matt. v. 18. In the foregoing words of this verse he commends these blessings from their excellency above all

former blessings; and here he commends them from their durability. *They shall be*; or, *let them be*; for this may be a prayer to God that these blessings may be constant and perpetual. *Him that was separate from his brethren*; so he was, when he was sold into Egypt, and abode there in the court when his brethren were in Goshen. Or, *the crowned of*, or *among his brethren*, i.e., who though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his brethren*; as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the Nazarites were as yet unknown, being instituted long after this time.

Bp. Patrick.—26 *The blessings of thy father.*] Either the blessings bestowed by God upon Jacob, or the blessings Jacob conferred on his son Joseph. [So Rosen.] *Have prevailed.*] Are greater.

Above the blessings of thy progenitors.] Than the blessings God bestowed upon Abraham and Isaac: who had not so many sons as God had blessed him withal: upon every one of whom also he conferred a share in the inheritance of the land of Canaan; whereas Ishmael was excluded by Abraham, and Esau by Isaac. Or, the meaning may be, *I have done more for thee than they for me*, i.e., thou shalt be happier than I. For Jacob led an unsettled life: but Joseph flourished in great splendour in Egypt, to the end of his days.

Unto the utmost bound of the everlasting hills.] As long as the world shall last. [So Rosen.] For perpetuity is expressed in Scripture by the durability of mountains (Isa. liv. 10). And here he seems to allude to the noble mountains, which fell to be the portion of Joseph's children, viz., Bashan and Mount Ephraim. But there are those who think he hath not respect to the durability of these mountains, but to their fruitfulness; translating the Hebrew word *taath* not *bounds*, but *desires* [so Schumann], as the Vulgar Latin doth. And then the sense is, *Unto all that is most desirable in those ancient hills*, which abounded with the most excellent fruit. And this translation is grounded on Moses's blessing, which seems to be an interpretation of Jacob's, Deut. xxxiii. 15, where he blesses him; "for the chief things of the ancient mountains, and

for the precious things of the lasting hills."

Of him that was separate from his brethren. The word *nazir*, which we translate *separate*, signifies one that is separated from others, vel voto, vel dignitate (as Bochart observes, par. ii. Hierozoic., lib. v. cap. 6), "either by a vow, or by his dignity." And in the latter sense Joseph is called *nazir*, because of his eminent dignity; whereby he was advanced above all his brethren; being the viceroy of Egypt.

Gesen.—הַצִּיר הַנָּעִם הַנֶּחֱדָר, the pleasure or ornament of the everlasting hills. הַצִּיר m. (from צִיר). 1. Separated from others, distinguished, hence, a person of distinction, a prince. Gen. xlix. 26, of Joseph, הַצִּיר הַנָּעִם, the chief of his brethren. (Perhaps also denom. from צִיר.)

Rosen.—26 בְּרֹאשׁ הָרִים בִּנְדִּיחוֹתַי *Benedictiones patris tui*, quibus tibi benedicit pater tuus, *robora sunt*, invaluerunt, *super benedictiones genitorum meorum*, passive, quibus videlicet sunt benedicti a suis patribus, q. d., longe eas superant. Exigui quippiam nati sunt progenitores mei prae te, in quem recumbunt omnes patrum benedictiones. הַצִּיר *concupere, gravidam esse*, ut הַצִּיר, promiscue de patre et matre usurpatur pro *gignere*, de הַצִּיר proprie sit, *qui conceptum dat*, genitor. הַצִּיר הַנָּעִם הַנֶּחֱדָר *Usque ad terminum collium seculi*, i. e., collium antiquissimum, qui ab orbis initio sunt conditi, hoc sensu: praevalerunt in te et tribu tua hae omnes benedictiones, quamdiu duraturi sunt colles a multis seculis conditi, i. e., in perpetuum, donec hae solidissima corpora sunt duratura. הַצִּיר quod alias *desiderium*, a verbo הַצִּיר, denotat, quod tamen hic tolerabilem sensum vix efficiat, 'est a הַצִּיר, i. q., הַצִּיר *definire, determinare* (Num. xxxiv. 10, coll. vs. 7, 8). הַצִּיר de remotissima antiquitate dicitur, cf. ad Ps. cxxxix. 24; Ez. xxiv. 20; Jes. xlv. 7. Sed LXX., qui reddidere *ὑπερίχυσεν ἐπ' εὐλογίας ὁρέων μονιμῶν*, pro הַצִּיר patet הַצִּיר *montes* legisse, atque, aliter quam in textu Masorethico, ubi הַצִּיר accentu distinctivo *Sakephkaton* notatur, vocibus distinctis, הַצִּיר *montes aeternitatis* intellexisse. Quod probavit J. D. Michaelis, et tam in *Biblioth. Orient.*, t. ix. p. 233, quam in *Supplem.*, p. 572, hunc locum ita vertit: *benedictiones patris super benedictiones! montes tibi adprecor ab antiquo jam tempore celebres*. Pro הַצִּיר הַנָּעִם legit הַצִּיר הַנָּעִם. Neque ita tamen concinna satis erit sententia: *bene-*

dictiones patris tui praevalent super benedictiones. Quod quum animadvertisset

Ingenius, junctis verbis הַצִּיר הַנָּעִם locum ita interpretatus est: *benedictiones patris tui praevalent*, majores sunt, *benedictionibus montium aeternorum, delectatione collium vetustissimorum* (*Der Segen deines Vaters übersteigt den Segen ewiger Berge, und der bejahrten Hügel Reiz.*). Idem sequuti sunt Vaterus et Gesenius (*de Pentat. Sam.*, p. 33, et *Gesch. der Hebr. Spr.*, p. 219), nisi quod ii הַצִּיר legi volunt, ab הַצִּיר obsoleto pro הַצִּיר, *mons*. Favere huic suae interpretationi observant et parallelismum dictionum הַצִּיר הַנָּעִם הַנֶּחֱדָר, et loca parallela Deut. xxxiii. 15, ubi in ipsa Josephi benedictione הַצִּיר הַנָּעִם et הַצִּיר הַנָּעִם, atque Habac. iii. 6, ubi הַצִּיר הַנָּעִם et הַצִּיר הַנָּעִם sibi respondent. Quae utut speciosa sint, est tamen in hac sententia, *vota patris praestantiora esse fertilitate montium aeternorum et jucunditate collium antiquissimorum*, inconcinni aliquid, meo quidem sensu, et alieni, nec facile est intellectu, quo spectet, adscita illa sententia, repetita *aeternitatis* mentio in montibus et collibus. הַצִּיר הַנָּעִם הַנֶּחֱדָר *erunt*, inquam, hae omnes benedictiones, *ad caput*, redundabunt in caput Josephi et in verticem eximii fratrum suorum, segregati quasi (הַצִּיר *separavit*) a fratribus suis virtute et praestantia. Aliis הַצִּיר denominativum est a הַצִּיר *corona, diadema*, ut sit *diademate insignitus*, dignitate praestans inter fratres. Sane Deut. xxxiii. 16, ubi eadem phrasis, LXX. ponunt *δοξαθεὶς ἐν ἀδελφοῖς*. Eundem sensum hic expressit Jonathan: *et in verticem viri, qui fuit princeps et dominator in Aegypto, et splendens honore fratrum ejus*, i. e., honore, quo eum fratres sui sunt prosequuti. Singularis est R. Juda Ben Karisch, qui in libro inedito Arabice conscripto de studii Targumici utilitate, cujus specimen dedit C. F. Schnur- rer in *der allgem. Biblioth. der Bibl. Literatur.*, p. iii. p. 954, sqq., nomen הַצִּיר *caesariem* putat significare, coll. Jer. vii. 29; Lev. xxv. 5, atque hinc dictum fuisse Naziræum, quod promissam caesariem haberet, Num. vi. 7. Vocari autem hic Josephum הַצִּיר הַנָּעִם, quod fratrum nobilissimus esset, *sicut nobilior est caesaries plantis, quae ex humo pullulant*.

Schum.—22 Quamquam Silv. de Sacy, i. 1, eum desipere opinatur, qui in hoc versu Hebraicam textus lectionem tueri conetur: viri tamen gravissimi ita pro ea pugnarunt, ut nollem cum viro illustri tam acerbè loqui.

Eiusdem interpretatio, quum vota Iacobi ex indole vaticinii magis Iosephidas quam ipsum Iosephum spectent, nequaquam omnibus videatur una omnium optima. Cfr. Deut. xxxiii. 13—17. Neque tamen potest negari, lectionem masorethicam tanta laborare obscuritate et dictionis insolentia, ut eam quidem hac eadem de causa commendet critica sacra inferior sed moleste ferat sensus hermeneuticus. Unde factum est sine dubio, ut interpretes tantum non omnes suam ipsorum magis quam Hebrææ lectionis mentem illustrarent. Nam quod primo attinet verba *וְיָצָא* *וְיָצָא*, quæ, si vis cum Rosenmueller. et Staehelin. puncta vocalia urgere, denotant *filium frugiferum* (*וְיָצָא* enim cum Zere est status absolutus et *וְיָצָא*, poetice idem quod *וְיָצָא* vel *וְיָצָא*, *frugifer*. Vid. Gesenii *Lehrg.*, p. 467; Ewaldi *krit. Gr.*, p. 348), ea cum LXX. transfert Vulg.: *filii accrescens*, quasi legerit *וְיָצָא*; Syrus *וְיָצָא* habuit statum constructum, vertens: *וְיָצָא* *וְיָצָא*, *filii incrementi*; Onkelos vitem iuxta fontem plantatam comparat sic: *filii meus, qui augebitur, Iosephus, filius meus, qui fecundabitur ut vitis plantata iuxta fontem aquæ, duæ tribus exiunt e filiis eius, accipient partem et hereditatem*; Saad. contulit ramum fructiferum, ad fontem aquæ plantatum et habentem radices extensas super murum, pariterque transtulit Persa (cfr. Rosenmuelleri *disa. de Persa*, p. 38, ss.). Hos secuti recentiores fere omnes (Rosenmueller, Friedrich, Staehelin, Gesenius, et Winer, s. v. *וְיָצָא*) interpretantur surculum vel ramum, cuius propagines super murum ascendunt, ita ut singularis duarum tribuum, quæ ex Iosepho prodierint, fecunditas (cfr. Ios. xvii. 14) prædicetur. Cui sententiæ, quæ tantos patronos est nacta, etiamsi non prorsus repugnaverim, liceat tamen tria potissimum, quæ nos in ea offendunt, commemorare. Primo enim nobis videntur verba *וְיָצָא* *וְיָצָא*, si de ramo intelliguntur, neque constructione neque notione vere Hebrææ, quia *וְיָצָא* ubi concretum denominativum exprimit, vulgo ex ea re, quæ adiecta est et genitivo significatur, pendet (ut *וְיָצָא*, *pullus armenti*, i.e., iuvençus Lev. i. 14; *וְיָצָא*, *pullus columbinus*, Iob. xxxix. 19; *וְיָצָא*, *pullus asininus*, Ex. xxix. 1; Num. viii. 8), atque desiderantur exempla quibus ex analogia doceas, *וְיָצָא* *וְיָצָא* filium fructiferum designare *surculum, ramum* (cfr. Ps. i. 3, qui locus exemplo est,

quam perspicue noster poëta hanc imaginem exprimere potuisset, si voluisset). Deinde haud scio, annon talis imago poëtæ nostro sit insolita, quippe qui filios Iacobi animalibus quidem vario modo quin imo semel v. 9, catulo leonis comparaverit, sed nunquam plantis (cfr. 6, 9, 14, 17, 21, 27). Denique non video, quomodo apte velis cum hac imagine consociare seqq., ubi sagittarii Iosephum telis petere dicuntur. Quapropter existimaverim, non spernendam esse eorum interpretationem, qui *וְיָצָא* statu constructo reddunt et *וְיָצָא* per Syriasmum cum Syr. *وَيْصَا*, *agna, ovicula*, et Arab. *فَرَارَة*, *ovicula, capella* contulerunt. Sed quoniam hæ voces ut docuit Staehelinus ad h. l. significant potius *pullum ovia, capellæ et vaccæ silcestria*, verisimile est, poëtam in altera comparatione addidisse *וְיָצָא*, ut ovicula quæ ad aquationem ducitur, i.e., ovicula mansueta intelligeretur. Quæ si vera sunt, poëtam loci Gen. xxix. 1—11, memorem ad nomen matris Iosephi *וְיָצָא*, i.e., *ovia* alluisse haud incredibile fit. Attamen quum interpretes et criticos in vocalibus secus constituendis, cum sensui congruit, ad concedendum faciles fore speremus, malim statuere, *וְיָצָא* esse idem quod *וְיָצָא*, *iuvençam, vaccam*, ut adeo *וְיָצָא*, sive *וְיָצָא* (i.e., *וְיָצָא*, quia *וְיָצָא* sic formatum esset ex analogia vocc. *וְיָצָא*, Ps. lx. 13; *וְיָצָא*, Ps. xvi. 6; *וְיָצָא*, Ex. xv. 2; Ies. xii. 2), *pullus vaccæ* fere idem sit, quod *וְיָצָא*, Ex. xxix. 1, i.e., *iuvençus*, qualis Iosephus dicatur, quod Iosephidæ, præsertim Ephraimitæ virtute bellica valde excelluissent. Hæc interpretatio non solum ceteris imaginibus, quæ in nostro cantico ab animalibus desumptæ sunt, egregie respondet, sed etiam cum seqq., in quibus poëta sicut 8—12, primo insignem tribus virtutem deinde præmia laudat, quibus ea afficienda sit, optime conciliari potest quodam orationis et imaginum tenore. Eandem imprimis commendat locus parallelus, quem videas Deut. xxxiii. 17, ubi Iosepho decus primogeniti bovis, i.e., cornua bovis præstantissimi et cornua bubali, ut insignis roboris notio involvatur, exoptantur. Bis autem Iosephus vocatur iuvençus fortasse hanc ob causam, quod poëta duas tribus, quæ ab eo originem traxissent, innuere volebat, dico Ephraimum et Menaschen (cfr. cap. xlviii.). Ceterum ut v. 17, *וְיָצָא* serpentem, sic hic vocc. *וְיָצָא* iuvençum depingere videntur, qui fontis aqua satiatius requiescit. Huius

rei analogiam vide v. 9, ubi Iuda cum leone comparatur, qui, fame depulsa, a praeda in lustra se recipit et ibidem quiescit. — Restat, ut in hoc commate verborum רַחֵם רַחֵם rationem satis idoneam reddamus. Tantum enim abest, ut quæ de Sacy probavit commendemus, ut textum, si consonantes spectamus, incorruptum iudicemus. Masorethicam lectionem qui tuentur, vulgo transferunt cum Saadia, ut imaginem, quam in antecedd. viderunt, reliquis consonam reddant: cuius propagines adscendunt supra murum, sive: cuius germina discurrunt super murum. Vulg. translatione sua: *filius accrescens et decorus adpectu, filia discurrerunt super murum*, item Hieronym. in Quæst. favent Ionathanis et Targ. Hierosol. opinioni, qui, ridiculosum est dictu, puellas Ægyptias muros conscendisse narrant, ut ex alto Iosephi pulchritudinem, quum is per Ægyptum curru vectus sit, contemplarentur. Hanc opinionem iam exposuit Luther his verbis: *recitant fere omnes interpretes et Hieron. quoque fabellam de forma Iosephi, cuius tanta venustas ac decor fuerit, ut de muris, turribus ac fenestris turba puellarum et mulierum prospectarit incedentem per viam publicam; sed nugæ Iudaicæ sunt, non enim Iacob loquitur de persona Iosephi sed de tota tribu vel posteritate eiusdem*. Suspico, Masorethas istam interpretationem Chaldaeorum reddidisse punctis vocalibus, quibus non obstat singularis numerus verbi יָצְאוּ, qui sæpius cum plurali inhumano, quem Arabes vocant, construitur (vid. Gesenii *Lehrg.*, p. 714 et 719, s.). His omnibus vero ob causas, quas iam supra exposuimus, longe rectius ii sensisse videntur, qui legi volunt יָצְאוּ בָנָיו quæ cum Arab. بَنَاتٌ صَعْدَةٌ, i.e., filiarum ascensionis montium et clivorum, feræ, convenire aiunt, modo caveas, ne cum iisdem יָצְאוּ, interpreteris vel: in intuitionem vel: cum invidia (Ilgen et Iusti: *des Wildes Schwarm sah ihn mit Neid*) vel insidias intelligas (Vater: *die wilden Thiere lauern*; Gesenii in Lex., ed. iii., s. v. יָצְאוּ: *die wilden Thiere liegen auf der Lauer*). Nam si integre iudico, יָצְאוּ בָנָיו denotant: feræ (sunt) ad murum, i.e., quomodo feræ iuvenco ad fontem cominus insidiantur, ita hostes loca munita Iosephi tribuum oppugnabunt. Inde sequitur, hæc cum v. 23, artissime cohærere eademque opposita esse antecedd. יָצְאוּ בָנָיו.

23 De hostibus Iosephi, qui tanquam

feræ insidiatores ad murum eius iacere et observare dicuntur, pergit nunc poëta, quomodo mortem ei minitentur, singulatim describere tribus verbis, quæ sibi notione respondent et cum vi quadam posita sunt. יָצְאוּ, Pih. a radice יָצַא, *amarus fuit*, significat potestate transitiva: *amarum, acerbum eum reddiderunt*, i.e., eum exacerbaverunt, irritarunt, ad pugnam provocarunt, ut ad murum insidias struentes eum iaculis peterent. Hieronym. vertit: *sed exasperaverunt eum*; Syrus: *يَاؤُوهُ بِسُوءِ نِيَّةٍ*, *pugnaverunt autem cum eo*. Cum hoc vocabulo cohæret יָצְאוּ sic: *ut iaculari possent*. Est enim יָצְאוּ tertia præet. (coll. יָצַא, Iob. xxiv. 24; יָצַא, Ier. ii. 12; יָצַא, Ies. xxiii. 2) derivanda a יָצַא, *iaculari*, id quod metaphoræ, quæ omnino usurpatur, optime convenit, quia hostes Iacobi triplici imagine designantur: feræ, quæ ad murum insidiantur, iaculatores, qui iaculandi causa ad pugnam provocant, denique sagittarii, qui telis petunt. Cfr. de יָצַא, Gen. xxi. 20. Quæ tamen non satis perspexisse ii videntur, qui יָצְאוּ vel cum Syro et Saadia transferunt: *et multiplicati sunt*, vel legerint יָצַא, a radice יָצַא, *litigavit, contendit* (vid. varr. lectt.) — יָצְאוּ בָנָיו vulgo reddunt: *et odio persequuntur eum*. Sed quum hæc notio non satis quadraret ad sagittarum dominos, Aben-Esra et Clericus hic observarunt *ὄστρον πρόστρον*, quo viso interpretantur sic: *odio habuerunt, exacerbaverunt, telis petierunt*. Quod tamen accipere non est necessarium, si primariam notionem verbi יָצַא *compedes posuit, insidiatus est* spectas, idemque de sagittariis dictum putas, qui ex insidiis telis petunt. Sunt igitur hostes Iosephidarum varii generis milites, qui ut feræ iis sub mœnibus insidiantur, mortemque iaculis et telis minitantur.

24 Hic sequitur apodosis antecedentium. Quare sic ea coniunge: *feræ quidem ad murum irritant eum (iuvenco) ut iaculentur, atque insidiantur ei sagittarum domini; sed perennis manebit arcus eius, et agilia erunt brachia manuum eius, etc.* Voc. יָצַא—יָצַא, *manebit in perennitate arcus eius*, i.e., Ioseph non desinet arcu uti neque viribus defessus eum abiciet, ut fuga salutem petat, imaginem roboris et fortitudinis designant, cui seqq. יָצַא—יָצַא optime conveniunt, si ea interpretaris: *et agilia, expedita erunt brachia manuum eius*. Cogitatur enim Iosephus iaculator arcitenens, cuius arcus nervum

habet firmissimum cuiusque vires iaculando frangi nequeunt, quia brachia ipsius semper sunt agilia, ut arcum adhibeant atque hostem telis petant. Alii ^{פז} cum ^{פז}, *agilis fuit* conferendum (cfr. Schultens, Opp. min., p. 132, ss.), ex coniectura magis quam ex usitata notione reddunt vel: *dissipata, tremefacta sunt* (Syrus et Saadias qui notionem verbi ^{פז} respexisse videntur) vel: *dissoluta sunt vincula* (sc. brachiorum et manuum, cfr. Vulgatus et LXX.) vel: *valida sunt* (Schott. post multos alios). In iis potissimum nominandi sunt LXX., qui de mente verborum aut somniasse aut perverse coniecisse videntur. Iidem e coniectura Cappelli pro ^{פז} legerunt ^{פז}, e Clerico ^{פז}, id quod de arcu frangendo usurpari solet v. c. Ier. xlix. 35; Hos. i. 5; sed Bonfrerio iudice et Schleusnero reddiderunt Chaldæi ^{פז} *fregit*. Nihilominus eos secutus est Hessius ad h. l. sic convertens: *Allein entzwei gebrochen ward der Bogen, die Sehnen ihres Arms erschlappen*. — Ceteroquin non pauci sunt, qui hic exponi iudicent de tempore præterito, quo Iosephus omnes calamitates, quas adversarii, fratres, hera herusque effecissent, feliciter superarit (vid. Rosenmueller, ad h. l.); sed ex indole totius cantici atque ex analogia ceterarum tribuum præstat statuere, hæc pariter ac seqq. partim ad sortem Iosephi partim ad virtutem et gloriam Ephraimitarum bellicam respicere. Similiter sentit Luther in comm. ad h. l. *hos viros sagittarum*, inquit, *intelligo non tribum Iuda, ut alii volunt, sed Syros, qui vehementer afflizerunt hoc regnum* (Israelis, quod fuit tribus Ephraim) *et fuerunt insignes sagittarii, sicut Ahab ictus sagitta a Syro periit: illi igitur Syri sæpe affligent et contristabuntur, iaculabuntur et immani odio persequentur et volent attritum hoc regnum propter hanc formam et crescentiam*. Cfr. Deut. xxxiii. 17, ubi myriades Ephraïmi et chiliades Menaschis veluti bubali cornibus populos ad fines usque terræ prosternere feruntur.

Quum fere id tantummodo discriminis intersit ea inter quæ Deut. xxxiii. 13—17, atque nostro loco de Iosepho canuntur, quod illic ultimo loco sed hic ab initio virtus eius bellica prædicatur: maximam mihi persuadeo similitudinem utriusque carminis deprehendi etiam in eo, quod poëta noster vocc. ^{פז} incipiat alteram partem precationis tractare, quam comparare licet cum Deut. xxxiii. 13

—16. Itaque ea non coniungenda censeo cum antecedd. (ut Ilgen, Dathe, Rosenmueller hoc sensu: *hostes vicit deo bene auxiliante*) sed cum seqq. quibuscum pari verbor. structura cohærent (sic transferunt Herder, Vater, Schott al.). ^{פז} *per manus fortis Iacobi*, i.e., *per deum*, qui me tuitus est, per deum tutelarem Iacobitarum. Cfr. Ies. i. 24; xlix. 26; lx. 16, al. His bene congruunt seqq. ^{פז}—^{פז} si de tempore intelliguntur, ex quo sit deus moderator et tutor Israëlitarum. ^{פז} enim, quod multi cum ^{פז} commutare malunt, significat de tempore: *e quo*, ut Hos. ii. 17, ^{פז} autem terque quaterque usurpatur de deo, Israëlitas tanquam ^{פז} pascente, moderante (vid. Gen. xlviii. 15; Ps. xxiii. 1; xxviii. 9; lxxx. 2). Cui vocabulo, ut nervose loqueretur, adiecit poëta ^{פז} ideoque ut ^{פז} *rupes* metaphorice dicitur de *præsidio*, quale est Iova Israëlitis v. c. Deut. xxxii. 4, 18; 1 Sam. ii. 2; Ies. xxvi. 4; xxx. 29; Ps. xviii. 3, 32. Intelligenda enim sunt de temporibus, quibus regnum Israëliticum florere cœpit, de quo Hieronym. in Quæstt. sic exponit: *ut ex tuo semine tribus nascatur Ephraim, fortis et stabilis, et instar lapidis durioris invicta, imperans quoque decem tribubus Israël*. Unde hæc verborum sententia enascitur: *e quo tempore est moderator et tutor Israëlitarum*. Utrumque hemistichium autem sic coniunge cum seqq.: *inde ab illo tempore, quo deus salutis Israëlitarum singulari tutela prospiciet, per eum, qui me tuitus est et te adiuva-bit, per omnipotentem, qui fausta tibi impertiet, beneficia cæli desuper, beneficia maris infra residentis, beneficia uberum et uteri, beneficia paterna, quæ superant montium antiquorum bona atque æternorum collium cupedias, contingant Iosepho, principi fratrum suorum*. Atvero hactenus magna est interpretum dissensio. Alii enim ^{פז}—^{פז} explicant de Iosepho vel: *inde* (vinculis solutis) *pastor egressus est lapis Israël* (Vulg.) vel: *unde* (Ioseph) *pastor Israël exaltit et lapis*, i.e., cuius ope factum est, ut Ioseph Israëlitis eiusque familiæ victum suppeditaret, et auctor existeret salutis (Clericus, Rosenmueller. et Schott.); alii de deo vel: *qui custodiebat lapidem Israëlitis*, i.e., qui custodivit lapidem illum, in quo Jacob cubuit Gen. xxviii. 12, 13. (Herder: “*der mich auf meinem Stein bewachte*.”) Hic non male de hac interpretatione contulit Deut. xxxiii.

16), ubi similiter dicitur: *favor eius qui in rubro habitavit*. Itidem statuunt (Dathe, Ilgen, Schmidt.) vel: *pavit lapidem Israël*, i.e., qui me, caput Israëlitarum, servavit (vid. Rosenmuelleri Dissert. de Pent. pers., p. 41) vel: *propter nomen pastoris, lapidis Israël* (vid. varr. lectt.), vel: *qui (deus) Iosephum ut pastor tuitus est* (Iusti), vel denique: *ab eo, qui custodivit super lapide Israël* (Staehelin).

25. Quamquam eruditi in singulis huius commatis vocibus illustrandis variam operam collocarunt, satis tamen elucet e loco parallelo Deut. xxxiii. 13—16, omnes omnino depingi proventus fructusque terræ fertilissimæ quam Iosephi posterii incoherent. Nam *beneficiis cæli*, quæ terræ desuper tribuuntur, significat poëta pluvias roresque, quibus humus irrigatur et segetum ubertas efficitur (cfr. Gen. xxvii. 28, 39; Deut. xxxiii. 13), *beneficiis abyssi subiacentis fertilitatem*, quam terra irrigua fontibus, lacubus, ravis auget (cfr. Prov. viii. 28), denique *uberum et uteri beneficiis* lactis copiam pecudumque multitudinem sive terræ campestris bona, quibus sors Iosephi potissimum excelluerit. Alii pro beneficiis abyssi intelligunt *beneficia terræ cælo subiectæ*, et pro beneficiis uberum et uteri *beneficia amplissimæ sobolis* col. Hos. ix. 14, (vidd. Dathe, Rosenmueller, Iusti). Ultima verba transfert Persa: *benedictionibus patris et matris* (cfr. Rosenmueller l. 1, p. 41); Schmidt l. 1: "*mit Segnungen auf Höhen und in Thälern*," quia Arabes dorso monteum et utero vallem poëtice designent. — Quæ hactenus cecinit vates, ea nonnulli interpretes cum v. 24. *וְיָדָהּ* sic connectunt: *eiusque manuum brachia sunt valida manibus Dei potentis Iacobi, pastore lapidis Israël*, auctore deo patris tui, qui te adiuvit, Deo omnipotente, qui fausta tibi impertiet beneficiis cælis desuper suppeditandis, beneficiis profundi infra cubantis, beneficiis uberum et uteri. At sic deleres nervum verborum, qui et ipse conspicuus est in pari beneficiorum in Iosephum conferendorum exaggeratione Deut. xxxiii. 13—26. Quapropter ea non seiungenda sunt a v. 16, quocum cohærent verbis *וְיָדָהּ* et *וְיָדָהּ* sic: *hæc omnia beneficia superant beneficia montium æternorum, etc., eaque contingunt Iosepho*.

26. Qui vulgarem lectionem *וְיָדָהּ* explicant, tantum abest, ut unam eandemque interpretationem sequantur, ut variis usi præsiidiis in varias quoque partes abeant.

Plurimi enim *וְיָדָהּ* deducunt ab *וְיָדָהּ* *conceptor*, part. præes. verbi *וְיָדָהּ* *concepit*, quod catachrestice reddunt: *genitorum, patrum meorum* (Onkelos, Syr., Saad., Aben-Esra, Clericus, Mercer, Rosenmueller), ut adeo mens sic hæc: *ampliores contingent benedictiones Iosepho, quam benedictiones, quibus benedixerunt Iacobo maiores sui, q. d., eris me multo felicior*. Persa *וְיָדָהּ* retulit ad verbum *וְיָדָהּ* *docuit*, idque commutavit cum *וְיָדָהּ* *præceptores mei*, hoc sensu: *benedictiones patris tui validiores sunt benedictionibus magistrorum meorum* (cfr. Rosenmuelleri diss., p. 42). Vulg. transfert: *benedictiones patris tui confortatæ sunt benedictionibus patrum eius*; Herder *וְיָדָהּ* interpretatur: *montium meorum (die Segen deines Vaters steigen mächtig über die Segen meiner Gebürge zum Reich der ewigen Höhen hinan)*. Itidem fere interpretantur Samaritani recentiores, qui *וְיָדָהּ* pronunciabant, i.e., *montis mei, usque ad, quæ de monte Garizim in tribu Iosephi sito intelligebant* (vid. Commentar. Sam. in Repert. litt. bibl. et or., t. xvi. p. 192. Cfr. Gesenii diss. de Pent. Sam., p. 20 et 33). Verum e nostra scriptura converte potius sic: *Fausta, quæ pater tibi precatur, superant bona montium æternorum*, i.e., summa tibi bonorum vitæ copia continget. Cum his seqq. consociata sunt synonymico parallelismo membrorum. Itaque *וְיָדָהּ* redde: *delectationem collium antiquissimorum, וְיָדָהּ, desiderium, oblectatio*, ab *וְיָדָהּ*, *concupivi, desideravi* derivandum, alii minus recte repetunt a verbo *וְיָדָהּ* quod idem sit ac *וְיָדָהּ*, *designavit, determinavit*, hoc sensu: *usque ad terminum collium æternorum*, i.e., donec montes a multis illi seculis conditi perdurabunt (vid. Rosenmuelleri diss. de Pent. Pers., p. 43, s., Wineri Lex., p. 1034). Sed alia omnia docent parallelismus, locus parallelus Deut. xxxiii. 15, et interpretes antiqui, quorum v. c. Onkelos mentem verborum explanat sic: *וְיָדָהּ וְיָדָהּ, quas optaverunt sibi principes, antiquitus*; Vulg.: *donec veniret desiderium collium æternorum*. Quæ autem desiderium collium æternorum dicuntur, ea necessario denotant, quæ in montibus antiquissimis et celeberrimis, qui non tabida consumuntur, vetustate, proveniunt et maxime concupiscuntur, res pretiosissimas terræque canticum (cfr. Gen. xliii. 10). Nobilissimi enim sunt in v. t. montes in tribuum Ephraimi et Manassæ finibus siti, præsertim iuga montium Ephraïmi, Basan et Gilead,

pecudum copiis, fructibus, vitibus, quin etiam aromatibus magni pretii et opobalsamo abundantia.

Ver. 27.

בְּנֵימִין זֶאֵב יִמְרֶה בַּבֹּקֶר יֹאכַל עֵד
וְלַעֲרֵב יַחֲלֶה שָׁלָל :

Βενιαμὴν λύκος ἄρπαξ, τὸ πρωῒνόν ἔδεται
ἔτι, καὶ εἰς τὸ ἑσπέρας δίδωσι τροφήν.

Au. Ver.—27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Divide the spoil.

Gesen., Booth., Schum.—Tear the spoil. נִלְכַּד, vulgo interpretantur: *dividet*, i.e., aliis quoque prædæ partem communicabit. Sed ut יִמְרֶה magis conveniat parallelismi causæ, facio cum iis, qui de שָׁלָל illud dictum iudicant: *discerpit spolia*. Vidd. Schulz. et Schott.—*Schum.*

Bp. Patrick.—*In the morning he shall devour the prey, &c.*] This doth not signify (as the forenamed author observes, in the same place) the whole *day*, but the whole *night*: one part of which is the *evening*, and the other the *morning*. And therefore the particle *and* signifies here as much as *after*: [So Pool in his Synopsis] and this is the sense: *the tribe of Benjamin shall be like a ravening wolf: who shall have his prey to eat till morning-light; after he hath divided it in the evening*. For the division of the prey goes before the eating of it. This passage is like that in Josh. vii. 25, "They burnt them with fire, and stoned them with stones," i.e., burnt them, after they had stoned them; as we there rightly translate it. And this applied to Benjamin, signifies such success in their wars, that they should come home loaded with the spoils of their enemies.

Rosen.—*Benjamin lupus est, qui rapit. Mane comedet prædam, et ad vesperam dividit spoliū, i.e., tantam prædæ copiam coacervatam habebit, ut sibi per totum diem, et ad vesperam usque, aliis quoque, quibus lubens impertiet, sufficiat. Alii: prædam habebit usque ad matutinum tempus comedendam, postquam vesperi eam divisit. Referunt id ad morem luporum, qui, ut veteres docuerunt, gregatim, quamvis non semper, prædatum eunt, et vero etiam cum reliquis prædam communicant, atque inter se quasi dispartiunt. Solent autem prædæ sub vesperam in primis inhiare, unde Jer. v. 6, lupi vespertini commemorantur; vid. et Virg.*

Georg. iv. 434. Sed quod matutini et vespertini temporis meminit, significat, eum assidue prædatum exiturum. וְ הִic (et Jes. xxxiii. 23, Zeph. iii. 8) rariori prædæ significatu usurpatur, ex usu verbi Chaldæis et Arabibus recepto.

Ver. 28.

כָּל-יִשְׂרָאֵל שְׁבָטָי יִשְׂרָאֵל שְׁנַיִם עָשָׂר
פְּאָנִים אוּתוֹי יוֹאֵל יִאֲכֹזֵב דָּוָדֶקָא.

Au. Ver.—All these are the twelve tribes of Israel. So Rosen., &c.

Omnes hæ sunt tribus Israel, Israeliticæ, duodecim.—*Rosen.*

Ged., Booth.—These twelve were all chiefs [*Ged.*, sceptred chiefs] of Israel.

Ver. 29.

Au. Ver.—I am to be gathered to my people.

Ged., Booth.—I am about to be gathered, &c.

Ver. 30.

בְּמַעֲרָה אֲשֶׁר בְּשֵׂדָה הַמַּכְפֵּלָה
אֲשֶׁר-עַל-פְּנֵי מַמְרֵה בְּאַרְצָה כְּנָעַן אֲשֶׁר
נָקַח אַבְרָהָם אֶת-הַשְּׂדֵה מֵאֵת עֶפְרוֹן
הַחִתִּי לְאַחֲזֹתָהּ :

ἐν τῷ σπηλαίῳ τῷ διπλῷ, τῷ ἀπέναντι
Μαμβρή, ἐν γῇ Χαναάν, ὃ ἐκτήσατο Ἀβραάμ,
τὸ σπήλαιον παρὰ Ἐφρών τοῦ Χετταίου ἐν
κτῆσει μνημείου.

Au. Ver.—30 In the cave that is in the field of Macpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

Which Abraham bought with the field of Ephron, &c.

Ged.—The field which Abraham bought of Ephron, &c.

Ver. 32.

מִקְנֵה הַשְּׂדֵה וְהַמַּעֲרָה אֲשֶׁר-בּוֹ
מֵאֵת בְּנֵי-חֵת :

ἐν κτῆσει τοῦ ἀγροῦ καὶ τοῦ σπηλαίου τοῦ
οὗτος ἐν αὐτῷ, παρὰ τῶν νίων Χετ.

Au. Ver.—32 The purchase of the field and of the cave that is therein was from the children of Heth.

Ged., Booth.—Both the field and the cave in it were a purchase from the Hethites.

Rosen.—*Acquisitio, emtio agri et speluncæ quæ in eo est, est a filiis Cheth, tam ager, quam spelunca, emta sunt a Chitthæis.*

B B

Ver. 33.

Au. Ver.—33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Bp. Patrick.—*He gathered up his feet into the bed.*] The Hebrews think that out of reverence to God he sat up when he pronounced a blessing on his sons: his feet hanging down upon the ground. And indeed it is very probable he endeavoured to put himself into a posture of authority at least: and therefore *sat* on his bed-side while he spake. [So Rosen., Schum.]

Schum.—His ita mandatis, Iacobus dicitur *pedes lecto admotos composuisse*, id quod iudicio est, eum antea erecto capite in lecto sedisse. Cfr. xlvii. 31; xlviii. 2. Alii hæc cum seqq. ita coniungi volunt, ut intelligatur mors iucunda et facilis, qualis esset eorum, qui sine animi corporisque motu, ideoque cum læto et tranquillo animo diem supremum obirent. Atvero vix est, quod aliud quidpiam in illa dicendi ratione reperias, quam hæc: *recubuit atque exspiravit.* Cfr. xxv. 7.

CHAP. L. 2.

וַיֵּצֵא יוֹסֵף אֶת-עַבְדָּיו אֶת-הַרְפָּאִים
לְחַלֵּט אֶת-אַבְרָם וַיַּחַנְמוּ הַרְפָּאִים אֶת-
יִשְׂרָאֵל :

καὶ προσέταξεν Ἰωσήφ τοῖς παῖσιν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ, καὶ ἐνταφίασαν οἱ ἐνταφιασταὶ τὸν Ἰσραὴλ.

Au. Ver.—2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

Physicians. So Gesen., Lee, Rosen., and Patrick.

Bp. Patrick.—*His servants the physicians.*] Great men anciently, among other servants that waited on them, had a physician. And Joseph, being viceroy of Egypt, may well be supposed to have kept more than one in his retinue.

To embalm his father.] Both Herodotus and Diodorus Siculus tell us there were those in Egypt who professed the art of preserving bodies from corruption. Which, it is likely, was a part of their physician's employment: for the word *ropheim* (which we translate *physicians*) constantly signifies in Scripture, such as cure or heal sick bodies. But the LXX. here aptly enough translate it *ἐνταφιαστὰς* ("those that prepared and fitted

bodies for their interment," by embalming them, as we translate it), because this now was their proper business. Whence it is that Pliny saith (lib. xi. cap. 37), *Mos est Ægyptiis cadavera asservare medicata*, "it is the custom of the Egyptians to preserve dead bodies ordered by the physician's art."

Rosen.—רופאים *medici* hic vocantur, qui curandis et medicandis funeribus præerant, neque erat hæc provincia medicis incongrua, ut qui aromatum nossent vires et naturam, et corpus secandi et condiendi modum cognitum haberent. — Non incommode tamen ἐνταφιαστὰς Latine *pollinctores* reddideris, horum enim erat mortuos curare et ungere.

Schum.—רופאים quod in universum medicos tam animi (vid. Iob. xiii. 4) quam corporis (vid. Ier. viii. 22; 2 Chron. xvi. 12), denotat, hic in specie significat eos, quorum erat, mortuos curare, ungere, condire, ne putrescerent, igitur *pollinctores* sive potius *ἐνταφιαστὰς*. Nam iis a Iosepho imperatur, ut patrem ipsius condiant. יִשְׂרָאֵל Jonathan reddidit voc. *אֶרְבָּבָא*, *aromatibus condire*, Persa: *camphora inficere* (vid. Rosenmuelleri Diss., p. 45); sed contextui optime convenit LXX. interpretatio, et

Arab. حَبَّ, in con. ii., *bonis odoribus condidit mortuum*, et Syr. *ܐܪܡܝܬܐ*, *aromatibus condidit cadaver* (vidd. Asseman. Bibl. Or., ii. 262, et Barhebr. Chron. Syr., p. 130). Cfr. Cant. ii. 13, et Doepkii commentar. philologico-criticus in Cant. Lipsiæ, 1829, p. 105.

Ver. 3.

Au. Ver.—3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed. [So the Heb.]

Ged., Booth.—(For so many days are employed [Booth., were spent] in embalming.)

Ver. 5.

Au. Ver.—5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

Ged., Booth.—5 My father, before he died [Sam., and some copies of LXX.] made me swear, saying, Lo! I am about to die, &c. Now therefore, let me go up, I pray thee, and bury my father, as he made me swear [Sam.], and I, &c.

Ver. 7.

Au. Ver.—7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

Pool.—*All the servants*, i.e., a great number of them, as that word is understood, Matt. iii. 5, and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at court, or from their employments, &c. *The servants of Pharaoh* were courtiers of an inferior rank; *the elders of his house*, the chief officers, and under him governors of his family and councils, who used to reside at or near the court; *and the elders of the land*, the great officers, civil and military, whose places of habitation and command were dispersed in the several parts of the land.

Bp. Patrick.—*The servants of Pharaoh.*] This seems to be explained by the next words, *the elders of his house*; the principal officers of court. For the word *all* must be understood with some limitation, as usually in Scripture: some being left behind, no doubt, to wait upon the king. Thus, in Matt. iii. 5, *all Judæa* is said to have gone out to John's baptism, i.e., a great many.

Schum.—*שנים* sunt hoc loco senes non tam ætate quam dignitate, i.e., *optimates, procures, præcipui regis ministri* (cfr. Ex. iii. 16; Lev. iv. 15; ix. 1, al.). Sic olim apud Romanos vocabantur *senatores*, apud antiquos Christianos *πρεσβύτεροι*, atque sic etiamnum talem titulum habent Arabes voc. *شيخ*, *senex, princeps*, Itali nomine *Signore*, Hispani voce *Señor*. Regis ministri autem et omnes procures Ægyptiorum Iacobi funus celebraſſe et duxiſſe feruntur, ut quantum honorem auctore Iosepho vel mortuo Iacobo habuerint luculenter appareat.

Ver. 10.

וַיָּבֹאוּ עַד-בְּרֶן הָאֲתָד וַיִּמְנוּ וַיִּסְפְּדוּ-שָׁם מִסְפָּד גָּדוֹל וְכָבֵד
מֵאֲד וַיַּעַשׂ לְאֶבְרִי אֶחָד שְׂבִיעַת יָמִים :

καὶ παρεγένοντο εἰς θάλασσαν Ἀτὰδ, ὃ ἐστὶ πέραν τοῦ Ἰορδάνου. καὶ ἐκόψαντο αὐτὸν κοπερὸν μέγαν καὶ ἰσχυρὸν σφόδρα. καὶ ἐποίησε τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας.

Au. Ver.—10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a

great and very sore lamentation: and he made a mourning for his father seven days.

Threshing-floor of Atad.

Ged.—Goren-Atad.

Pool.—*Atad*, a man so called; or, of *thorn*, or *thorns*, as the word signifies, Judg. ix. 14; Psal. lviii. 9. So it might be a place either abounding, or encompassed with thorns. *Beyond*, or *on this side*; for the word signifies both, and it may be taken either way here; the one in respect of Egypt, the other in regard of the place in which Moses wrote. It is certain they fetched a great compass, whether for the commodiousness of the way for their chariots, and for conveniences for so great a company, or to prevent all jealousies in the people, as if they came thither with ill design, is not material.

Bp. Patrick.—10 *They came to the threshing-floor of Atad.*] Some take Atad for a place, and translate the word before it in the same sense, as if he had said they came to Goren-atad. But Forsterus in his Lexicon thinks Atad was the proper name of a man, who was eminent in that country for his threshing-floor. Though there are those who take it for a *bramble*, with which that floor was fenced in; for so the word signifies Judg. ix. 14. And the Africans called a bramble *atadim* (as Bochart observes, lib. ii. Canaan, cap. 15), which is the plural number of Atad. But the Talmudists are so fanciful, that, not satisfied with such reasons, they say Jacob's coffin was here surrounded with garlands (crowns they call them) just like a threshing-floor, which is hedged about with thorns. For the tradition, they say, is, that the sons of Esau, Ishmael, and Keturah, all met here; and seeing Joseph's crown hanging over the coffin, they all pulled off theirs, and hanged them up in the same manner. So the Excerpt. Gemeræ in Sota., cap. i. § 45.

Beyond Jordan.] Some translate it, *On this side Jordan*. Both are true, with respect to several places; for it was *on this side Jordan* with respect to those in Canaan; but *beyond Jordan* with respect to those who came unto Canaan, through the deserts; as Joseph did now, and the Israelites afterward. Why Joseph passed this way, which was very much about, and not the direct road, which was a great deal shorter, is hard to tell. Perhaps it was a better way for chariots: for it is not probable they

feared any opposition from the Philistines, or Edomites; with whom the matter might have been concerted (as we now speak) beforehand, if they had apprehended their passage would meet with any hindrance from them.

Rosen.—*Et venerunt usque ad aream Atad*, quod nomen *rhamni* speciem significat. Videtur locus ille rhamnis abundasse. וְאֶתֶר וְיִצְחָק *Quæ est in trajectu Jordanis.* Interpretes fere vertunt: *trans Jordanem*, atque ita Hieronymus in *Locis Hebr.* notat, esse locum *trans Jordanem*, tertio ab Hiericho lapide, duobus miliaribus ab Jordane, qui nunc vocatur Bethagla, quod interpretatur locus gyri, eo quod ibi more plangentium circumierint. Si, quod scribit Hieronymus, *trans Jordanem* locus ille situs fuerit, referendum erit ad Moabitidem, aut Ammonitidem, aut vicinam Arabiam, in qua versatus fuisse, Moses videtur, cum hæc scriberet. Nam Jericho, a qua urbe, eodem notante Hieronymo, haud procul distabat, fuit ad occidentalem fluvii ripam. Verum quum *trans* potius per וְאֶתֶר exprimi soleat (Num. xxi. 13; xxii. 1); malim וְאֶתֶר in trajectu reddere. Verum sic quoque oportebit Josephum per viam deserti, longissimo circuitu in Cananæam ivisse, nec procul a Jerichuntino agro Jordanem trajecisse, ut Chebronem, Ægypto propiorem, perveniret. Timuit forsân, ne vicini Philistæorum reges sibi, per breviorē viam, transitum negarent; aut ne Idumæi etiam, per quorum agros transire poterat, negotium sibi facerent. Forte Ægyptiorum hostes erant.

Schum.—Topographica hic latet difficultas, quod *aream Atad* trans Iordanem sitam dicunt (sic Vulg. et Hieronymus in locis Hebr. quos multi recentiorum secuti sunt, post alios Vater, Schott, et Winer in Lex., p. 53 et 690). At proficiscentibus ex Ægypto fluvius ille non erat traiciendus. Quare plerique monent, ita locum designatum esse, quoniam e terra Canaan venientibus trans Iordanem situs fuisset. Sed talis loquendi modus neque verbis neque consilio scriptoris congruit. Namque וְאֶתֶר וְיִצְחָק, in trajectu Iordanis non est commutandum cum וְאֶתֶר trans, sq. vel genitivo (Num. xxi. 13) vel dativo (Num. xxii. 1; Ios. xiv. 3). Deinde v. 13, dissertis verbis dicitur, filios Iacobi tantummodo paternum funus in Cananæam tulisse ibidemque in spelunca Machpelæ agri sepelivisse. Unde colligo, scriptorem consulto ita scripsisse, ne Ægyptii, barbari, terram

sacram intrarint et patriarcham adeo sepeliverint, id quod facile apud Hebræos aliquid offensionis habere potuisset.

Ver. 16.

Au. Ver.—16 And they sent [Heb., charged] a messenger unto Joseph, saying, Thy father did command before he died, saying.

Did command.

Ged., Booth.—Charged us.

Ver. 17, 18, 19.

וַיִּשְׁלַח יוֹסֵף מַלְאָכָא אֶלְיָהִים אָמִי
כִּי תִתַּח אֶלְיָהִים אָמִי :

Varr. Lectt.—19 וַיִּשְׁלַח Sam. — וַיִּשְׁלַח timens, a וַיִּשְׁלַח timere, in uno codice Samaritano, qui Parisiis in Bibliotheca oratorii asservatur, extat. Sic etiam habent τὸ Σαμαρειτικόν. καὶ γὰρ φοβούμενος θεόν, Onk. et Ion. probantibus Houbigant. in Prolegg., p. 30. Capeli Crit. Sac., p. 780. Grotio, Dathio, et Schulzio ad h. l. Sed recte eos refutavit Ravius in Exercitatt., p. 47.—*Schum.*

καὶ εἶπεν αὐτοῖς Ἰωσήφ. μὴ φοβείσθε, τοῦ γὰρ θεοῦ εἰμι ἐγώ.

Au. Ver.—17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God. [So the Heb. and most commentators.]

Ged.—19 And Joseph said unto them, Fear not, for a reverer [so the Sam.] of God am I.

Booth.—For I also revere God.

Bp. Horsley.—17, 18. The 18th verse, and the final clause of the 17th, seem to have changed places. The true order I take to be this:—

17. — God of thy father. 18. And his brethren also went and fell down before his face, and they said, Behold we be thy servants. 19. And Joseph wept when they spake unto him. And Joseph said unto them, Fear not, for am I in the place of God?

— "am I in the place of God," to take upon me to execute vengeance.

Pool.—19 It is God's prerogative to take vengeance, which I dare not usurp. See Deut. xxxii. 35. Or, Can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *he* for *halo*, as it is Gen. xxvii. 36; 1 Sam. ii. 28; 2 Sam. xxiii. 19; 1 Kings xvi. 31, &c.; and so the words may be very well rendered, *Am not I under God*, i.e., subject to his will, a minister of his providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned.

Bp. Patrick.—*For am I in the place of God?* His father Jacob had said the same to Rachel (xxx. 2), to persuade her to submit to Divine Providence; which seems to be the scope of the words here. *Shall I presume to oppose myself to what is come to pass; as if I were God, and not He, who hath ordered things so much for our good?* This appears to be the sense, by what follows: and may be thus expressed: *shall I punish you for that (for that may be meant by being in the place of God, to whom vengeance belongs) which God hath turned so much to all our advantage?* Though the words may be simply rendered, *I am in the place of God*, without an interrogation. As much as to say, *I have nourished and sustained you all this while, and can you think I will now do you hurt?*

Rosen.—17 *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי* *Condone, quæso, delictum servorum Dei patris tui*, qui eundem cum patre tuo Deum et tecum colunt. Similis mos Græcorum et Romanorum, obtestandi alterum *per communes Deos* aut *communia sacra*; quia major quum sit conjunctio inter eorundem sacrorum participes, major inter se iis veniæ spes est, quam alienis.

19. *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי* *Ne timeatis; nam numquid pro Deo sum ego?* Quæ verba varie accipiuntur. Quidam eo referunt, quod versu superiore dicitur fratres sese Josepho submisisse, et coram eo procidisse in faciem, quasi Josephus non sibi, sed Deo hoc præstandum dicat, quum tamen istam reverentiam passim antea ab iis admiserit; vid. supra xlii. 6; xliii. 26, 28. Nec se pro Deo adorari ab illis agnoscebat, ut amoliri a se deberet. Alii ad vindictam referunt, Dei

esse, non suum, culpam ab illis in se commissam ulcisci. Sed Josephum fratribus culpam omnino remisisse, nec Deo vindictam reliquisse, patet ex iis, quæ supra xlv. 5, seqq. iis dixit, et quæ hic deinceps sequuntur. Quidam Hebræorum *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי* interrogativum ante *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי* capiunt pro *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי*, ut asseverantis, ut 1 Sam. ii. 27; Job xx. 4; Jerem. xxxi. 20, hoc sensu, *annon sub Deo sum ego?* q. d., Deo sane me subijci oportet, qui id ita voluerit, ei non possum resistere. Ita LXX., *τοῦ γὰρ θεοῦ εἰμι ἐγώ*. Nec aliter videtur Onkelos verba cepisse, qui ea sic reddidit: *אֵיךְ אֶפְרַיִם אֶתְּחַלֵּץ עִמָּךְ אֲבִי nam timens Dei sum ego?* Sed videtur phrasis illa adagialis fuisse, nec aliter hic capienda ac supra xxx. 2, ubi Jacobus ad Rachelam postulantem prolem dixisse narratur: *num pro Deo sum ego, ut tibi dem prolem?* Sic hoc loco Josephus hoc volet: quum ita Deus statuerit, et malum hoc, uti sequitur, sua providentia admiranda in bonum converterit, sumne Dei loco, ut impediam ejus providentiam, et in perniciem vestram convertam, quod ille aperte convertit in bonum vestrum et multorum? Deus vos servatos hac ratione voluit, sicut et me, num ego nitar adversus ejus providentiam, et vos perdam? absit! Conveniet ita hoc ei quod supra xlv. 8, dixerat: *Jam vero non vos me huc misistis, sed Deus*. Eundem sensum videtur spectasse Hieronymus, qui hunc locum sic est interpretatus: *num Dei possumus resistere voluntati?* Similiter Clericus: "Sumne is, qui Deo æqualem me putem, ut voluntati ejus adversari adgrediar? Qui est Dei loco, seu, ut Homerica voce utar, *ἀνρίθεος*, is se Deo æquat, et posse se divinæ voluntati obsistere censet." Jarchi in hunc modum exponit: "*Num forte Dei loco sum?* ut cum admiratione quadam sit dictum, q. d., Si vellem vobis quicquam nocere, num id facere valeo? Nonne vos omnes in me malum cogitastis, et Deus id in bonum direxit? quomodo igitur ego solus vos lædere potero?" Scholiasta Græcus Vaticanus ad h. l. notat, in Samaritico fuisse: *καὶ γὰρ φοβούμενος θεόν εἰμι ἐγώ*, unde Clericus collegit, extitisse in illo *וְיָרֵךְ* sive *וְיָרֵךְ* (pro *וְיָרֵךְ*), i.e., *timens*, participium verbi *אֶפְרַיִם*, *fractus, consternatus fuit*. Sed in hodiernis codicibus Samaritanis longe plerisque haud aliter legitur ac in Judaicis, imo vero ipsa Samaritana versio ostendit, interpretum eodem, quo nos, modo legisse, quum *וְיָרֵךְ*, *num loco?* reddiderit. In unico codice Samaritano, et eo quidem,

quem Petrus de la Valle ex Oriente secum attulit, et qui postea in Bibliotheca Oratorii Parisiis est asservatus, habetur דחחח, quod cupide arripuit Hubigantius, et non solum in Prolegomenis, p. xxx., ei, quod in codice Judaico legitur, anteponendum esse contendit, verum et in versione Latina, quam textui, a mendis, si Diis placet, repurgato, addidit, sequutus est; vertit enim: *nam ego Deum timeo*. Sed recte monuit *Job. Ravius* in *Exercitatt.*, p. 47, si id, quod vult Hubigantius, Josephus dicere voluisset, in promptu ipsi fuisse, verbum דחחח, et dixisse: דחחח דחחח, qua formula usus erat supra, xlii. 18. Minus tamen feliciter Ravius ipse tractavit hunc locum, ita eum interpretatus (nomini דחחח pro *principibus, magistratibus, Egyptiis* accepto): *nolite timere; num enim sub diis sum?* i.e., num post traditam et demandatam mihi a Pharaone tantam potestatem, ullius e præfectis regis imperio mihi parendum est, quo minus *sustentem vos et parvulos vestros?* quod facturum se spondet vs. 21.

Schum.—*Num dei loco sum?* Bene sic interpretantur Aquila: *ὅτι μὴ θεὸς ἐγώ;* Symmachus: *μὴ γὰρ ἀντὶ θεοῦ ἐγώ εἰμι;* Iarchi: *num forte Dei loco sum?* Nam quoquoersum id retulerint interpretes, persuasum mihi est, Iosephum sic loquentem induci, quia fratres eius antea dixerant: *condona peccato servorum dei patris tui* (i.e., nobis peccatum erga te commissum remitte, quia eundem deum colimus, quem pater tuus coluit), et quia nihilominus Iosepho se præbent servos. Itaque mentem verborum sic explana: *quum propter cultum dei veniam peccatorum impetrare velitis, non est, quod a me quidpiam timeatis; nam ego non sum deus, sed ille, qui* (v. 19) *malum, quod vos mihi inferendum cogitastis, in bonum convertit ideoque vobismet ipsis, quos per me servari voluit, peccatum condonavit.* Cfr. Gen. xxx. 2. Quibus minus convenit Hieronymi interpretatio: *num Dei possumus resistere voluntati?* et Clerici sententia: *sumne is, qui deo æqualem me putem, ut voluntati eius aduersari aggrediar?* Contextui autem prorsus repugnat Ravii opinio, qui דחחח de principibus, magistratibus Egyptiis intelligit, ideoque transfert sic: *num enim sub diis sum?* i.e., num ullius e præfectis regis imperio mihi parendum est, quominus sustentem vos et parvulos vestros?

Ver. 23.

וַיָּרָא יוֹסֵף לְאֶפְרַיִם בְּנֵי שְׁלֵשִׁים שָׁנָה
בְּנֵי מָכִיר בְּרֵמְנַשֶּׁה יָלְדוּ עַל-בְּרָכָיו
יוֹסֵף :

מ"ר רנה

Varr. Lectt.—23 בְּנֵי יוֹסֵף, Sam.—*Schum.*

καὶ εἶδεν Ἰωσήφ Ἐφραὶμ παῖδιά, ὥς τρίτης γενεᾶς, καὶ οἱ υἱοὶ Μαχαὶρ τοῦ υἱοῦ Μανασσῆ ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ.

Au. Ver.—23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up [Heb., born] upon Joseph's knees.

Were brought up upon Joseph's knees. So the Hebrew, Rosen., Schum., &c.

Ged., Booth.—Were born in the days [so the Sam.] of Joseph.

Pool.—Of the third generation, reckoning from and after Ephraim, i.e., Ephraim's grandchildren's children. So early did Ephraim's privilege above Manasseh appear, and Jacob's blessing (Gen. xlviii. 19) take place. *The children of Machir, Heb., sons.* For though he had but one son, viz., Gilead, by his first wife, yet he married a second wife, and by her had two other sons, 1 Chron. vii. 16, which Joseph lived long enough to see. Or under the name of children his grandchildren also might be comprehended. So there is no need of that enallage of *sons* for one son which we meet with in other places. *Were brought up upon Joseph's knees;* laid upon Joseph's lap or knees, where parents use oftentimes to take up and repose their infants, to express their love to them, and delight in them. And some observe, that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees. So it is an ellipsis, whereby one word is put for two, or under one verb. See more of this phrase on Gen. xxx. 3; xlviii. 12.

Ver. 25.

Au. Ver.—25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Ken., Ged., Booth.—And ye shall carry up my bones with you [So Sam., LXX., Syr., Arab., and fifteen MSS.] from hence.

EXODUS.

CHAP. I. 1.

וַיֹּאמֶר שְׂמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
 מִצְרָיִם אֵת יַעֲקֹב אִישׁ וּגְרִיזוֹ בָּאוּ :
 ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν
 εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ἰακώβ τῷ
 πατρὶ αὐτῶν, ἕκαστος πανοικί αὐτῶν εἰσ-
 ἤλθοσαν.

Au. Ver.—1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Ged., Booth.—These are the names of the sons of Israel which went into Egypt with Jacob their father [so the LXX.]; each, &c.

Ver. 5.

וַיְהִי כִּלְיָנָשׁ וַיְצַא יְהוֹשֻׁעַ לְבָנָיו
 בָּפֶשׁ יוֹרָם הָיָה בְּמִצְרָיִם :

Ἰωσήφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι
 ψυχὰι ἐξ Ἰακώβ πέντε καὶ ἑβδομήκοντα.

Au. Ver.—5 And all the souls that came out of the loins [Heb., thigh] of Jacob were seventy souls: for Joseph was in Egypt already.

For Joseph was, &c.

Patrick, Ged., Booth.—With [*Ged.*, including] Joseph who was, &c.

For Joseph was in Egypt already. In the Hebrew the particle *vau* (which we commonly translate *and*, and here *for*) sometimes also signifies *with* (see Gen. iv. 20). And so it doth in this place: which should be translated *seventy souls, with Joseph; who was in Egypt already.* For Joseph is not to be added to the *seventy*, but reckoned among them; to make up that number: as appears from Gen. xlv. —*Bp. Patrick.*

Pool.—*Seventy souls*, including Jacob and Joseph, and his two sons. See Gen. xlv. 26, 27; Deut. x. 22. Or if they were but sixty-nine, they are called seventy by a round number, of which we shall have many instances.

Rosen.—5 Pro יְהִי cod. Sam. exhibet יוֹדִי. Male. Nam verba יְהִי בְּלִיָּנָשׁ proprie sunt vertenda: erat universitas animæ, i.e., animarum, rel.; ut taceamus, præmitti haud raro verbum singulari nomini plurali; cf. Gesen. *Lehrgeb.*, p. 713. *Septuaginta animæ*, vid. Gen. xlv. 8—27; LXX. addunt πέντε, cf. ad Gen. xlv.

Au. Ver.—And so get them up out of the land.

Heb., Ged., Booth.—And get them, &c.

Ver. 11.

וַיָּבֹאוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה אֶת־חֶמֶס
 וְאֶת־רַעַמְסֶס :

καὶ ᾠκοδόμησαν πόλεις ὀχυράς τῷ Φαραῶ, τὴν τε Πειθῶν, καὶ Ῥαμεσσή, καὶ Ὠν, ἣ ἔστιν Ἡλιούπολις.

Au Ver.—11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raameses.

And they built, &c.

Ged.—And they built for Pharaoh store-cities, Pithom, and Rameses, and On [so the LXX.].

Rosen.—*Ædificavitque* populus Hebræus *urbes horreorum Pharaoni.* Onkelos: *urbes domus thesauri*, i.e., *urbes*, in quibus thesauri reconderentur. Inter thesauros autem et frumenta connumerantur. Suntque hæc repositoria Hebraice a *colligendo* dictæ; nam מִסְכְּנוֹת per literarum transpositionem videtur pro מִסְכָּס, a סָכַס, *collegit, congregavit*, dictum. Certe locus 2 Chr. xxxii. 28 (coll. 2 Chr. viii. 4, 6; xvii. 12) aperte indicat, מִסְכְּנוֹת pro istiusmodi repositoriis seu granariis usurpari. LXX., πόλεις ὀχυράς, *urbes munitas*, non quod hæc sit propria vocis significatio, sed quia in urbes mœnibus clausas solebant conferri, quæ tuto servanda erant, ne seditione coorta, aut hostili irruptione diriperentur. Urbes istas Moses vocat מִסְכְּנוֹת וְחֶמֶס. Πιθῶν eadem est, quam Herodotus, ii. 168, Πάτουμον τῆς Ἀραβίας πόλιν, i.e., Ægyptiacæ Arabiæ urbem vocat, haud procul ab Arabico sinu sitam, juxta quam ducta postea fuit fossa e Nilo in id mare. Urbem alteram, מִסְכָּס, bene distinguendam a terra מִסְכָּס (cf. ad Gen. xlvii. 11), Clericus conjicit nomen habuisse a rege Ramesse, cujus nominis reges plures Ægyptus habuit; illamque a Ramesse conditam urbem instaurasse et muniisse Salatim, opera Israelitarum usus. Nec obstat verbum מִסְכָּס, quod Hebræis pariter et Syris et de urbibus instaurandis et muniendis dicitur. P. E. Jablonskius in Diss. 4, *de terra Gosen*, § 8, in *Opuscul.*, p. ii., p. 138, Raameses non dubitat esse Heliopolin, cujus urbis anti-

quissimum nomen fuit **אֵן**, vid. Gen. xli. 45, 50. Putat nomen **אֵן**, pro quo LXX. *Ῥαμεσση* ponunt, ortam ex Ægyptiaco PH, Sol, et MEΣΣH, *ager*, ut itaque *agrum solis*, s. *solis dicatum* denotet. At LXX., quorum verba fideliter reddidit Coptus interpres, post *Ῥαμεσση* h. l. addunt: *καὶ ὄν, ἣ ἐστὶν Ἑλίουπολις*. Vicum, nomine *Ramsis*, in cuius vicinia urbis antiquæ rudera visuntur, in itinere, quod Cahira Alexandriam instituit Forskal, se offendisse ipse retulit Niebuhrio, vid. ejus *Reisebeschr.*, p. i., p. 97.

Ver. 16.

**וַיֹּאמֶר בְּלִדְכֹן אֶת־הָעֲבָרֹת וְרֵאֵיהֶן
עַל־הָאֲבָנִים אֲסֹנָן הֵם וְהִמְתֵּן אֹתוֹ
וְאִם־בֶּת הוּא וְחָיָה:**

καὶ εἶπεν. ὅταν μαυούσθε τὰς Ἑβραίας, καὶ ὧσι πρὸς τῷ τέκτειν, ἐὰν μὲν ἄρσεν ᾦ, ἀποκτείνετε αὐτό. ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό.

Au. Ver.—16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

Gen., Booth.—And he said when ye do the office of a midwife to the Hebrew women, then shall ye inspect the troughs [*Booth.*, the cisterns], and if, &c.

Geddes supposes that **אֲבָנִים** were stone troughs in which according to the Eastern custom, the new-born infants were washed.

Pool.—*The stools*; a seat used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office.

Gesen.—**אֲבָנִים** *Dual*, it occurs only twice, in the following passages, 1. *Potter's wheel*. Jer. xviii. 3. Perhaps, *bathing-tub*, a stone vessel, in which the new-born child was washed. (Vid. Bate's note on the following passage in his new translation.) Exod. i. 16: *When ye assist the Hebrew women in their childbirth, וְרֵאֵיהֶן עַל־הָאֲבָנִים, and ye see in the bathing-tub, if it be a son, then ye shall kill him, but if it be a daughter, she may live; or, inspect the bathing-tub, if it be a son, &c.* **אֲבָנִים** may be derived, according to this interpretation, in both constructions from **אֵן** equivalent to **אֵן**. Others connect the two passages by applying the passage in Jeremiah to the seat of the potter, here, to the chair of child-bearing on which the woman sits. Thus, e.g. Kimchi: **מִשְׁבַּע אֵן** also the *Chald.* and both Arabic

versions. In that case **אֲבָנִים** is rather to be derived from a sing. **אֲבָנָה** (from the root **בָּנָה**) a structure, frame, although a completely analogous *nom. derivatum* of **הָ** cannot be pointed out. Want of exact knowledge how the ancients proceeded in that trade, and in the obstetric art, prevents us from giving a decided preference to either of the two last interpretations. At all events it is best to consider the passages as connected.

Prof. Lee.—**אֲבָנִים**, *Dual*, **אֲבָנִים** occ. twice, see Exod. i. 16, and Jer. xviii. 3. The pains taken to make this word suit both places may be seen in Rosenmüller, &c., which, as far as I can see, have been to very little purpose. Nor do I think Gesenius's extract from Abulwalid much better, although he styles him an eye-witness of the thing in question. But the matter in question here is, *the meaning of this term*; and of this Abulwalid knew no more than Gesenius himself. In Jer. l. c. it is evident that the horizontal lathe of a potter is meant; on this, I think, there is no difference of opinion. I take **אֲבָנִים** here, therefore, to signify just what **אֲבָנִים** would; i.e., *two wheels*, were this substituted in its place. It would then be a cognate term; and it is not improbable this was the very term used by Jeremiah. In Exod. l. c. the case is altogether different. The question is there about childbirth; and the words are **וְרֵאֵיהֶן עַל־הָאֲבָנִים**. It is added, **וְאִם־בֶּת הוּא**, *if it be a son, &c.* Gesenius gives here, "*Et videbitis super labro.*" He then tells us that this *labrum*, wash-pot, was probably like the potter's wheels: i.e., consisting of two stones, an upper and a lower, the upper of which acted as a *lid*, &c. But why, let it be asked, are the midwives commanded particularly to cast their eyes on these? Had these the means of determining whether the new-born child was or was not a male? Again, supposing these wash-pots were composed of a lid, and sort of under-tub, would this make them like the potter's horizontal lathe, which is thought to have consisted of two wheels? All this strikes me as extremely weak and inconclusive. Suidas, indeed, tells us of *λοχαῖοι δίφροι*, used by women in childbirth; which were, perhaps, couches peculiarly constructed for that purpose; and which, as far as I can see, must have been things as far unlike the *wash-pot* in question, as they were to the *lathe* of Jeremiah's potter. It is truly

astonishing that such incongruous matter could ever have been thrown together by a writer of Gesenius's powers. Let me now give my view on this passage. I suppose, then, that עָבָה is in this place cognate with עָבָה; which, dual, would be עָבָה. See Prov. xxv. 11, where we have עָבָה, *its seasons, occasions, &c.* See this word below. I take the command of Pharaoh, therefore, thus, *Observe, look carefully on, the two occasions; i.e., in which either a male or female child is born.* It is added, *If it be a son, then, &c.* Now it is curious to observe, that not one of the ancient versions says a word about this *wash-pot, stools, or the like.* The LXX. καὶ ὡς πρὸς τὸ τίκεται, Vulg. "*et partus tempus advenierit,*" which is very near the truth. Targ. *videbitis in partu*; Syr. "*cum illæ procumbunt.*" The venerable Saadiah Haggaon, indeed, makes the midwives to look at the pulpit! עֲבַדְתִּי הַמִּנְבֵּר, as does Erpenius's Arab. Gesenius, however, tells us that a MS. at Oxford reads מְנִיבֵר, in the text of Saadiah; and this he translates (Thes. sub voce) by "*locus ubi mulier parit.*" But this might be a mere imitation of the Targum of Onkelos, which has מְנִיבֵר: at any rate the authority of this Jew is of little value.

Rosen.—16 עָבָה Dixit videlicet rex Egypti obstetricibus; ἐπαυληφίς ex initio vs. 15, ob interruptam ibi orationem. עָבָה—עָבָה—*Cum opem feretis parientibus Hebræis, et videbitis super sellam parturientium.* Ita vertimus vocem עָבָה, non quod plane certam putemus istam ejus significationem, sed quia e variis, quæ illi voci e conjectura tribuuntur, significationibus, ea reliquis aptior visa esset. LXX. pro illa ponunt: ὅταν ὡς πρὸς τὸ τίκεται, quod sequutus Vulgatus, *et partus tempus advenierit*, et Syrus: *cum procumbunt* ad pariendum. Apparet, eos interpretes sensum expressisse, sed non vocis potestatem. Collato altero loco, quo עָבָה legitur, Jer. xviii. 3, ubi figulus *opus suum super עָבָה facere* narratur, Fullerus in *Miscell.* SS. L. V., cap. xix. colligit, indicari illo nomine certum sellæ seu sedilis genus, parturientibus feminis maxime et figulis consuetum, idque a forma appellationem adeptum. Et proprie quidem a sing. עָבָה lapis, in Duali עָבָה lapides molares ambo, catillum videlicet et metum, dictos existimat. Deinde ab hac notione petatum fuisse sellæ ejusdammodi nomen, propterea quod lapidum

molarium figuram numerumque et positionem referret: "*coagmentata nempe videtur ex duabus tabulis rotundis pari undique intervallo disjunctis, quarum superior sedilis, inferior basis vice fungeretur, illâ huic incumbente ad similitudinem catilli metæ imminentis.*" Magis probabilis tamen J. G. Hassii (*Magaz. f. Bibl. u. Orient. Liter.*, p. 62) videtur conjectura, esse עָבָה a עָבָה, extruxit, ut עָבָה sit prostheticum s. formale (ut in עָבָה a עָבָה, et confer עָבָה Ezek. xlvii. 3). עָבָה igitur proprie notaret *rem structam*, machinam, duabus partibus compositam, quæ rei alicui parandæ inservit, et hoc quidem loco sellam parturientium plicatilem, qualis commodè circumgestari potest. Cf. de h. v. Gesenii Præfati. ad Lex. min. ed. 2, p. 18, not. Recte vero Fullerus l. 1. videtur monuisse, verba עָבָה עָבָה sic esse vertenda: *cum videritis eas super sellas*, quod re ipsa nihil est aliud quam quod LXX. et Vulgatus expresserunt: "*Nec incommode subauditur accusandi casus; nam et hic proxime præcesserat, et id facillime permittit interjecta copula.* Adde, quod usitatissima verbi עָבָה constructio postulat, ut sequatur עָבָה particula, vel expressa, vel denique δυνάμει. Rarius conjungitur cum præpos. עָבָה; cum עָבָה vero semel tantummodo, nempe Ex. v. 21 (ubi cf. not.), idque mutata etiam significatione propria. Itaque non assentior nuperis interpretibus, qui עָבָה cum verbo עָבָה conjunctim construunt in hunc modum: *cum inspicietis in sellas parturientium*, in locum in quem elapsus ex utero fœtus incidit. Nam quorsum sellæ inspiciendæ? Neque enim in sellas, opinor, umquam incidere solitus est partus, sed obstetricis manibus excipi." Persarum reges infantes masculos, quos ipsorum cognatæ pariunt, ne adulti forsitan ipsis insidias struerent, statim post partum ita necari jubere, ut illos in labris lapideis, in quibus recens nati lavari solent, perire sinant, refert Thevenotus in *Itiner. suor. Commentt.*, p. ii. p. 98. Eodem modo et Hebræos pueros recens natos necatos fuisse, sunt qui concijiant (vid. d. a. u. n. *Morgenl.*, t. i. p. 255); qui proinde nomine עָבָה, *labra lapidea* (ab עָבָה) indicari volunt. Quam sententiam tamen quo minus nostram faciamus, impedit idem illud quod Fullerus observavit. Quorsum enim labra fuerint inspicienda? וְאִם הָיָה הָיָה הָיָה, *Si filius est occidite eum*, clam haud dubie, et inscia matre. Ceterum עָבָה, Hiphil verbi עָבָה, est contracte pro עָבָה

positum, uti a שׁוּב est הַיִּצְבוֹתָן. — וְיָמָּהּ הָיָה הָיָה, Si vero filia est, tunc vivat. הָיָה, 3. fem. præter., non a verbo הָיָה, inde enim esset הָיָה, sed a הָיָה (pro הָיָה, uti כָּבַד et כָּבַד pro כָּבַד et כָּבַד), quod est Gen. xi. 12. Hinc 3. fem. debebat esse הָיָה, sed ponitur, vocali brevi et Dagesch compensativo contractis in vocalem longam, הָיָה, ut Num. xxii. 17. מְבַרֵּךְ לְךָ מְבַרֵּךְ, maledic mihi. In cod. Sam. habetur h. l. usitatius מְבַרֵּךְ.

Ver. 19.

וְהַמִּדְּוָיִם הַמִּצְרָיִם הָעֹבְדִים בְּיַד הָאֱלֹהִים
כְּעֹשִׂים הַמִּצְרָיִם הָעֹבְדִים בְּיַד הָאֱלֹהִים
וְהַמִּדְּוָיִם הַמִּצְרָיִם הָעֹבְדִים בְּיַד הָאֱלֹהִים
וְהַמִּדְּוָיִם הַמִּצְרָיִם הָעֹבְדִים בְּיַד הָאֱלֹהִים

ἐλπαν δὲ αἱ μαῖαι τῷ Φαραῶ. οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Ἑβραῖαι. τίκτουσι γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαῖας. καὶ ἔτικτον.

Au. Ver.—19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Ged., Booth.—They are more vigorous, and are delivered ere, &c.

Bp. Patrick.—For they are lively, and are delivered ere the midwives come in unto them.] The Hebrew word *chajoth* signifies three things: either *vivaces*, i.e., lively, or *obstetrices*, midwives (as Kimchi tells us), or *animantia*, living creatures. The LXX. follow the first notion, and so do we, which is very proper. Aquila follows the second, who translates this passage thus, Μαῖαι γὰρ εἰσι, καὶ πρὶν εἰσελθεῖν τὰς Μαῖας τίκτουσιν; “they can do the office of midwives themselves, and are brought to bed before we can get to them.” Thus the Vulgar also take it, “they have skill in midwifery.” And the author of the life of Moses (as several other Jews do) takes it in the third sense, expounding it thus; “they are like other living creatures, who do not need any midwives to help their young ones into the world.” And so Rasi also, and Theodotion, who thus translates it, ξωογονοῦσιν αὐταί, which doth not signify (as Gualmyn observes), “they bring forth living children,” but ad instar animantium pariunt, “they bring forth like animals.” Such lively women undoubtedly there have been, and are still in some parts of the world. For

Varro reports (lib. ii. de R. R., cap. 10), that the women of Illyricum, when they found their pangs coming, were wont to go a little aside from the work they were about, and presently were delivered of a child, quem non peperisse, sed invenisse putes; “which one would think they had found, not brought forth out of their womb.” Which place our Gataker mentioning in his Cinnus (p. 213), saith it is credibly reported, by those who had lived there a great while, that the Irish women sometimes rise from table, and are delivered, and return to the company again before all be taken away.

Rosen.—Non sunt *Aegyptiarum instar Hebrae mulieres*, הָיָה, nam sunt vegetae. הָיָה aliis est adj. אֱלֵּים, vita, pro הָיָה, Dagesch abjecto compensato per vocalem longam sub הָיָה, ut vs. 16, הָיָה. Aliis vero est regulariter הָיָה, uti a הָיָה et הָיָה sunt הָיָה et הָיָה. At veteres magno consensu הָיָה, obstetrices interpretantur. Sane Chaldaei הָיָה et Syrii הָיָה, nec non Samaritanis הָיָה est obstetrix, a הָיָה vivificavit, quod vivum partum procurat. Sensus igitur esset: Hebr. mulieres ipsae obstetricandi habent scientiam, adeo ut nec obstetrice iis opus sit. Sed quum in tota hac narratione obstetrices constanter הָיָה appellantur, nec apparet, cur de eadem re duabus diversis vocabulis usus sit scriptor, הָיָה præstat cum Aben-Esra vegetas, robustas interpretari. Jarchi tradit, veteres doctores הָיָה explicasse: similes sunt bestiis agri, s. feris, quæ nullis egent obstetricibus, omisso כ similitudinis, quod et aliis locis, quibus homines cum feris animantibus comparantur, omitti solet (Gen. xlix. 9, הָיָה, catulus leonis Juda; vid. ibid. vs. 21, 29). הָיָה, Antequam ad eas venerit obstetrix, jam pepererunt. Voluerunt autem obstetrices sibi hoc, vivos in lucem editos pueros non licuisse ipsis necare, quum id vellet rex clam fieri ipso in partu. Cf. ad vs. 18.

Ver. 20.

וַיַּעַבְדוּ אֱלֹהִים לְמִלְחָת וַיַּבְרֵךְ יְהוָה
וַיַּעַבְדוּ אֱלֹהִים לְמִלְחָת וַיַּבְרֵךְ יְהוָה

εὖ δὲ ἐποίησε ὁ θεὸς ταῖς μαῖαις. καὶ ἐπλήθυνεν ὁ λαὸς, καὶ ἰσχυρε σφόδρα.

Au. Ver.—20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

Ged.—Thus, God favouring the midwives, the people multiplied, &c.

So *Booth*.—Thus God favoured the midwives; and the people, &c.

Ver. 21.

וַיְהִי כִּי־יָרְאוּ מִמְּלִיכֹת אֶת־הָאֱלֹהִים
וַיַּעַשׂ לָהֶם בְּתָרִים :

ἐπεὶ δὲ ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας.

Au. Ver.—21 And it came to pass, because the midwives feared God, that he made them houses.

Them, i.e., for the Israelites, as the masculine affix shows.—*Ken., Bp. Kidder.*

Ged., Booth.—And because the midwives feared God, he prospered their own families.

So *Bp. Patrick* and *Rosen.*, who refer לָהֶם to the midwives.

Et factum est, quia timuerunt obstetrices Deum fecit iis domus. מִמְּלִיכֹת *domus* et ædificia, et familias, quæ in iis habitant, significat. Verum quum 2 Sam. vii. 11, ubi pollicetur deus, se Davidi domum facturum, ea phrasis manifeste significet, eum sobole aucturum, et familiam stabiliturum, id quod David ipse vs. 27, ædificare domum vocat, et Ruth iv. 11. Lea et Rachela dicuntur ædificasse domum Israelis, i.e., plures ei peperisse liberos, phrasis illa nec h. l. aliter capienda est. Pronom. לָהֶם ad obstetrices est referendum. Haud rara est ea enallage, qua pronomina masc. ad subjecta femm. referuntur; vid. ii. 17; Ruth. i. 8, 9, 11, 22; Ezek. xviii. 20. Cf. Gesenii *Lehrgeb.*, p. 731. Recte igitur Onkelos *et fecit*, extruxit illis (feminin.) domos, familias, vertit. Dicitur itaque, ut obstetricum opera servatæ erant Israelitarum familiæ, sic ipsas numerosam sobolem, divino numine favente, pro mercede esse consequutus.—*Rosen.*

Ver. 22.

כָּל־הֶבְרֹן הַיָּלֹד הַיָּאֲדָר תִּשְׁלִיכֵהוּ גֹ'.

πάν ἄρσεν, ὃ ἐν τέχθῃ τοῖς Ἑβραίοις, εἰς τὸν ποταμὸν ῥίψατε, κ. τ. λ.

Au. Ver.—22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Every son that is born, &c. So the Heb., *Ged., Booth.*, Every son that is born to the Hebrews [so Sam. and LXX.], &c.

CHAP. II. 3.

וְלִמְרִיכָה עֹדָה חֲצִינָהּ וְהִקְחִילָהּ

תָּבַת גִּמְא וְהִתְמַרְחָה בְּחֶמֶר וּבְזָפָת
וְהִשָּׁם בָּהּ אֶת־הַיָּלֹד וְהִשָּׁם בְּסֹרֶה
עַל־שִׁפְתַּת הַיָּאֲדָר :

ἐπεὶ δὲ οὐκ ἐδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θίβιν. καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσση, καὶ ἐνέβαλε τὸ παιδίον εἰς αὐτὴν, καὶ ἔθηκεν αὐτὴν εἰς τὸ ἔλος παρὰ τὸν ποταμόν.

Au. Ver.—3 And when she could not longer hide him, she took for him an ark of bulrushes; and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

Bulrushes.

Ged., Booth., Rosen., Gesen.—Papyrus. מִמְּלִיכֹת m. The Egyptian Papyrus. (Root מִמְּלִיכֹת to sip up, to imbibe, to soak up water, comp. *bibula papyrus*, *Lucan* iv. 136,) *Job* viii. 11. From the bast or integument of the plant, the ancients plaited mattresses, ropes, and canoes. (*Plin.* xiii. 21, 26.) Hence *Exod.* ii. 3: מִמְּלִיכֹת, little canoes of papyrus, *Isa.* xviii. 2: מִמְּלִיכֹת—*Gesen.*

Slime.

Ged., Booth., Rosen., Gesen.—Bitumen.

Bp. Patrick.—She took for him an ark of bulrushes.] Or of wicker: for *Kimchi* observes the Hebrew word *gome* signifies the lightest wood. *Patricides*, an Arabian writer, saith it was made of that which the ancients call *papyrus*: and so the LXX., and *Josephus*, and *Clemens Alexandrinus* (*Strom.* i. p. 343, ἐκ βίβλου τῆς ἐγχωρίου σκευὸς τι ποιησάμενοι), which was a frutex that grew particularly upon the banks of Nile, as *Salmasius* shows in *Solin*, p. 1002, &c.

Daubed it with slime and with pitch.] Of this word *slime*, see *Gen.* xi. 3. It is most probable that this was used within, and pitch without, to keep the water from coming into the ark. And so I find in the *Gemara* of that title, in the Talmud called *Sota* (cap. i. sect. 29), where this is said to have been an ancient tradition. Only they say, as many of the rabbins do, that *chemar* signifies plaster, not bitumen: because the bad smell of that, they think, would have been noisome to the child. *R. Solomon's* opinion is, that it was pitched both within and without; and plastered within over the pitch.

Ver. 6.

Au. Ver.—And she [so the Heb.] had

compassion on him, and said, This is one of the Hebrews' children.

Ged., Booth.—And the daughter of Pharaoh [so Sam., LXX.] had compassion on him, &c.

Ver. 10.

וַתִּהְיֶה אֵלָיו מִשְׁכָּח וַתֹּאמֶר אֵלָיו מִי־

הַיָּמִים מִשְׁכָּחִי הוּא :

—ἐπανόμασε δὲ τὸ ὄνομα αὐτοῦ Μωϋσῆν, λέγουσα. ἐκ τοῦ ὕδατος αὐτὸν ἀνελόμην.

Au. Ver.—10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses [*that is*, drawn out]: and she said, Because I drew him out of the water.

Gesen.—*וַתֹּאמֶר* *Moses*, the great commander and lawgiver of the Israelites. LXX. Μωϋσῆς. A Hebrew etymology is given of it in Exod. ii. 10, by *drawing out*, as *part.* of *מָשַׁח*, but his being brought up among the Egyptians would speak more in favour of an Egyptian name. Thus Josephus (*Archæol.*, ii. 9, § 6) explains it by, *he that is drawn out of the water*, from *μω* *water*, and *ושה* *delivered* (comp. *Mo water*, and *oushe to save*; see *Jablonski ed. te Water*, t. i. p. 152—157), and the orthography of the Greek is also in favour of it. The Hebrews afterwards, by a slight alteration, gave to the word a form, according to which it has also an etymology in their language.

Ver. 14.

וַיִּלְחַדְגְּנִי אֶתְּחָא אֶמֶר פֶּאֶשֶׁר הֲרַגְתָּ

אֶת־הַמִּצְרִי :

—μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνέλες χθὲς τὸν Αἰγύπτιον;

Au. Ver.—14 And he said, Who made thee a prince [Heb., a man a prince] and a judge over us? intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

As thou killedst.

Ged., Booth.—As, the other day [so the LXX.], thou killedst, &c.

Ver. 16.

וַיִּלְחַדְגְּנִי אֶתְּחָא אֶמֶר פֶּאֶשֶׁר הֲרַגְתָּ

τῷ δὲ ἱερεὶ Μαδιάμ ἦσαν ἐπτά θυγατέρες, ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰοδόρ, κ. τ. λ.

Au. Ver.—16 Now the priest [or, prince, as Gen. xli. 45] of Midian had seven daughters, &c. [So the Heb.]

Ged.—Now a priest of Midian had seven grand-daughters who kept the flock of their father Jethro [so the LXX].

Ver. 18.

Au. Ver.—Their father. So the Heb.

Ged.—Their grandfather. See Bishop Patrick's note on Exod. iii. 1.

Ver. 19.

וַתֹּאמְרוּן אִישׁ מִצְרִי חֲצִילָנוּ מִיָּד חֲרָעִים וְנִסְדְּלָה דָלָה לָנוּ וַיִּשְׁקֵה אֶת־הַצֹּאן :

αἱ δὲ εἶπαν. ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων, καὶ ἡμετέραν ἡμῖν, καὶ ἐπότισε τὰ πρόβατα ἡμῶν.

Au. Ver.—19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

Ged., Booth.—And also continued drawing for us until he had watered the flock.

Rosen.—*Et etiam hauriendo hausit*, i.e., sedulo hausit; nam infinitivum verbo suo finito junctum saepe diligentiam ejus qui quid agere narratur, indicare constat.

Ver. 20.

Au. Ver.—Daughters. So the Heb.

Ged.—Grand-daughters.

Ver. 21.

וַיִּשְׁאֶל מֹשֶׁה לְשֵׁכֶת אֶת־הָאִשׁ וַיִּתֵּן אֶת־צִפּוֹרָה בָּתּוֹ לְמֹשֶׁה :

κατωκίσθη δὲ Μωϋσῆς παρὰ τῷ ἀνθρώπῳ. καὶ ἐξέδοτο Σεπφώραν τὴν θυγατέρα αὐτοῦ Μωϋσῇ γυναῖκα.

Au. Ver.—21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Ged., Booth.—And Moses consented to dwell with the man; and he gave to Moses Zipporah his granddaughter for a wife. [Sam., LXX., Vulg., Arab., and one MS.]

Ver. 22.

וַתִּלְדַּךְ בּוֹ וַיִּקְרָא אֶת־שְׁמוֹ גֵּרְשֹׁם מֵאֵם גֵּרְשִׁי בְּאֶרֶץ כְּנָעַן :

ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν. καὶ ἐπανόμασε Μωϋσῆς τὸ ὄνομα αὐτοῦ Γερσάμ, λέγων. ὅτι πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

Au. Ver.—22 And she bare him a son, and he called his name Gershom [*that is*, a

stranger here]: for he said, I have been a stranger in a strange land.

To this verse, Houbigant, Kennicott, Ged., and Booth. add from the Syr., Arab., Vulg., and many copies of the LXX., "And she bare to him another son, whose name he called Eliezer [God my help]; because, said he, the God of my father hath helped me, and delivered me from the sword of Pharaoh."

It is not probable that this second chapter should originally mention the birth of one son only; when we read in iv. 20, "*And Moses took his wife, and his sons, and returned into Egypt.*" This second son is mentioned in xviii. 4; but even there he is again preceded by the mention of *Gershom*, and also with the reason of that name.—*Kennicott.*

Ver. 23.

Au. Ver.—23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And the children of Israel, &c.

Ged., Booth.—Yet the children of Israel, &c.

Ver. 25.

וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֹּדַע אֱלֹהִים:

καὶ ἐπείδεν ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ, καὶ ἐγνώσθη αὐτοῖς.

Au. Ver.—25 And God looked upon the children of Israel, and God had respect unto [Heb., knew] *them*.

Ken.—*And God had respect unto.* Our version adds *them*; but if this were the true reading, a pronoun, so necessary here, could not have been omitted. The transposition of one letter removes the difficulty; and the word אֱלֹהִים (instead of אֱלֹהִים) after וַיֹּדַע makes a regular sense, "*And God looked upon the children of Israel; and he was made known unto them.*" So the Greek.

Ged.—And God had regard to the children of Israel, and manifested himself [so LXX., Vulg., Arab.] to them.

CHAP. III. 1.

וַמֹּשֶׁה הֵינָּה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֵן מֹשֶׁה
כִּתְּנוֹ וַיִּבְחַל אֶת־הַצֹּאן אַחֵר הַמִּדְבָּר
וַיָּבֶה אֶת־יִתְרוֹ הָאֵלֶּיּוֹם הַזֶּה:

καὶ Μωσῆς ἦν ποιμαίνων τὰ πρόβατα Ἰοθὴρ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιάμ. καὶ ἤγαγε τὰ πρόβατα ὑπὸ τὴν ἔρημον. καὶ ἦλθεν εἰς τὸ ὄρος Χωρήβ.

Au. Ver.—Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

Ged., Booth.—And he led the flock to the extremity of the wilderness, and came to the great mountain of Horeb. So Rosen.

Bp. Patrick.—*His father-in-law.*] This shows that the seven daughters spoken of, ii. 16, were the children of Jethro, and Reuel their grandfather: unless we will say, as a great many do, that Jethro had two names. Nay, they fancy he had three, being called Hobab they think, Judg. iv. 11, where Hobab is said to be "the father-in-law of Moses." But the word *son* is there to be supplied (which in other places is sometimes to be understood), he seeming to be Jethro's son, brother to Zipporah: and accordingly is said (Numb. x. 29) "to be the son of Raguel the Midianite," i. e. of Jethro, as many understand it. See there.

Backside of the desert.] Or, as St. Jerome understands it, ad interiora deserti, "to the inner parts of the desert" (where there was better pasture than in the place where he was before), to which he was conducted by the providence of God, who intended here to reveal himself more fully to him.

This is called the *mountain of God*, because, when Moses wrote this book, there had been a Divine appearance upon Horeb, which St. Stephen calls Sinai (Acts vii. 30). For Horeb and Sinai seem to have been two tops of one and the same mountain: which it is plain by this was not far from the country of Midian.

Pool.—*To the backside of the desert*, to its innermost parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures. *The mountain of God*; so called, either as a high or eminent mountain; or from the vision of God here following; see Acts vii. 30; or by anticipation, from God's glorious appearance there, and giving the law from thence, Exod. xviii. 5; xix. 3; see also 1 Kings xix. 8.

Rosen.—*Et quum duxisset gregem in posteriore, remotiore, interiore deserti partem.* Onkelos: *in locum pulchri pascui in desertum.* Sane קִדְּרָה esse non tam mare

arenosum, quam tractum, in quem pecudes pastum aguntur, patet vel et locis Ps. lxxv. 13; Jer. ix. 9; xxxiii. 10. Ceterum remotissimi deserti solitudo visioni, quæ protinus narratur, apprime conveniebat. Desertum illud accuratius designat: *וַיָּבֹא וַיָּנִיחַ* *venitque ad montem Dei, Chorebum.* הַיְּצִיחָהּ (pro יָצִיחָהּ) est paragogicum et locale. Chorebus et Sinai sunt duo juga unius ejusdemque montis quorum jugorum quod Sinai dicitur est ad occidentem, Chorebus ad orientem. Hieronymo duplici nomine idem mons, nunc Sina nunc Choreb interdum vocari videtur. Cf. xix. 20, cum xxxiii. 6. Idem statuere videtur Joseph. *Antiqq.* ii. 12, 1: *Postea pascens ad Sinæum montem agit pecudes. Hic est altissimus montium, qui illic sunt, et ad pascua optimus, bona nascente herba, et propter opinionem, quam habebant accolæ, Deum illic degere, prius non depasta, pastoribus non audentibus illum adire.* Plura de hoc monte vid. in *d. Handb. d. Bibl. Alterthumskunde*, vol. iii. p. 114. Vocatur autem הַיְּצִיחָהּ *Dei mons* vel ob altitudinem, pro more Hebræorum, quo omnia in suo genere magna et præclara *divina* appellant (cf. ad Gen. xxx. 8); vel, uti alii volunt, *κατὰ πρόληψιν*, quia Deus in illo daturus erat legem.

Ver. 2.

וַיָּבֹא מִלְאָךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ
מִתּוֹךְ חֲסִינָה וַיֵּרָא וַהֲפֹךְ חֲסִינָה בַעֲרָ
בְּאֵשׁ וַחֲסִינָה אֵינֶנּה אֵפֶל :

ὡφθη δὲ αὐτῷ ἄγγελος κυρίου ἐν πυρὶ
φλογὸς ἐκ τοῦ βάτου. καὶ ὁρᾷ ὅτι ὁ βάτος
καίεται πυρὶ, ὁ δὲ βάτος οὐ κατεκαίετο.

Au. Ver.—2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

The angel of the Lord.

Booth.—The angel Jehovah.

Au. Ver.—A bush.

Booth.—A bush of thorns.

Ged.—Briers.

Gesen.—קֶדָה *m. a shrub, thorn-bush.* Exod. iii. 2, &c.; Deut. xxxiii. 16. LXX., βάτος. (Syr. ܠܒܢܐ, *idem.*) Arab. سنا, especially, the senna shrub, cassia senna. See *Celsii Hierob.*, ii. p. 58—62.

Rosen.—*E medio rubi.* קֶדָה Aben-Esra dicit esse *speciem spinæ aridæ*, eodemque nomine in lingua Arabica appellari, quia et

inde montem dictum קֶדָה 3 rad. mobili facta), vel quod istiusmodi rubi istic prope montem copiose nascebantur, vel propter rubum illum, in quo nuncios divinus apparuit.

Ver. 4.

Au. Ver.—The Lord.

Heb., Booth.—Jehovah.

Ver. 6.

וַיֹּאמֶר אֲלֵכִי אֱלֹהֵי אֲבִיךָ אֵלֵךְ
אֲבִרְהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וְגו'

καὶ εἶπεν. ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου,
θεὸς Ἀβραὰμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ,
κ. τ. λ.

Au. Ver.—6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, &c.

I am the God of thy father.

Ken., Ged., Booth., Clarke.—I am the God of thy fathers [so Sam., Copt.].

Rosen.—אֲנִי אֱלֹהֵי אֲבִיךָ, *Ego sum Deus patris tui*, pro אֱלֹהֵי אֲבִיךָ vel, אֱלֹהֵי קִרְבְּנִי, *Deus uniuscujusque patrum tuorum.* Quomodo sing. אֲנִי et collective usurpatur xv. 2. Conf. 2 Reg. xx. 5; Jes. xxxviii. 5; 2 Chr. xxi. 12, ubi אֲנִי דָּוִד *David pater tuus*, pro David et reliqui tui patres dicitur. Recte Stephanus Act. vii. 32. Ἐγὼ ὁ θεὸς τῶν πατέρων σου.

Ver. 7, 8.

וַיֹּאמֶר יְהוָה רְאֵה רָאִה רְאִיתִי אֶת־עַנְי
עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת־צָעֲדָתָם
שְׁמַעְתִּי מִפְּנֵי לִנְשָׁיו כִּי יִדְעָתִי אֶת־
מַכָּאֲוֵי : 8 וַיֹּאמֶר לְהַצִּילֵנִי מִיַּד
מִצְרַיִם וְלִהְיוֹתִי אֵל־
אֲרָץ מִוָּבָה וְיִרְחָבָה אֶל־אֲרָץ זִבְתַּת חֶלֶב
וְיִדְבֹּשׁ אֶל־מְקוֹם הַפְּנִיעֵנִי וְיִתְחַלֵּי
וְיִהְיֶה אֶרֶץ וְיִתְחַלֵּי וְיִתְחַבְּסִי :

7 εἶπε δὲ κύριος πρὸς Μωσῆν. ἰδὼν εἶδον
τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ
τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργολιδω-
τῶν. οἶδα γάρ τὴν ὀδύνην αὐτῶν, 8 καὶ
κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰ-
γυπτίων, καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς
ἐκείνης, καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν
καὶ πολλήν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι, εἰς
τὸν τόπον τῶν Χαναανίων, καὶ Χετταίων, καὶ
Ἀμορραίων, καὶ Φερεζαίων, καὶ Γεργεσαίων,
καὶ Εὐαίων, καὶ Ἰεθουσαίων.

Au. Ver.—7 And the Lord said, I have

surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

7 *The Lord.*

Heb., Booth.—Jehovah.

7, 8 *For I know their sorrows; and, &c.*

Booth.—Yea, I know their sorrows; and, &c.

Ged.—And because I know their sorrows, I am come down to deliver, &c.

After the word “Perizzites,” *Ken., Ged., and Booth.* supply “Girgasites” from the *Sam. Pent.* and *LXX.*

Ver. 10.

Au. Ver.—10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Egypt.

Ged., Booth.—The land of Egypt [*LXX., Arab.,* five *Heb.* and two *Chald. MSS.*].

Ver. 11.

Au. Ver.—*Egypt.*

Ged., Booth.—The land of Egypt [*LXX., Arab.*].

Ver. 12.

וַיֹּאמֶר קִי־אֲהִיָּה עִמָּךְ וְזִהְיֶה חָאֹת
כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאתָ אֶת־הָעָם
מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל
הָהָר הַזֶּה :

εἶπε δὲ ὁ θεὸς Μωσῇ, λέγων. ὅτι ἔσομαι μετὰ σοῦ. καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγώ σε ἐξαποστελῶ, ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ.

Au. Ver.—12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And he said.

Ged.—And God said to Moses [*LXX.*], &c.

Booth.—And God said [*LXX.*], &c.

Au. Ver.—The people.

Ged., Booth.—My people [*LXX., Vulg., and one MS.*].

Ver. 13.

Au. Ver.—13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

Bp. Horsley.—“Behold, when I come—and shall say unto them—and they shall say unto me”—Literally, “Behold, I go—and have said unto them—and they have said”—i.e., “Suppose I go—and [suppose] I have said unto them—and that they have said to me—what shall I, &c.”

Ver. 14.

וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים אֲנִי
אֲהִיָּה וַיֹּאמֶר לָהּ תֹאמַר לִבְנֵי יִשְׂרָאֵל
אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם :

καὶ εἶπεν ὁ θεὸς πρὸς Μωσῆν, λέγων. ἐγώ εἰμι ὁ ὢν. καὶ εἶπεν. οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ. ὁ ὢν ἀπέσταλκε με πρὸς ὑμᾶς.

Au. Ver.—14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Ged.—I WILL BE WHAT I WILL BE.

Booth.—I AM because I AM, or, “I exist, because I exist:” that is, I am without any cause of existence, but in my own nature. I am self-existent, and necessarily self-existent.

Pool.—*I am that I am*; a most comprehensive and significant name, and most proper for the present occasion. It notes, 1. The reality of his being; whereas *idols are nothings*, 1 Cor. viii. 4, all their divinity is only in the fancies and opinions of men. 2. The necessariness, eternity, and unchangeableness of his being; whereas all other beings once were not, and, if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. 3. The constancy and certainty of his nature, and will, and word. The sense is, I am the same that ever I was; the same who made the promises to Abraham, &c., and am now come to perform them; who, as I can do what I please, so I will do what

futuris temporibus prementur. Quomodo tamen nimium verbis infertur. Verum et illi qui 2) verba *אֲנִי אֶהְיֶה* *dopistōs* vertunt *sum qui sum*, in sententiarum divortia abeunt. Alii enim a) *veram* Dei naturam, oppositam idolorum vanitati (*sum qui sum* pro: *vere sum*), alii b) *necessariam* eandem et *æternam*, alii c) *voluntatibus consiliisque immutabilem* significari contendunt; alii denique d) istas singulas rationes invicem jungi formulaque *אֲנִי אֶהְיֶה* *veritatem, necessitatem et veracitatem* constantiamque Dei simul indicari posse, arbitrantur. Verum quod attinet eos, qui *veritatem* Dei oppositam idolorum vanitati ista formula significari existimant, Koppius vere observat, illam ex populari omnium gentium, maxime vero Hebræorum, loquendi usu, non *existentiæ*, sed *vite* nomine exprimi solere, ut igitur *אֲנִי אֶהְיֶה* scribere jussus fuisset Moses, si hæc debuisset sententia exprimi. Reliquæ vero sententiæ, eodem monente Koppio, multo sunt subtiliores, magisque reconditæ, quam ut ad popularem Mosis doctrinam ulla veri similitudine referri possit. "Inprimis vero ea, quæ *necessitatis Dei internæ* notionem in locum Mosaicum infert, a communi hominum sensu et intelligentia adeo remota, et ad vitam moresque hominum regendos adeo parum frugifera est, ut cur ad eam potissimum hominibus declarandam, maxime vero ea in gente, quæ omnis subtilioris de Deo philosophiæ imperitissima erat, stabilirendam Deus descenderit, non appareat." II.) Alterum interpretationis genus, quo *אֲנִי אֶהְיֶה* et *אֶהְיֶה אֲנִי* invicem secernuntur, sequuti sunt e Judæis Aben-Esra et R. Hiskia fil. Manoach (a Commentario in Pentateuchum, quem *אֲנִי אֶהְיֶה* inscripsit, vulgo, sed minus accurate, *Hiskuni* appellatus), e nostratibus vero unus J. D. Michaelis in notis ad versionem vernaculam libri hujus. Qui omnes consentiunt in hac sententia, *אֲנִי אֶהְיֶה* esse *ipsum* Dei nomen, vertendum: *Ero*; *אֶהְיֶה אֲנִי* vero *nominis* rationem continere, ita vertendum: *nam utique ero*. Differunt tantum in significatione posterioris *אֲנִי אֶהְיֶה* constituenda, quam Judæi ad *æternitatem*, Michaelis ad *veracitatem fidemque divinam* referendam putant. Verum etsi minime sit dubium, quod in illa interpretandi ratione sumitur, *אֲנִי אֶהְיֶה* pro *אֶהְיֶה* poni potuisse (ut Gen. xxxi. 49; Deut. iii. 24); illud tamen inprimis durum et coactum videtur, quod post primum *אֲנִי אֶהְיֶה* nihil additum sit, quo in hoc ipso *אֲנִי אֶהְיֶה* nominis divini vim inesse vel levis-

sima suspicio excitaretur. Scribendum fuisset: *אֲנִי אֶהְיֶה אֶהְיֶה אֲנִי אֶהְיֶה*, *Ero, hoc est meum nomen, nam utique ero*. Sed vere Koppius observat, verba *אֲנִי אֶהְיֶה אֶהְיֶה אֲנִי אֶהְיֶה* ad interrogationem, quæ vs. 13, præcessit, *אֲנִי אֶהְיֶה אֲנִי אֶהְיֶה* ita esse referenda, ut *respondum Dei* contineant ad ipsam illam a Mose propositam dubitationem, verendum sibi esse, ut Israelitæ se legatum divinum esse sibi persuadeant, nisi ipsum Dei nomen, quo appellari et coli velit, profiteri iis sibi licuerit. Quum enim quos adhuc in Ægypto coluerint Dii, suis singuli nominibus insignes essent, his relictis si alius novus Deus illis sit colendus, etiam hic ut certo quodam nomine appellari se patiatur, illos postulatos credibile esse. Huic igitur postulationi satisfactorius Deus dum respondit: *אֲנִי אֶהְיֶה אֶהְיֶה אֲנִי אֶהְיֶה*, horum verborum sensum Koppius arbitrat hunc esse: *sum qui sum*, i.e., nullo nomine declarari hominibus potest mea natura, uti nulla imagine adumbrari, nulla similitudine exprimi; sum unicus ille, nulli alii rei comparandus; ut vero incultæ gentis ruditati me accomodem, permissum sit iis, nomine me appellare, sed hoc ipso *אֲנִי אֶהְיֶה אֶהְיֶה* nomine (vs. 15), ut quotiescumque eo utuntur, in hujus ipsius ineffabilis naturæ meæ memoriam vel ipsius nominis mei usu reducantur. Quæ nominis *אֲנִי אֶהְיֶה* et *אֶהְיֶה אֲנִי אֶהְיֶה* declaratio quamvis sit talis, ut discipline Mosaicæ consilio, Israelitas ab idolorum cultu quovis modo abducendi, sit apta; tamen ea minus commoda est loco infra vi. 3, seqq., cujus nullam rationem Koppius habuit. Nam quod ibi Jova dicit, sese Israelitarum majoribus tantum ut *אֲנִי אֶהְיֶה* declarasse, non vero ut *אֶהְיֶה אֲנִי אֶהְיֶה*, satis arguit, designari eo nomine certam quandam Jovanæ naturæ qualitatem. Quo quidem loco cum nostro collato verba *אֲנִי אֶהְיֶה אֶהְיֶה אֲנִי אֶהְיֶה* haud dubitamus hoc valere: *ero, manebo perpetuo, qui sum*, ut igitur nomine *אֶהְיֶה אֲנִי אֶהְיֶה*, et *immutabilitatis* divinæ naturæ notio exprimat, respectu potissimum habito ad fidem et veracitatem in præstandis iis, quæ solenni sanctione Abrahamo pollicitus est ille Deus, qui se *אֶהְיֶה אֲנִי אֶהְיֶה* dicit. Cf. not. infra ad vi. 3, et quæ de eo nomine Herderus disseruit in libro vom Geist der Ebr. Poesie, p. ii. p. 112, seqq.

Ver. 15.

וַיֹּאמֶר עוֹד אֶלֹהִים אֶל־מֹשֶׁה כֹּה
תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
אֶל־חֵיקֶם אֱלֹהֵי אֲבֹתָם יִצְחָק

D D

וְאֵלֹהֵי יִצְחָק שְׁלֹחֲנִי אֵלֵיכֶם יְהוָה שְׁמִי
לְעַלְמָם וְיָהּ זִכְרִי לְדֹר דָּר :

καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσήν. οὕτως
ἔρῃς τοῖς υἱοῖς Ἰσραὴλ. κύριος ὁ θεὸς τῶν
πατέρων ἡμῶν, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ,
καὶ θεὸς Ἰακώβ, ἀπέσταλκέ με πρὸς ὑμᾶς.
τοῦτό μου ἔστιν ὄνομα αἰῶνιον, καὶ μνημόσυνον
γενεῶν γενεαῖς.

Au. Ver.—15 And God said moreover
unto Moses, Thus shalt thou say unto the
children of Israel, The Lord God of your
fathers, the God of Abraham, the God of
Isaac, and the God of Jacob, hath sent
me unto you: this is my name for ever,
and this is my memorial unto all genera-
tions.

The Lord God of your fathers, &c.

Booth.—Jehovah, God of your fathers,
&c.

Ged.—HE THAT WILL BE. The
God of your fathers, &c.

Bp. Patrick.—*The Lord God of your fathers, the God of Abraham, &c.*] The
name JEHOVAH (as we pronounce it) seems
to be in sense the same with *Ehjah*, before
mentioned. Which, as it declares his nature,
so the word *God* added to it, expresses his
favour, care, and providence. And conse-
quently he bids Moses tell the children of
Israel that he who is *the Eternal* was the
God of their fathers, of Abraham, Isaac,
and Jacob: to whom he had made many
promises that he would be gracious to their
posterity. This was sufficient for them to
know of him.

This is my name for ever, and this is my memorial, &c.] Some refer the first words
(*this is my name*) to the foregoing verse, I
AM: and the next (*this is my memorial*) to
those which immediately precede, *the Lord
God of your fathers*: which in truth include
the whole, *Jehovah* being the same with *I
am*. And the meaning is, I will be for ever
remembered, celebrated, praised, and in-
voked, by the name of *the Lord God of
your fathers, &c.*

Rosen.—Nom. יהוה significatione haud
differt ab יהוה; nisi quod hoc primam,
tertiam personam exprimit. Præterea ob-
servant Hebræi, יהוה esse nomen essentiae s.
substantiae, i.e., non significare ullum attri-
butum divinum, quale יהוה, יהוה, יהוה, sed
ipsam divinam naturam, adeoque esse nomen
Dei proprium, quod tamen ineffabile sit,
quemadmodum divina natura non possit ab

humana mente comprehendere, unde non
propriis suis punctis vocalibus notetur, sed
iis, quæ vel ab יהוה, vel ab יהוה sint mutuo
sumta. Sane effari nomen, religioni Judæis
et nunc esse, et jam LXX. pro illo semper
ὁ Κύριος ponere, in vulgus notum. Verum
etiam aliis antiquitatis populis nomina
quædam Deorum erant arcana, quæ proferre
nisi in sacris non audebant. Ægyptii jam
ante Ptolemæorum tempora hac laborarunt
superstitione, ut a proferendis sacris quibus-
dam vocabulis abhorrenter, et nomina
Deorum suorum aliis alia sanctiora haberent.
Cicero *Nat. Deor.* iii. 56, ubi plures Bacchos
enumerat, *Quartus*, inquit, *Nilo patre, quem
Ægyptiî nefas habent nominare*. Tale nomen
μυστικὸν Indis est OM, contractum e tribus
literis A, V, M, triplicem divinitatem
Vischnu, Siva, et Brahma, indicantibus.
Jam quum nominis יהוה puncta vocalia ab
יהוה desumta esse, ipsiasserant Judæi,
multum et varie agitata est quæstio, quænam
sit vera nominis illius pronuntiatio? Alii
antiquum nominis appellationem volunt יהוה
Erit fuisse, uti antea Deus se יהוה vocaverat;
alii יהוה, hoc maxime argumento ducti,
quod plures antiquitatis scriptores referunt,
Judæos Deum suum *Jao* appellasse; alii,
uti Gesenius in Lex. minori, יהוה *Erit*, cui
sententiæ hoc favet, quod Theodoretus in
Quæst. xv. in *Exod.* Samaritanos nomen
divinum IABE efferre scribit. Erant tamen
et sunt plures viri docti, qui puncta vocalia,
quibus יהוה instructum est, vera et genuina
censerent. Cf. Relandi *Exercitt. de vera
pronunciat. nominis Jehova*, Traj. ad Rh.
1707. Inter quorum argumenta nequaquam
leve est hoc, quod nomina propria, quæ e
nomine divino יהוה cum aliis vocibus com-
misso conflata sunt, qualia יהוה, יהוה,
יהוה, יהוה, habent eadem puncta, quæ adjecta
sunt nomini יהוה. Haud repudianda Steph.
Soucieti (*Recueil de Dissertations critiques
sur des endroits difficiles de l'Ecriture Sainte*.
Paris, 1715, 4, p. 232, sqq.) fuerit sen-
tentia, יהוה esse futur. nominascens veteris
verbi יהוה, non diversi ab יהוה, simili formæ
יהוה *erit*, ab eodem illo verbo, Cohel. vi. 3,
sub ultima syllaba vero adscivisse *Camez*, ut
nominis terminationem. יהוה יהוה *Et
hoc est memoriale meum in ætatem ætatem*,
i.e., nomen meum in omnem ætatem. יהוה
hic, ut Jes. xxvi. 8; Hos. xii. 6; Ps.
xxx. 5; xcvi. 12, non denotat *memoriam s.
recognitionem*, sed *nomen*, quia per id rei
aut personæ alicujus recordamur.

Ver. 16.

Au. Ver.—The elders of Israel. [So the Hebrew.]

Ged.—The elders of the children of Israel. [Sam., LXX., Syr., Arab.]

Ver. 17.

וְאָמַר אֲעֲלֶה אֲתֶכֶם מִצְרַיִם
אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי
וְהַחִטִּי וְהַיְבוֹנִי אֶל־אֶרֶץ זְבַת
חֶלֶב וְדָבָשׁ :

καὶ εἶπεν. ἀναβήσσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χανααίων, καὶ Χετταίων, καὶ Ἀμορραίων, καὶ Φερεζαίων, καὶ Γεργεσαίων, καὶ Εὐαίων, καὶ Ἰεβουσαίων, εἰς γῆν ῥέουσαν γάλα καὶ μέλι.

Au. Ver.—17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

The Perizzites and the Hivites, &c. [So the Heb.]

Ken., Ged., Booth.—The Perizzites and the Girgasites [Sam., LXX.], and the Hivites, &c.

Ver. 18.

וְשָׁמְעוּ לְקוֹלָא וּבָאָה אִתָּךְ וְהָיָה
יְשָׁרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וַאֲמַרְתָּם אֵלָיו
יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָא עָלֵינוּ
וְעָתָה גְּלִיכֵה נָא גְּרָה שְׁלֹשֶׁת יָמִים
בְּסַפֵּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ :

καὶ εἰσακούσονται σου τῆς φωνῆς. καὶ εἰσέλῃσιν σὺ, καὶ ἡ γερούσια Ἰσραὴλ πρὸς Φαραὺ βασιλέα Αἰγύπτου. καὶ ἐρεῖς πρὸς αὐτόν. ὁ θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς. πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ἵνα θύσωμεν τῷ θεῷ ἡμῶν.

Au. Ver.—18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

The Lord God of the Hebrews hath met with us, &c.

Ged.—The Lord the God of the Hebrews is the God whom we invoke. Now therefore let us, &c.

Ken., Rosen.—Jehovah the God of the Hebrews has called upon us.

The words וְנִזְבְּחָה עִלָּיו do not connect well in the sense of *hath met with us*. Nor is it likely, that God should command himself to be described to Pharaoh by such a circumstance of locality. The presumption therefore is, that the verb was originally נִזְבַּח (vocatur super nos) as here in the Samaritan text, supported by the Greek and Vulg. versions, and by more than twenty Hebrew MSS. And the truth of this reading is established by v. 3, where the Hebrew text itself has the verb with נ, and yet our version there again is, *hath met with us*. The true sense is, *Say unto Pharaoh: JEHOVAH the God of the Hebrews, is called upon us, i.e., is our God, we are called by his name, and are his servants; therefore let us go, and sacrifice to JEHOVAH our God.*—*Ken.*

Rosen.—In phrasi וְנִזְבְּחָה עִלָּיו וְנִזְבְּחָה עִלָּיו, e veteribus plures verbum נִזְבַּח capiunt occurrendi significatu, quem Num. xxiii. 3, 4, 15, et alias obtinet, ut locus ita sit reddendus: *Jova, Deus Hebræorum occurrit nobis, i.e., nobis apparuit.* Sensus minime probandus; nam soli Mosi Jova apparuit, neque usquam alias toti populo Deus dicitur apparuisse. Sed vix dubium est, נִזְבַּח hic, permutato ה et נ, poni pro נִזְבַּח, uti v. 3, ubi hæc ipsa verba repetuntur, legitur. Vertendum igitur: *Jova, Hebræorum Deus, vocatur super nos, i.e., nos vocamur ejus populus, vel, de nomine ejus.* Eadem, quæ hic, loquutio eodem sensu legitur Deut. xxiii. 10; Jer. xiv. 9; 2 Chr. vii. 14. Cf. 1 Reg. viii. 43; Jer. vii. 10, 11; Dan. ix. 19; Jes. iv. 1. Hoc igitur dicere debebant Hebræi: nos nunc sumus populus Jovæ, Dei Hebræorum, et is te, regem, abire jubet suum populum in desertum ad sacra ipsi ibi facienda.

Ver. 19, 20.

19 וְאָנֹכִי יָדַעְתִּי כִּי לֹא־יָתֵן אֲתֶכֶם
מֶלֶךְ מִצְרַיִם לְהֵלֵךְ וְלֹא יִגְדַּל חֲזָקָה :
וְשָׁלַחְתִּי אֶת־בְּרִי וְהִצִּיתִי אֶת־מִצְרַיִם
וְנִזְבְּחָה :

19 ἐγὼ δὲ οἶδα, ὅτι οὐ προήσεται ὑμᾶς Φαραὺ βασιλεὺς Αἰγύπτου πορευθῆναι, ἐὰν μὴ μετὰ χειρὸς κραταιάς. 20 καὶ ἐκτείνας τὴν χεῖρα πατάξω τοὺς Αἰγυπτίους, κ. τ. λ.

Au. Ver.—19 And I am sure that the

Ged.—Again Moses answered and said, “But, lo! if they should not believe me, nor hearken to my voice (for they may say, the Lord hath not appeared to thee), what then shall I say unto them?” [So the LXX.]

Booth.—Again Moses answered and said, But, behold, they may not believe me, nor hearken unto my voice; for they may say, Jehovah hath not appeared to thee.

Rosen.—*Sed en! non fidem mihi habebunt.* Vox est negantis et detrectantis officium, uti docent, quæ sequuntur, vid. inprimis vs. 13. Et licet Moses nondum expertus esset Israelitarum diffidentiam, loqui tamen eum ex persuasione sua non est incongruum. LXX. εἰν οὖν μὴ πιστεύσωσί μοι, quodsi non crediderint mihi. Ceperunt pro si, usu Chaldaico, unde נִסִּי, nisi. Sed nil opus est, consuetam voculæ נִי vim h. l. repudiare.

Ver. 3.

וַיֵּתֵי לְנַחֲשׁ וְגו'

καὶ ἐγένετο ὄφης. κ.τ.λ.

Au. Ver.—3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

A serpent. So Gesen., Rosen., and most commentators.

Bishop Patrick.—*It became a serpent.* Αὐτίκα ψυχωθείσα εἶπε (as Philo speaks), “immediately it was enlivened and crawled about.” The word *nachash* comprehends all sorts of *serpents*; and R. Eliezer takes it to have been a *flying serpent*; but our Doctor Lightfoot thinks it was a *crocodile*; for which there is some reason. For that which is here called *nachash* (which most think signifies a common *snake* or *serpent*), when he threw down his staff before Pharaoh (vii. 10), is called *tannin*: which signifies a serpent of the largest dimensions (ἱεραμεγέθης δράκων, Philo here calls it), and, as I proved upon Gen. i. 21, includes in it *crocodiles*, which Isaiah calls the *crooked serpent* (xxvii. 1), unto whose devouring jaws Pharaoh had exposed the Hebrew infants, when he commanded them to be cast into the river Nile (i. 22), which abounded with crocodiles.

Moses fled from before it. It being a very frightful sight; enough to dismay the most courageous man on earth; as God himself describes the crocodile in the book of Job (xli. 14, 15). “His teeth are terrible round

about: when he raises up himself, the mighty are afraid.”

Prof. Lee.—נָחָשׁ m. constr. נָחָשִׁים, pl. נָחָשִׁים. This word is not found, in its Hebrew signification, in the cognate dialects; but it is manifestly the generic name of the *serpent* tribe, &c.

Ver. 4, 5.

וַיִּנְאֶמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וַיִּחַז בְּזַנְדּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיֵּתֵי לְמִטָּה בְּכַףּוֹ : 5 לְמַעַן יֵאֱמִינוּ בְּךָ נְרָאָה אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבֹתָם אֶלְהֵי אֲבֹרָהִם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב :

4 καὶ εἶπε κύριος πρὸς Μωυσήν. ἔκτεινον τὴν χεῖρα, καὶ ἐπιλαβοῦ τῆς κέρκου. ἐκτείνας οὖν τὴν χεῖρα ἐπέλαβετο τῆς κέρκου. καὶ ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ. 5 ἵνα πιστεύσωσί σοι, ὅτι ὥπται σοι ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ.

Au. Ver.—4 And the Lord said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

4 And caught it. [So the Heb.]

Ged., Booth.—And took hold of its tail. [So the LXX.]

Au. Ver.—5 That they may believe. [So the Heb.]

Ged.—“To the end,” said the Lord, “that they may believe.”

Booth.—Do this, that they may believe that Jehovah, &c.

Pool.—An imperfect sentence, to be thus completed, *This thou shalt do before them, that they may believe.* See the like in 2 Sam. v. 8, compared with 1 Chron. xi. 6; and Mark xiv. 49, compared with Matt. xxvi. 56; or we may connect the words, *That they may believe*, with the words, *Cast it on the ground, &c., and take it by the tail*, placing the words, *And he put forth—hand*, in a parenthesis.

Ver. 6.

וַיִּנְאֶמֶר

καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ.

Au. Ver.—6 And the Lord said further—

more unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And when he took it out. [So the Heb.]

Ged., Booth.—And when he drew his hand out of his bosom. [Sam., LXX., and six MSS.]

Ver. 8.

Au. Ver.—8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Ged., Booth.—So that it may be, said *Jehovah*, if they will not believe thee, nor hearken to the testimony of the first sign, that they may believe the testimony of the latter sign.

Ver. 10.

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בְּנִי אֲדֹנָי לֹא
אִישׁ דְּבָרִים אֲנִי גַם מִתְּמֹל גַּם
מִשְׁלָשִׁים גַּם מָחָר דִּבַּרְתָּ אֶל־עַבְדְּךָ בְּנִי
כִּבְדֶּךָה וְגַבְרָה לִשְׁוֹן אֲנִי :

εἶπε δὲ Μωυσῆς πρὸς κύριον. δέομαι κύριε. οὐχ ἱκανὸς εἰμι πρὸ τῆς χθός, οὐδὲ πρὸ τῆς τρίτης ἡμέρας, οὐδὲ ἀφ' οὗ ἤρξα λαλεῖν τῷ θεράποντί σου. ἰσχνόφωνος καὶ βραδύγλωσσος ἐγὼ εἰμι.

Au. Ver.—10 And Moses said unto the Lord, O my Lord, I am not eloquent [Heb., a man of words], neither heretofore [Heb., since yesterday, nor since the third day], nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

I am not.

Ged.—I never was.

Au. Ver.—But I am slow of speech, &c.

Ged.—For I have a difficult utterance and a faltering tongue.

Booth.—For I have a slow and impeded utterance.

Rosen.—De voce γ cf. ad Gen. xliii. 20. *אִישׁ דְּבָרִים אֲנִי*, *Non vir verborum ego sum*, i.e., non sum eloquens, seu potius: verba mea expedite proferre nequeo. Id indicari patet ex iis, quæ sub finem versus sequuntur. *מָחָר*—*Et ab hesterno die, aut nudius tertius, aut ex quo loquutus es ad servum tuum.* Vult Moses, hanc excusationem non esse quæsitam, quum non nuper tantum, aut ex quo Deus ipsum alloquebatur cœpisset balbutire, sed a longo tempore,

forsan ab infantia. Vocola נא, uti solent Hebræi, si res duas treve exæquare volunt, et ter quidem, ut hic, legitur quoque Jud. viii. 22. — וְגַבְרָה לִשְׁוֹן אֲנִי *Nam gravis ore et gravis lingua sum ego, ore et lingua impeditus.* LXX., ἰσχνόφωνος καὶ βραδύγλωσσος ἐγὼ εἰμι. Nam balbus os et linguam difficiliter ad efferendos sonos flectit, quemadmodum gravia morbo membra ægre molimur.

Ver. 11.

וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פִּי לָאָדָם
וְאִי מִי־יִשְׁמָעוּ אֲלֵים אִי חֵדֵשׁ אִי פִקֵּה
אִי עֲגָר חֵלֶא אֲנִי יְהוָה :

εἶπε δὲ κύριος πρὸς Μωυσῆν. τίς ἔδωκε στόμα ἀνθρώπῳ; καὶ τίς ἐποίησε δύσκαυφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγὼ ὁ θεός;

Au. Ver.—11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Ged., Booth.—And *Jehovah* said to him, Who giveth utterance to man? or who maketh him dumb or deaf, or seeing or blind? Is it not I, *Jehovah*?

Rosen.—*Quis posuit, dedit os homini? aut quis facit mutum aut surdum?*

Ver. 13.

וַיֹּאמֶר בְּנִי אֲדֹנָי שְׁלַחנָה בְּיָד־תְּשַׁלַּח
כַּל עֵינֶי מוֹשֶׁה. דֵּעֹמַי קִרְיֶה. פּרוֹ-
חֵירִיסַי דּוּנָאֲמוֹנוֹן אֱלֹנוֹן, דּוּן אֲפוֹסֶטֶלֶיִס.

Au. Ver.—13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt [or, shouldst] send.

γ See note on Gen. xliii. 20.

Ged., Booth.—And he said [Ged., Moses said. So LXX., Syr., and one MS.], O my Lord, send, I pray thee, by him whom thou shouldst send.

Pool.—By one who is fitter for the work than I am. Heb., *Send by the hand* of him whom thou wilt send, i.e., should send; for the future tense oft signifies what one should do. See Gen. xx. 9; xxxiv. 7; Mal. i. 6; ii. 7. Thou usest according to thy wisdom to choose fit instruments, and to use none but whom thou dost either find or make fit for their employment, which I am not. Others, Send by the hand of Messias, whom thou wilt certainly send, and canst not

send at a fitter time, nor for better work. Moses and the prophets knew that Christ would come, but the particular time of his coming was unknown to them. See 1 Pet. i. 11.

Bp. Patrick.—Send, I pray thee, by the hand of him whom thou wilt send.]—The Vulgar Latin having translated the word *Shilo* (Gen. xlix. 10), qui mittendus est, "him that is to be sent," it hath inclined several great men to think, that Moses here desires God to send the Messiah. And several of the ancient fathers (Just. Mart., Tertull., and St. Cyprian, &c.) were of this mind: as many later interpreters, both of the Roman and of the Reformed Churches, have been; particularly Flaccius Illyricus (in his *Clavis* upon the word *mitto*) thus explains this passage: "Manda id functionis, &c.; commit this office to the true Messiah, or blessed Seed, whom thou hast resolved to send; who will discharge this trust far better than I can do," &c. But there have been, and are other very considerable persons, who think Moses means no more than this, *Send a more proper person, one fitter for this employment than I am.* And the truth is, such speeches as these in Scripture do not denote any certain person or thing; but signify something indefinite and in general. Examples of which we have in 1 Sam. xxiii. 13; 2 Sam. xv. 20; upon which phrase, *vado quo vado*, "I go whither I may," the same Flaccius observes, that it denotes an uncertain motion. In like manner, Moses here determines his desire to no particular person; but only wishes God would send anybody rather than himself. And that he did not think of the Messiah, there is this argument—that he had no reason to believe he was now born; and yet God's promise was to send one immediately to relieve the Israelites. Upon which errand also, if he had prayed God to send him, it would argue Moses to have been in the same error with the present Jews, that the Messiah was to be a temporal deliverer.

Rosen.—Verba מִיְּמִינִי אֶבְרָחָם, Aben Ezra sic exponit: *mitte per manum alterius, quem volueris mittere.* Vel omissum est Pron. relat. אֶבְרָחָם, ut plene verba ita sonarent: מִיְּמִינִי אֶבְרָחָם אֶבְרָחָם אֶבְרָחָם, *mitte eum hominem, quem missurus es*, i.e., mitte alium, qui idoneus tibi visus fuerit. Onkelos: *mitte nunc per manum ejus, qui*

dignum est, ut mittatur. Hebræi dicunt *mittere per manum alicujus nuncium*, quod Latini *per aliquem*, aut *alicujus ope.* Interpres Samaritano-Arabicus: *mitte nunc per manum quam videbis*, s. *quæ tibi visa fuerit*, i.e., mitte cujus ministerio uti velis in hac legatione.

Ver. 17.

וְאֵת־הַמֶּסֶכֶה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר
:תַּעֲשֶׂה־בָּהּ אֲתֵּיהָרָה

καὶ τὴν ῥάβδον ταύτην τὴν στραφείσαν εἰς ὄφιν λήψῃ ἐν τῇ χειρὶ σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα.

Au. Ver.—17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Ged., Booth.—And take thou that rod in thine hand (which was turned into a serpent) [LXX.], with which thou shalt do the signs.

Ver. 19.

— μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. 19 εἶπε δὲ κύριος πρὸς Μωυσήν ἐν Μαδιάμ. βάδιζε, ἀπελθε εἰς Αἴγυπτον. τεθνήκασι γὰρ πάντες οἱ ζητούντές σου τὴν ψυχὴν.

Au. Ver.—19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

Rosen.—Moreover Jehovah had said unto Moses, &c.

Ged.—For (after so many days) the king of Egypt was now dead,* and the Lord had said unto Moses in Midian, &c.

* So the LXX. and Copt., Dr. A. Clarke, and others, consider this addition was an ancient gloss which in process of time crept into the text.

Ver. 20.

Ged. and Booth. place this verse after verse 23.

Ver. 21.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִבְתָּהּ לֵשׁבוּ
מִצְרָיִם רָחֵם בְּלִבְהִמְצָרֵתִים אֲשֶׁר־שָׁמַתִּי
בְּיָדְךָ נַעֲשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֶחְגֹּן
:אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הַיָּדָם

εἶπε δὲ κύριος πρὸς Μωυσήν. πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον, ὅρα πάντα τὰ τέρατα, ἃ δέδωκα ἐν ταῖς χερσὶ σου, ποιήσεις αὐτὰ ἐναντίον Φαραώ. ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξασπαστείῃ τὸν λαόν.

Au. Ver.—21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Ged.—The Lord [*Heb., Booth., Jehovah*] said to Moses, "When thou shalt have returned into the land of Egypt, see that thou do before Pharaoh all the prodigies which I have empowered thee to do. But I will so harden his heart, that he will not let the people go."

I will so harden, &c.—Nothing but a total unacquaintance with the Oriental style could have, hence, given rise to the absurd idea, that God really hardened the heart of Pharaoh. Everywhere in Scripture God is said to do what he permits, whether good or bad, and especially if the thing done be uncommon, and out of the ordinary course of things. Let it suffice to have, once for all, made this remark.—*Ged.*

Booth.—Yet I will permit his heart to be so hardened that he will not let the people go.

Pool.—In thine hand, i.e., in thy power or commission, to be done by thy hand, and the rod in it. *I will harden his heart*, that he shall be unmerciful to all the groans and pressures of the Israelites, inexorable to the requests of Moses, unmovable and incorrigible by all my words and works. But God doth not properly and positively make men's hearts hard, but only privatively, either by denying to them, or withdrawing from them, that grace which alone can make men soft, and flexible, and pliable to the Divine will; as the sun hardens the clay by drawing out of it that moisture which made it soft; or by exposing them to those temptations of the world or the devil, which, meeting with a corrupt heart, are apt to harden it.

Bp. Patrick.—*I will harden his heart, &c.* The meaning is not, that God would harden his heart at the first, as soon as Moses began to work his signs: no more than that he would, at the first, *slay his firstborn*, as he threatens, ver. 23. But, as at last he intended to slay his firstborn, if he would not be humbled by other plagues; so in conclusion he resolved to harden his heart, after Pharaoh had often hardened it himself. There are three distinct words used in this story about this matter: the first is *chazak*, the next is *kashah*, and the third is *cavad*.

Which seem to signify a gradual increase of his obstinacy, till at last it grew very grievous. For the last word (*cavad*) intends and increases the sense whether it be in good or evil qualities.

Dr. A. Clarke.—21 *But I will harden his heart.* The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person who has hardened his own heart by frequently resisting the grace and Spirit of God: *Non obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam*; Epist. 194, ad Sixtum. "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited: *Non operatur Deus in homine ipsam duritiam cordis; sed indurare eum dicitur quem mollire noluerit, sic etiam excacare quem illuminare noluerit, et repellere eum quem noluerit vocare.* "God does not work this hardness of heart in man; but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb *חזק*, *chazak*, which we translate *harden*, literally signifies to *strengthen, confirm, make bold, or courageous*; and is often used in the sacred writings to excite to *duty, perseverance, &c.*, and is placed by the Jews at the end of most books in the Bible as an exhortation to the reader to *take courage*, and *proceed* with his *reading*, and with the *obedience* it requires. It constitutes an essential part of the exhortation of God to Joshua, chap. i. 7: *Only be thou strong*, *חזק*, *chazak*. And of Joshua's dying exhortation to the people, chap. xxiii. 6: *Be ye therefore very courageous*, *חזקו*, *vachazaktem*, *to keep and to do all that is written in the book of the law*. Now it would be very strange in these places to translate the word *harden*; *Only be thou hard, Be ye therefore very*

hard; and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou HARDY; Be ye therefore very HARDY.* Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart *hardy*, bold, daring, presumptuous; for the same principle acting *against* God's order is *presumption*, which when acting *according* to it is *undaunted courage*. It is true that the verb קָשָׁה *kashah* is used, chap. vii. 3, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was *bold, haughty, and cruel*; and God chose to *permit* these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The *Israelites* must be satisfied that they had the true God for their protector; and thus their *faith* was strengthened. The *Egyptians* must see that *their gods* could do nothing against the God of *Israel*; and thus their dependance on *them* was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains everything. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does anything in the whole of the subsequent

account authorize us to believe that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See farther on chap. ix. 16.

Prof. Lee.—Pih. פִּיחַ, *making strong, firm, &c.*; variously applied, to *persons, mind, things*, as—

(a) — the hands, loins, arms, i.e., to administer help in one way or other, Judg. ix. 24, &c.

(b) — the heart, or face, i.e. harden it, or declare it to be so, Exod. ix. 12; x. 20, 27; xi. 10; Judg. iii. 12, &c.; Jer. v. 3. [See his Lexicon on this word.]

See also his Grammar, page 116, second edition, for the following art. and the note thereon:—

“6th, Another property [viz., of words augmented by א or ה] is that of *exhibiting, declaring, or esteeming*, the person or thing designated by such word, possessed of the sense afforded by the primitive: as הִדְבֵּר *he declared*, or *esteemed another, just*, from דָּבַר *just*; הִתְבַּיֵּשׁ *he declared*, or *esteemed another, wicked*, from בָּיַשׁ *wicked*. So in

Arabic أَكْفَرْتُهُ *I called him an infidel*;

أَخْطَرْتُهُ *I accused him of sin*. To this property may be referred all those passages, in which this form is used, wherein God is

said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people, &c.*, where nothing more than declaring this to be the case can be meant."—*Lee's Gram.*, art. x., 157, 6.

Rosen.—*Ego vero obfirmabo cor ejus ne dimittat populum.* Infra vii. 3, utitur Deus verbo *מָצַח* *indurabo.* Quod hic Deo tribuitur, id. ix. 34. Pharaoni ipsi adscribitur, *לִבּוֹ obduravitque cor suum ipse et servi ejus.* Vid. et infra vii. 13; viii. 32. Apposite Clericus ad h. l.: "Cum apud omnes gentes, tum etiam apud Hebræos, qui occasionem præbent cuius rei, ejus causa esse dicuntur, quamvis id quod egerunt per se eam rem efficere non potuerit. Vulgus, ex cuius arbitrio pendet linguarum usus, sæpe occasionis majorem rationem habet, quam causæ ipsius efficientis. Sæpe quod alius consequutus est effectus ejus quod antecessit, ita hunc habet, itaque de eo loquitur, ut non aliter de vero ac proprie dicto effectu loqueretur. Quo factum est, ut qui loquentes in Scriptura inducuntur, eodem modo animi sensa efferant. Vid. e. c. Matth. x. 34; Luc. xii. 49, 51. Similiter Deus hic id se facturum dicit, cuius rei occasio erat. Misit Mosen ad Pharaonem, Mosesque coram eo miracula fecit, quibus quivis alius permotus fuisset, ut illud, quod Deus fieri voluerat, faceret. Sed ille inde occasionem cepit pertinaciæ augendæ, quod inter mala, quæ passus est, intervalla quædam fuerunt, et similia nonnulla miracula a magis Ægyptiis facta vidit. Sic Deus pertinaciæ Pharaonis occasio fuit, sed non causa."

Ver. 22, 23.

וַיֹּאמֶר אֶל־פַּרְעֹה לֵךְ אִמְרֵי יְהוָה 22
בְּנִי בְלִי יִשְׂרָאֵל : וַיֹּאמֶר אֵלָיו 23
שְׁלַח אֶת־בְּנִי וַיַּעֲבֹדֵנִי וְהִמָּנֵן לְשַׁלְּחֹוֹ
הִנֵּה אֶלְכִי הִלֵּךְ אֶת־בְּנִי בְלִי 24

22 σὺ δὲ εἰπὲς τῷ Φαραῶ. τάδε λέγει κύριος. υἱὸς πρωτότοκός μου Ἰσραήλ. 23 εἶπα δέ σοι, ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ. εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτοὺς, ὅρα οὖν ἐγὼ ἀποκτενῶ τὸν υἱόν σου τὸν πρωτότοκον.

Au. Ver.—22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn :

23 And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Ken.—Our translators have greatly obscured the sense here, by inserting the particle *if*; which is not in the text, and which perverts the whole meaning of this and the preceding verses. Moses is told here, in the beginning of his commission, that he was to perform many wonders before Pharaoh, but without sufficient effect; and that at last, after performing these wonders (doubtless at the time when he was to denounce the destruction of the firstborn), *Then thou shalt say unto Pharaoh, Thus saith the Lord: Israel is my son, my first-born. And I said unto thee, Let my son go, that he may serve me; but thou hast refused to let him go: behold, I slay thy son, thy firstborn.* Thus far all is now clear. But, if Moses was to say this at last; did he say it? And if he said it, when he denounced the destruction of the firstborn, did he not so record it? Let the reader remember, that though such record is not now in the Heb. text of Exodus xi. it is there preserved in the Samaritan Pentateuch. See hereafter.

Ged.—23 To thee have I said: Let my son go, that he may serve me: but as thou hast refused to let him go; lo! I will slay, &c.

Ver. 24—26.

וַיְהִי בַדְרֹךְ בְּמִלּוֹן וַיִּפְּצֵהוּ יְהוָה 24
וַיִּבְרָשׁ הַמִּיתָו : וַתִּקַּח צִפּוֹרָה צֶרֶךְ 25
וַתַּכְרֹת אֶת־עֵרְלַת בְּנָהּ וַתַּגֵּעַ לְרַגְלָיו
וַתֹּאמֶר כִּי חֲתוּדִים אָתָּה לִי :
וַיִּרָא מִפָּנָיָהּ אֵץ אִמְרָה חֲתוּ דָמַי 26
לְמִוְלָת : 27

24 ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῇ καταλύματι συνήμνησεν αὐτῷ ἄγγελος κυρίου. καὶ ἐζήτει αὐτὸν ἀποκτείνειν. 25 καὶ λαβοῦσα Σεπφώρα ψῆφον περιέτεμε τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς. καὶ προσέειπε πρὸς τοὺς πόδας αὐτοῦ καὶ εἶπεν. ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου. 26 καὶ ἀπηλθὲν ἀπ' αὐτοῦ, διότι εἶπεν, ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

Au. Ver.—24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

25 Then Zipporah took a sharp stone [or, knife], and cut off the foreskin of her son, and cast it at [Heb. made it touch] his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

Ged.—24 But at a lodging-place on the way, the LORD met him, and threatened to slay him;

25 When Zippora taking a sharp *knife*, circumcised her sons; and throwing herself at *her husband's* feet, said: "A blood-bought spouse art thou to me." 26 (A blood-bought spouse, she said, on account of the circumcision.) So *the Lord* then let him escape.

Booth.—24 And it came to pass at the lodging-place by the way, that Jehovah met him, and sought to kill him. 25 Then Zipporah took a sharp flint, and cut off the foreskin of her sons, and cast herself at his feet, and said, "Surely a blood-bought husband art thou to me." 26 (For she said) "a blood-bought husband thou art" (because of the circumcision). So Jehovah let him go.

Pool.—*A sharp stone*, which she took as next at hand in that stony country. Let none think this strange, for not only this work, but the cutting off of that part, which some used to do, was commonly performed with a flint, or a sharp stone, as is expressly affirmed by Herodotus, l. 2; Plin., xxxv. 12. See also Juvenal, Sat. 6, and Martial, Epigram., iii. 18. But the word may be rendered, *a sharp knife*. See Josh. v. 2, 3. *Cast it at his feet*: the words are very short, and therefore ambiguous, and may be rendered either thus, *she cast herself at his feet*; either, 1. At the feet of the angel, as a supplicant for her husband's life. But it is most probable that she directs this action and her following speech to the same person. Or, 2. The feet of her husband, to make request to him, that she and her children might depart from him, and return to her father, which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put herself into such a lowly posture to her husband; nor was she likely to present her humble supplication to him, to whom at the same time she showed such scorn and indignation. Or rather thus, *she cast it at his*, i.e., her husband's feet: *it*, either the child; but that being tender, and now in great pain, she would not use it so roughly: or rather the foreskin cut off, or at least the blood which came from it; which she did in

spite and anger against her husband, as the cause of so much pain to the child, and grief to herself. *A bloody husband art thou to me*: this some think she spake to the child, whom she calls her spouse, as some late rabbins affirm the infant used to be called, when it was circumcised, though they bring no confident proof for this usage; or her *son*, as the Hebrew word *chathan* signifies. But indeed that signifies only a *son-in-law*, as 1 Sam. xviii. 18, which is not true nor proper here. Yet some make these to be the form or solemn words used in circumcision, *Thou art a spouse*, or a *son of bloods*, to *me*, i.e., made so to me by the blood of circumcision. But it doth not appear that this was the usual form. Nor was it likely that she, being a Midianitish, not a Hebrew woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use, the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spoke thus to her husband. And because she durst not accuse God, the author of this work, she falls foul upon her husband as the occasion of it, and as a costly and bloody husband to her, whose endangered life she was forced to redeem with blood, even the blood of her little child, by which as he received a new life after a sort, so she did anew, and the second time, espouse him; whence she calls him *chathan*, which properly signifies a *spouse*, not a *husband*.

Bp. Patrick.—24 *It came to pass by the way.*] To Egypt, in the inn where they took up their lodging at night.

That the Lord met him.] The Shechinah, I suppose, appeared to him, from whence an angel was dispatched to do as follows. And so both the LXX. and the Chaldee interpret it, *The angel of the Lord*; because the Lord sent an angel to execute what is here related.

And sought to kill him.] Appeared in such a manner, as if he intended to fall upon him (with a drawn sword, perhaps, as he did to Balaam and David), which threatening posture could not but very much affright him, and put him into disorder. Others imagine he inflicted a sudden disease upon him; or made as if he would strangle him. They that interpret this of killing his *child*, as many do (see Mr. Selden, lib. i. de

Synedr., cap. vi. p. 88), seem to me to have no reason on their side: there being no mention of a child in the foregoing story, but only of his sons. Therefore Chaskuni hath rightly observed that this verse is connected with the last words of the 20th (the three following coming by a parenthesis), and can refer to none but Moses. All the difficulty is to find, why the angel of the Lord should put him in fear of present death, when he was going upon God's message. The resolution of which seems to be contained in the following words.

25 *Then Zipporah.*] His wife presently apprehended what was the cause of Moses's danger, viz., because her child (of which she is supposed to have been not long ago delivered) was not circumcised. And therefore she immediately dispatched that work: her husband being in such a consternation, that he could not do it himself; but (as Kimchi will have it) called to her to do it; or she of herself went about it, having been the cause that it was not done before.

Took a sharp stone.] Or a sharp knife made of a flint, for such they used, which Justin Martyr (in his dialogue with Trypho) calls *περιβάς μαχαίρας*. And so the LXX. and the Jews say, that such knives were commonly used in this work.

And cut off the foreskin of her son.] But how came Moses to neglect this duty? Most say his wife was unwilling to it: not because she abhorred this rite, as cruel and unnatural (for she was of a race which came from Abraham, who first received this command of circumcising all his children; and she understood, it appears, how to do it readily, without endangering the child, which had scarce been possible, if she had been a stranger to it), but because the Midianites, perhaps, did not circumcise so soon as the Israelites; but imitated their neighbours, the Ishmaelites, who deferred it till their children were thirteen years old, at which age Ishmael was circumcised (Gen. xvii. 25); or rather, because they were about to make a journey, when she thought it might be omitted till they came to be settled among the Israelites. And truly this seems to have been a good reason to defer circumcision beyond the eighth day; motion being dangerous when the child was sore. But such a man as Moses should have trusted God to take care of his child; and not have been afraid of the conse-

quence, if he had performed his duty. And because he followed the tender inclination of his wife, rather than a plain precept (Gen. xvii. 12, 13, &c.), he fell into this great danger. Many other accounts are given of this (for the truth is, the whole matter is very obscure), but I see none more probable than what I have mentioned.

Cast it at his feet.] It is uncertain at whose feet she cast it; whether at her husband's, or the child's, or the angel's. The first seems most probable, if the next words be spoken to Moses, as they seem to me to be.

Surely a bloody husband art thou to me.] If the foregoing interpretation be true, these are not the words of an angry woman, but spoken with great affection; signifying that she had espoused him again, having saved his life by the blood of her son. Our famous Mr. Mede, indeed (Discourse XIV.), carries the sense quite another way; because a husband, he saith, is never called *chatan* after the marriage solemnity was over. Which, if it be true, makes nothing against what I have said; because she looked upon herself as a second time espoused (or married) to him by this act, which had restored him to her when his life was in danger. It must be granted that the word *chatan* doth not signify only a *spouse*, but sometimes a *son-in-law*; but why Zipporah should call her own child by this name, I do not see. Yet so Mr. Mede understands it; and adds, that the rabbins tell us it was the custom of the Hebrew women to call their children, when they were circumcised, by the name of *chatan* (i.e., *spouse*), as if they were now espoused unto God. And indeed, Aben Ezra saith so: but I cannot find that this was an ancient notion among them. If it were, his interpretation might be the more easily embraced, which is this: that these were a solemn form of words used at circumcision: signifying as much as, *I pronounce thee to be a member of the Church by circumcision*. Thus Val. Schindler also expounds it (in his Lexic. Pentaglot., p. 677), a child was called *chatan* upon the day of his circumcision, "because then he was first joined to the people of God, and as it were espoused unto God." And he thinks the Targum countenances this sense, when it thus expounds these words, "by this blood of circumcision a spouse is given to us."

Which may as well be understood of Moses being given to her, as of the child: for he was, as I said, restored to her and to his family, upon the circumcision of the child: so it follows in the next verse. They that have mind to see the sense of an eminent writer of our Church concerning this passage may consult "Hooker's Ecclesiastical Polity," book v., in the latter end of the sixty-second section, where he thus far agrees with me, that these words were spoken "out of the flowing of abundance of commiseration and love," with her hands laid under his feet. For so he thinks these words, *she cast it at his feet*, import.

26 *So he let him go.*] i.e., The angel no longer threatened Moses with death: but his wife, to her great joy, saw him restored to her in safety. From which in aftertimes sprang the *φαλλοφόροι*, which were so famous among the Greeks and Egyptians, in the feasts of Bacchus and Osiris; whose stories Huetius hath lately shown were framed out of this of Moses. From whence also, as he probably conjectures, they used remedies for diseases, in *forma fascini*, which they hung, as amulets, about their children's necks. (Demonstrat. Evang., prop. iv. cap. iv. n. 3.)

Then she said, or, when she said, *A bloody husband thou art, &c.*] i.e., As soon as Zipporah had circumcised the child, and thrown the foreskin at her husband's feet, and said these words, Moses was delivered from his danger. Or (according to our translation), as soon as her husband was safe, she repeated the foregoing words, saying, *I have redeemed thy life, by circumcising thy son*. They that make these words to have been spoken in a rage, because she was forced to do what she did, suppose her to have had little kindness for her husband; and as little regard to circumcision. I should rather translate the words, *so she let him go*; i.e., let Moses go to Egypt; and went back herself to her father; only repeating these words before she went, *Remember me, how I have saved thy life, and made thee my husband again (when death was at hand) by the blood of thy son, whom I have circumcised*. There is only this exception to it, that the Hebrew word for *let him go* is of the masculine gender; which is of no great weight, because it is usual in this language when they speak of females (as I observed on i. 21), and it is certain she returned to

her father; but whether in this manner nobody can certainly determine. For we are not told anywhere, upon what occasion she went back to Jethro (unless it be here insinuated), as we find she did (xviii. 2), together with her children. But it is very probable, that she fearing some other danger, into which she and her children might fall by the way, or in Egypt, might desire Moses to send her home again, till he had finished the work he went about: unto which he consented.

Bp. Horsley.—25 "And cast it at his feet, and said, Surely a bloody husband art thou to me." Rather, "and embraced his feet [Jehovah's feet, in the attitude of adoration] and said [to Jehovah], Surely a father-in-law by blood [by this bloody rite] art thou to me." Zipporah, the Midianitess, by this act of faith, incorporated herself with the family of Israel, from which she was by birth an alien, and so became, more truly than by her marriage with Moses, a daughter-in-law of Jehovah. The Hebrew word *יָרָא* never signifies the relation of the husband to the wife herself, but that of the wife's parents and family to the husband, and reciprocally that of the husband's parents and family to the wife. (See Parkhurst and Bates, under the word *יָרָא*.)

Dr. A. Clarke.—24 *By the way in the inn.*] See the note on Gen. xlii. 27. [The note here referred to is:—"In the inn. *בִּית* from *בָּ* to lodge, stay, remain, &c. The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here; there were no such places of entertainment at that time in the desert over which they had to pass, nor are there any to the present day. Travellers generally endeavour to reach a *well*, where they fill their *girbahs*, or leathern bottles, with fresh water, and having clogged their camels, asses, &c., permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon* or *inn* in the text, for even *caravansaries* were not then in use, which are generally no more than *four walls* perfectly exposed, the place being open at the top."] The account in this and the following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may

be thus paraphrased: "*And I have said unto thee (Moses), Send forth (שֶׁלַח shal-lach) my son (Gershom, by circumcising him), that he may serve me (which he cannot do till entered into the covenant by circumcision), but thou hast refused to send him forth; behold (therefore), I will slay thy son, thy firstborn. And it came to pass by the way in the inn (when he was on his journey to Egypt), that Jehovah met him, and sought (threatened) to kill him (Gershom). Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the Angel of the Lord), and said unto him, A spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom). Then she said, A spouse by blood art thou unto me, because of this circumcision.*" That is, I who am an alien have entered as fully into covenant with thee by doing this act, as my son has on whom this act has been performed.

The meaning of the whole passage seems to be this. The son of Moses, *Gershom* or *Eliezer* (for it does not appear which), had not been circumcised, though it would seem that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision, and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case and the danger to which her firstborn was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law (Gen. xvii. 14), *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses therefore, for neglecting to circumcise the child, exposed him to this cutting off, and it was but barely prevented by the prompt obedience of Zipporah. As *circumcision* was the *scal* of that justification by faith which comes through Christ, Moses by neglecting it gave a very bad example, and God was about to proceed against him with that severity which the law required.

It is probable that Zipporah, being

alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons. See chap. xviii. 1, &c

Rosen.—24 בְּלֶחֶן, *In diversorio*, in loco pernocationis (ut Genes. xliii. 21). וַיִּפְגַּע אֱלֹהִים, *Occurrit ei Jova*, pro quo LXX. et Onkelos atque Arabs uterque ἄγγελος Κυρίου, *angelus Dei*, posuerunt, quod sibi persuadere non possent, Deum ipsum ad hoc ministerium descendisse. Sed cf. ad iii. 2. Suffixum in וַיִּפְגַּע et in eo quod proxime sequitur, וַיִּפְגַּע, *occidere eum* (quæsitum), non, uti nonnulli volunt ad primogenitum Mosis filium, sed ad ipsum Mosén referendum est. Ita et Syrus: *et quæsitum occidere Mosén*. Qui enim in verbis antecedentibus jussus est viam inire, Mosés, idem hoc vs. commodissime intelligitur in via fuisse. Accedit, quod contextus circumstantiæ ipsiusque Zipporæ factum comprobant, de pœna a parentibus neglectæ circumcisionis agi, quæ Mosi potius, quam infanti luenda erat. Sane si h. vs. de puero sermo esset, vix est dubium, scriptorem vs. sq. dicturum fuisse: *circumcidit וַיִּפְגַּע præputium ejus*, non autem וַיִּפְגַּע; equid enim opus fuisset, illum iterum denominare, cujus mentio jam ante esset facta? Phrasis וַיִּפְגַּע semper significat *querere occidere s. ad necem*, coll. 1 Sam. xix. 2, 10; 2 Sam. xx. 19; 1 Reg. xi. 40; Ps. xxxvii. 32. Quo vero indicio mortem sibi a Jova intentari intellexerit Mosés, an ex gravi aliquo morbo, qui ipsum repente invasit, an ex alia quadam re, definiri nequit. Cur autem Jova Mosi ita succensuerit, facile colligitur e vs. sq., nimirum ob neglectam filii circumcisionem, qua peracta Mosés a mortis periculo liberatus est (vs. 26). Neglecta a Mose filii circumcisione grave utique ab ipso delictum commissum est, quod quum ipse numinis legatus, fœderis mediator et legislator futurus esset, si hic ipse fœderis signum et sigillum negligeret, et continere videretur, pravo exemplo vehementer noceret, et Israelitarum animos a se redderet aversos. Culpa tamen neglectæ circumcisionis præcipue penes Zipporam fuisse videtur, a cruento hoc ritu, in tenero infante instituendo, abhorrentem; quæ nunc metu præsentissimi mortis marito imminens, eo compellitur, ut filium ipsa circumcideret. Interpres Samar. et Samaritano-Arabicus, quibus injuriosum videretur, Jovam voluisse occidere Mosén, verba וַיִּפְגַּע reddiderunt: *qua-*

Abu-Walid dictus, qui opus grammaticum præstantissimum lingua Arabica conscripsit]:

Nomen ختن *licet in lingua Arabica tum*

patri uxoris ac fratri ejus, quum filiæ marito competat, inter hos tamen diversæ nominis formæ et pronuntiatione distinguunt Hebræi.

Inde et nomen ختونة *Chatuna* et *Chatum*

ejusmodi affinitatis contractionem, ut Hebraicum נָחֵדָה denotat, *cum vir mulierem in uxorem ducit.* Atque hinc apud N. T. interpretem ab Erpenio editum pro *sponso* etiam usurpatur, ut Joa. iii. 29, ubi ὁ φίλος

τοῦ νυμφίου redditur صديق الختن, ut et

hunc intellectum cum Hebraico נָחֵדָה habeat. Præter hos vero significatus alium etiam habet thema istud apud Arabes usitatisimum, Hebræis forte ignotum, vel saltem oblivioni traditum, quem tamen ne scio an jam memorato posteriorem, atque ab eo oriundum statuam. Est ille, quo circum-

cisionem denotat; inde ختن, *circumcidere,*

مُخْتَنٌ et خَتِينٌ, *qui circumcidit,* خَاتِنٌ,

circumciscus, خِتَانٌ, *locus qui circumciditur,*

item ipsa *circumcisio*, ut et خِتَانَةٌ. His

observatis constat, שֶׁחָתַן tam apud Arabes quam apud Hebræos sonare *generum* vel *sponsum sanguinis*. Zippora interim, cui Arabica vernacula fuit, non hunc solum, sed et alterum ejusdem vocis significatum respexisse videtur, atque utrumque simul verbis suis indigitasse, quæ quid si ita intelligantur, ac si marito suo dixisset: vere et merito tu mihi *Chatan* diceris, utroque enim sensu nomen hoc tibi competit, non eo solum, quo a parentibus et consanguineis meis *gener*, etc. appellaris, sed et isto, qui *sanguinis effusionem* innuit et requirit. Hoc, si Mosen alloquuta fuerit; sin puerum, quæ Ebn-Jannachii [ut plerorumque recentiorum Hebræorum, vid. supra] est sententia, חָתָן

eundem usum habebit, quem et أب, *pater*, et أخو, *frater*, apud Arabes, ut *gener* vel *sponsus sanguinis* sit vel sanguine acquisitus seu redemptus, vel, ut Ebn-Jannachius, sanguini, i.e., morti valde vicinus. Ita ille

لاشرافه علي الموت, *quod parum a morte abfuit*, ipsum שֶׁחָתַן, i.e., عروساً مقتولا,

sponsus occisus, i.e., pæne occisus vocat.

Ita et Arabs Erpenii Hebræa vertit: لئن

عروس مقتول انت لي, *quia sponsus*

pæne occisus es mihi.

26 וַיִּרְחַק מֹשֶׁה, *Et remisit angelus ab eo, Mose, infestando.* Idem verbum וַיִּרְחַק de angelo, Israelitis peste percussente, 1 Chron.

xxi. 15. Ei quum Deus pestem cessare vellet ipse dicit: וְכֵן יִרְחַק מִיָּדְךָ, *salis est, nunc remitte manum tuam*, nec amplius letiferam pestilentiae vim exsere. Ita et hoc loco cum angelus dicitur a Mose remisisse scil. manum ab eo percutiendo, significatur, morbum, qui ei mortem minaretur, cessasse. וַיִּרְחַק מִיָּדְךָ מִלְּפָנֶיךָ, *Tunc igitur dixit: sponsus sanguinis propter circumcisiones*, quæ verba Onkelos ita reddidit: אִלּוּלֵי דָמָא וְקַדְשָׁא דְּבִרְךָ אִתְּחַבֵּיב דְּתַנָּא קָדָשׁ, *nisi sanguis circumcisionis istius esset, reus mortis factus erat sponsus meus.* Jonathan et Targum Hierosolymitanum: *tum in laudes erupit Zippora et dixit: quam carus est sanguis circumcisionis hujus, qui liberavit sponsum a manu angeli perdentis.* hic pro

וְכֵן seu וְכֵן ponitur, ut infra xiv. 3. Cur in plurali numero שְׁחָתָן hic dicitur, Hebræi varias, ex parte ridiculas rationes afferunt. Sed videtur mera numeri enallage esse, quæ et Jarchi sententia videtur, qui verba sic exponit: וְכֵן הָיָה נִרְחָק מִיָּדְךָ מִלְּפָנֶיךָ, *sponsus meus erat occidendus propter circumcisionem* omissam. Nisi forsan in mente habuerit utriusque filii circumcisionem. Est vero istud שְׁחָתָן explicationis gratia additum, quo nempe clarius intelligatur, quamobrem Mosen שֶׁחָתַן appellavit. Haud indignam quæ commemoretur, Deylingii (l. i. p. 156) judicamus conjecturam, Zipporam dixisse שְׁחָתָן *propter circumcisiones*, respectu habito ad duplicem circumcidendi rationem Ismaeliticam, et Hebraicam, apud populos ab Abrahamo ortos receptam. Hi enim octavo die, illi autem, qui ex Ismaele descendebant, quibus Midianitæ accensebantur, anno ætatis decimo tertio, ut hodiernum Mohammedani, circumcidi debebant. "Hinc intelligitur, unde tantæ Zipporæ ob infantis circumcisionem iræ? Nam quum Ismaeliticam ac mitiorem Arabum circumcidendi rationem non admodum aversaretur, quia puero adultiori circumcisionem minus periculi afferre credebatur, Hebræorum contra consuetudinem, qui octavo die infantes circumcidebant, tanquam inhumanam et homicidio proximam detestabatur, illo præsertim tem-

pore, quo ob difficultates itineris, perpetuasque vulneris commotiones in præsentissimo vitæ discrimine puerulus versari videretur. Doluit igitur, quod spretis gentis suæ precibus viro Hebræo nupserit, auctaque huiusmodi recogitatione ira gravius excandescit, et deplorat, quod viro ob religionis studium ad mortem proprii filii inferendam pronò desponsata fuerit."

Ver. 27, 28.

27 וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וְיִלְכֶּה וְיִקְרָא בְּהַר מֹשֶׁה וְיִשְׁקָלּוּ : 28 וַיֵּצֵא מֹשֶׁה אֶת פְּלִידְבָּרִי יְהוָה אֲשֶׁר שָׁלַח וְיָאֵת פְּלִידְבָּרִי אֲשֶׁר צִוָּהוּ :

27 εἶπε δὲ κύριος πρὸς Ἀαρών. πορεύθητι εἰς συνάντησιν Μωσῆν εἰς τὴν ἔρημον. καὶ ἐπορεύθη, καὶ συνήντησεν αὐτὸν ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους. 28 καὶ ἀνγγέειλε Μωσῆς τῷ Ἀαρών πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλε, καὶ πάντα τὰ ῥήματα, ἃ ἐνετείλατο αὐτῷ.

Au. Ver.—27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Ged., Booth.—Now the Lord [*Heb., Booth., Jehovah*] had said to Aaron, "Go into the wilderness to meet Moses." And he went and met him at the great mountain, Horeb [*Syr.*].

28 *Rosen.*—*Indicavitque Moses Aaroni omnia verba Jovæ, qui eum miserat.* Alii *ψ* relato ad נִדְבָרִי, forsân rectius: *quibus eum miserat*, i.e., qua ratione Deus ipsum eo adegit, ut legationem illam, etsi invitus, in se susciperet.

CHAP. V. 2.

Au. Ver.—2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

Ken.—Pharaoh said, *Who is the Lord? I know not the Lord.* It seems absolutely necessary here to express the word Jehovah. And as these words of Pharaoh are in reply to Moses, 'tis plain that Moses himself did not think it profane to pronounce this sacred name, even in the presence of a heathen king.

Ged.—that I should obey his voice so as to let go the children of [LXX, Arab., and one MS.] Israel? I know not the LORD; nor will I let go the children of [Arab.] Israel.

Ver. 3.

וַיֹּאמְרוּ אֱלֹהֵי הַעֲבָרִים נִקְרָא עָלֵינוּ גִלְכָּה עָלֵינוּ דְרָרָה שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְנִזְבַּחַח לַיהוָה אֱלֹהֵינוּ פָּרִיפָנָענוּ בַּדָּבָר אוֹ בַּחֶרֶב :

καὶ λέγουσιν αὐτῷ. ὁ θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς. πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν κυρίῳ τῷ θεῷ ἡμῶν, μή ποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος.

Au. Ver.—3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Pool.—*Hath met with us*, i.e., hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, i.e., his name is called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew, to wit, that the Hebrews did worship the God of the Hebrews? And our translation is confirmed by comparing this with Exod. iii. 18, where this very message is prescribed. *Lest he fall upon us*; lest he punish, either us, if we disobey his command, or thee, if thou hinderest us from obeying it: but this latter they only imply, as being easily gathered from the former.

Ged.—And they said, The God of the Hebrews is the God whom we invoke. Let us go, we pray thee, a journey of three days into the wilderness, and sacrifice unto the LORD [*Heb., Rosen., Jehovah*] our God; lest he afflict us with pestilence or war.

Rosen.—Hebræorum Deus vocatur super nos [cf. ad iii. 18]: eamus, quæso, trium dierum iter in desertum, ut Jovæ, Deo nostro sacra faciamus.

Ver. 5.

וַיֹּאמֶר פַּרְעֹה הַיִּזְרָאִים עָמָה עִם הָאָרֶץ וְהַשְׁבַּתָם אֹתָם מִסְבָּלָתָם :

καὶ εἶπε Φαραώ. ἰδοὺ νῦν πολιτληθεὶς ὁ

F F

λάος. μὴ οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων.

Au. Ver.—5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

Behold—many.

So the Heb., Pool, Rosen., and most commentators.

The Israelites in this land are very numerous, and therefore it were a madness in me to permit them all to meet and go together as you desire, which may tend to the ruin of my whole kingdom, and probably it is designed by you to that purpose. Or, therefore your injury to me is the greater, in attempting to rob me of the benefit of their labours. This I prefer, because it suits best with the following words.—*Pool.*

Grd., Booth.—Lo! they are more numerous than [so the Sam.] the people of the land, yet would ye [*Booth.*, and would ye, &c. ?] make them, &c.

Ver. 8.

וְאֶת־בְּחֻפְנֵי הַלְבָנִים אֲשֶׁר הֵם
עֹשִׂים תְּכַוֵּל שְׁלֹשׁ תְּשִׁימוּ עֲלֵיהֶם לֹא
תִּנְרָצוּ מִפְּנֵי פִּי־נְרָפִים הֵם עַל־פִּנּוֹ הֵם
צִעֲקוּ לֵאמֹר נִלְכַח נִזְבָּחָה לְאֱלֹהֵינוּ :

kai tēn sūntaxin tēs plivtheías, ἥς αὐτοὶ ποιοῦσι, καθ' ἐκάστην ἡμέραν ἐπιβαλεῖς αὐτοῖς. οὐκ ἀφελείς οὐδέν. σχολάζουσι γάρ. διὰ τοῦτο κεκράγασι, λέγοντες. ἐγερθώμεν, καὶ θύσωμεν τῷ θεῷ ἡμῶν.

Au. Ver.—8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

Ye shall lay upon them.

Grd.—Ye shall daily lay upon them [so the LXX].

For they be idle.

Ged., Booth.—For because they *be* idle, &c.

Ver. 13.

וְהִנָּשְׂמוּ אֲנִים לֵאמֹר כִּלּוֹ מַעֲשֵׂיכֶם
דְּבָרִיִּים בְּיָמֵינוּ כִּי־אֲנִי בְּהִיּוֹת הִתְבַּנְּנוּ :
οἱ δὲ ἐργαδιώκται κατέσπευδον αὐτοὺς, λέγοντες. συντελείτε τὰ ἔργα τὰ καθήκοντα καθ' ἡμέραν, καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοδο ὑμῖν.

Au. Ver.—13 And the task-masters hastened *them*, saying, Fulfil your works, *your* daily [Heb., a matter of a day in his day] tasks, as when there was straw.

Ged., Booth.—And the task-masters urged the people [Sam.] saying, "Fulfil your daily tasks, as when straw was given to you" [Sam., LXX, Syr., Onk., Vulg., Targ.].

Ver. 14.

Au. Ver.—Both yesterday and to-day, &c. *Ged., Booth.*—Neither to-day nor yesterday, &c.

Ver. 16.

Au. Ver.—And they say, &c. *Ged., Booth.*—Yet they say, &c.

Ver. 17.

Au. Ver.—But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord.

To the Lord.

Ged., Booth.—To the Lord [*Heb., Booth., Jehovah*] our God [LXX and two MSS.].

Ver. 21.

Au. Ver.—From Pharaoh. *Booth.*—From the presence of [Sam., Arab.] Pharaoh.

Ver. 22.

Au. Ver.—22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it that thou hast sent me?

Unto the Lord.

Heb., Booth.—Unto Jehovah.

Evil-entreated.

Ged.—Brought evil upon.

CHAP. VI. 1.

Au. Ver.—1 Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

For with, &c.

Ged., Booth.—For through a strong hand only will he let them go, &c.

Rosen.—*נָמָן מְנָה נָמָן* *Nam manu valida*, scil. coactus, s. *propter manum meam validam dimittet eos*. Intelligit plagas Pharaoni divinitus infligendas, quibus compulsus Israelitas sit dimissurus. Cf. ad iii. 19.

Ver. 2, 3, 4.

וַיֹּדֶבֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
 אֲלֵי וְאֶל־יִצְחָק וְאֶל־יַעֲקֹב וְאֶל־שְׂמִי
 יְהוָה לֹא נִדְבַעְתִּי לָהֶם : 4 וְגַם חֻקֹּתַי
 אֲתִּירִיתִי אֲתָם לָתֵת לָהֶם אֶת־אֲרֶצְ
 פִּנְעָן אֶת אֲרֶצַּ מִצְרַיִם אֲשֶׁר־גָּרָו בָּהּ :

2 ἐλάλησε δὲ ὁ θεὸς πρὸς Μωσῆν, καὶ εἶπε πρὸς αὐτόν. ἐγὼ κύριος. 3 καὶ ὤφθην πρὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, θεὸς ὢν αὐτῶν. καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς. 4 καὶ ἔσθησα τὴν διαθήκην μου πρὸς αὐτούς, ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χανααίων, τὴν γῆν, ἣν παρῴκηκασιν, ἐν ἣ καὶ παρῴκησαν ἐπ' αὐτῆς. 5 καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραὴλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς. καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν.

As. Ver.—2 And God spake unto Moses, and said unto him, I am the LORD [or, Jehovah]:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

3 *Ken.*—I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God ALMIGHTY; but by my name JEHOVAH was I not known to them. The word Jehovah is found in Gen. ii. 4; and often in the same book afterwards. Moses affirms, that this name was used by Eve: iv. 1. He also affirms (xii. 8) that Abraham called upon the name of *Jehocah*: and the first address to God, which Moses has recorded of Abraham (xv. 2), begins with this name. See, as to Isaac and Jacob, xxvii. 27 and xxviii. 13. Now, if we could suppose, that Moses in all these places wrote by a prolepsis; and used a name known to himself, though not known to these earlier fathers: yet it must be granted, that Abraham was actually acquainted with this word; because (in xxii. 14) he called the name of a place Jehovah-jireh. Observe also carefully, that the Hebrew

words here signify strictly thus: *and my name Jehovah was I not made known to them*: words, without sense. But if it be allowed, that the verb now passive is corrupted from the active, signifying *notum feci, manifestavi, probatum dedi* [וְנִדְבַעְתִּי]—exactly expressed by ἐδήλωσα in the Greek version, as well as in the Syr. and Vulg.; then there arises this sense—that the Deity had often appeared to the patriarchs as a God of power, able to protect those who trusted in him; but that he had not given to them any signal proof that he was JEHOVAH, the one true God, the only self-existent and eternal Being: of which he was now about to make the most illustrious manifestation in his triumph over all the gods of Egypt. Exod. xii. 12; xviii. 11; Num. xxxiii. 4. If these remarks are just, the translation should be, *But my name JEHOVAH I did not make manifest to them.* See Exod. xiv. 18; xv. 3, 11; and xviii. 11.

Ged.—2 Again the Lord spoke to Moses, and said to him: 3 “I am the Lord; who manifested myself to Abraham, to Isaac, and to Jacob as God, the OMNIPOTENT; but my name Ieve [HE THAT WILL BE] to them I did not manifest. 4 Yet with them I established my covenant to give them the land,” &c.

3 *But my name Ieve to them I did not manifest.* There are but two ways of reconciling this with at least a dozen passages in Genesis. The first is, to suppose that in all those passages the word *Ieve* or Jehovah (the Lord) has been foisted into the text, either for Elohim (God) or Adonai (my lord). And I confess I am much inclined to think that this has been the case. If this be not admitted, we must then explain the present passage thus: Although the name Jehovah was known to the patriarchs, yet they had not seen its efficacy exerted, to fulfil the promises made to them. Compare chapter iii. 14, 15, and see Critical Remarks. The expedient of rendering the words interrogatively is forced and ungrammatical; and would probably never have been thought of, but to save a seeming inconsistency. See Critical Remarks.—*Geddes.*

Booth.—Again Jehovah [Sam. version, MSS.] spoke to Moses, and said to him, I am Jehovah; 3 And I appeared to Abraham, to Isaac, and to Jacob, by the name of God, the Almighty; but by my name JEHOVAH was I not known to them. 4 Yet

with them I established my covenant, to give them the land of Canaan, the land in which they dwelt only as sojourners.

Pool.—Quest. How is this true, when God was known to them, and called by the name *Jehovah*? Gen. xv. 7; xxvi. 24, &c. *Ans.* 1. He speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And this, saith he, though it was believed by Abraham, Isaac, and Jacob, yet it was not experimentally known to them; for they only saw the promises afar off, Heb. xi. 13. *Ans.* 2. This negative expression may be understood comparatively, as many others are, as Gen. xxxii. 29; Matt. ix. 13; 1 Cor. i. 17: q. d., They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

Bishop Patrick.—3 God Almighty.] Or, *God all-sufficient*, as the word *El-shaddai* may be interpreted (see Gen. xvii. 1). God infinite in power and goodness: of which he gave their fathers abundant proofs by delivering them in many and great straits.

But by my name Jehovah was I not known to them.] This name of four letters, as the Jews speak, is by the ancients called the *ineffable name*: for they would never pronounce it. Not because they could not, as Drusius well observes (lib. i. Observat., cap. 1); Sed quod religione et *εὐλαβείᾳ* quadam ab eo efferendo abstinere, “but because out of a religious reverence they abstained from it.” And this respect to it all the ancient interpreters observe, even St. Jerome himself: though in several of the ancient fathers (as Irenæus, Clem. Alexandrinus, Epiphanius, and Theodoret), and in some of the ancient heathens (as Macrobius and Diodorus Siculus), it is expressed by *Jaho*, and *Ἰαώ* as the Greeks write it. Which name (however it be pronounced), some of the Jews imagine, was concealed till Moses's time, who was the first to whom it was revealed. But this is evidently false, as appears from the whole book of Genesis; and particularly from xv. 7, where (before he calls himself *El-shaddai*) he saith to Abraham, “I am Jehovah which brought thee out of Ur of the Chaldees.” In short, the opinion of Reuchlinus (in his *Verb. Mirificum*) is far more justifiable; which is,

that it was revealed to our first parents, at the same time that God breathed into them the breath of life. For as soon as Eve brought forth her first-born, she saith, “I have gotten a man from the Lord” (Gen. iv. 1), which name descended in a perpetual succession from Seth to Abraham; who, when he went by God's direction out of his own country into Canaan, the Lord appeared to him there, and there he built an altar to the Lord (Gen. xii. 7, 8). And it is to be noted, that he doth not say to Moses in this place, *my name Jehovah was not known to them*; but *I was not known to them by this name*. That is, by that which it imports; viz., the *giving being* (as we may say) to his promises by the actual performance of them, i.e., by bringing them into the land of Canaan, and, in order to it, delivering them out of Egypt. Both which he had promised in the forenamed chapter (Gen. xv. 14, 18), and now intended to make good. And thus R. Solomon interprets this place, as P. Fagius notes, *I have promised, but have not yet performed*.

The like expression we find in the prophet Isaiah, as Theodoric Hackspan hath observed (*Disput. de Nominibus Divinis*, n. 15), Isa. lii. 5, 6, where the Lord saith, “My name is blasphemed every day continually: therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, it is I.”

Which cannot signify that the Jews did not then know that this was one of the names of God; but that all who blasphemed him should be confuted by sensible proofs which he would give, of his own unchangeable resolution to fulfil his promises, in bringing them out of Babylon; which fully demonstrated that he was Jehovah.

Which word, some think, includes in it, not only his eternal existence and immutable truth, but his omnipotent power, which gave being to all things. The last of which was now made known, so as it had never been to Abraham, Isaac, and Jacob; for Moses was the first that wrought miracles and prodigies: God was known to the fathers by visions and dreams, but not by signs and wonders. Moses made him known by these unto the world. And therefore, upon the whole, Maimonides well concludes from this place, that the prophetic spirit on Moses was more excellent than that which had been

upon any before him (More Nev., par. ii., cap. 35).

4 *And I have also, &c.*] The Hebrew word *vegam* may be better translated *although*. Which makes a clear connexion of this verse with the former, and explains the meaning of the name Jehovah. By which he was not known in former times, although he had made a covenant with Abraham, Isaac, and Jacob, to give them the land of Canaan; and often ratified, confirmed (and *established*, as he here speaks), this covenant (Gen. xvii. 7, 8; xxvi. 3, 4, &c.). But now he not only declares himself mindful of that covenant (ver. 5), but, because he was the Lord (ver. 6), would deliver them from the Egyptian bondage, and that with a miraculous power. Which should make them know more of him than their fathers did (ver. 7), both by his delivering them out of Egypt, and by bringing them into the land which he swore he would give to their fathers (ver. 8).

This is the sense of these five verses.

The land of their pilgrimage, &c.] So it is often called, when he speaks to Abraham (Gen. xvii. 8), and so Isaac calls it (xxviii. 4), and Jacob also (xxxvii. 1). And so it might be called, not only with respect to Abraham, Isaac, and Jacob, but also to their posterity: because of the near union that is between fathers and children. Thus God is said to have given to these three patriarchs (as the famous primate Usher observes) the land of Canaan for an inheritance (Ps. cv. 11), which was not fulfilled to them, but to their posterity. And as the possession of posterity is attributed to the fathers, so, upon the same ground, he thinks, the peregrination of the fathers is attributed here to the children (Chronol. Sacra, cap. viii.).

Dr. A. Clarke.—But by my name Jehovah was I not known to them.] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4, where the words יהוה אלהים *Jehovah Elohim* occur, as they do frequently afterwards; and see Gen. xv. 2, where Abraham expressly addresses him by the name *Adonai Jehovah*; and see the seventh verse, where God reveals himself to Abraham by this very name. *And he said unto him, I am Jehovah, that brought thee out of Ur of the Chaldees.* How then can it be said that by his name

Jehovah he was not known unto them? Several answers have been given to this question; the following are the chief: 1. The words should be read *interrogatively*, for the negative particle *לֹא*, *lo*, *not*, has this power often in Hebrew. "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, and by my name Jehovah was I not also made known unto them?" 2. The name *JEHOVAH* was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written *long after* the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears *previously* to this, it is by the figure called *prolepsis* or anticipation. 3. As the name יהוה *JEHOVAH* signifies *existence*, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i.e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers; but now, as *JEHOVAH*, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land." 4. The words may be considered as used *comparatively*: though God did appear to those patriarchs as *JEHOVAH*, and they acknowledged him by this name, yet it was but *comparatively known* unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, that though from the beginning the name *JEHOVAH* was known as one of the names of the Supreme Being, yet what it really *implied* they did not know. *אֵל שַׁדַּי*, *El-Shaddai*, God *All-sufficient*, they knew well by the *continual provision* he made for them, and the *constant protection* he afforded them: but the name יהוה *JEHOVAH* is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name therefore in its *power*

and significancy *was not* known unto *them*; nor fully known unto their *descendants* till the *deliverance from Egypt* and the *settlement in the promised land*.

Rosen.—2, 3 Quæ jam sequuntur contigisse credibile est aliquod tempus postquam quæ in iis, quæ proxime præcedunt relata sunt, Deus ad Mosen loquutus esset. Repetita solenni promissione de populo certe liberando Mosis animum confirmare voluit Deus, ut quæ ipsi injungeret intrepide exsequeretur. — 3 *Et apparui Abrahamo, Isaaco, et Jacobo nomine Dei omnipotentis, sed nomine meo* (est enim ante עֲרַל rependendum עֲרַל לִפְתִּי præmissum), *Jova non eram cognitus iis*. Hoc dicit: majoribus tuis omnipotentem me esse declaravi, sed constantem, et promissa, quæ illis dedi de terra Cananæa ab eorum posteris occupanda, opere complementem illi me non sunt experti. Non hoc vult, nomen עֲרַל fuisse majoribus Mosis plane incognitum et inauditum, sed quod nomine eo significatur nondum eos conspexisse. Quemadmodum apud scriptores sacros *vocari* interdum idem est ac *esse*, ita hic ei *indicari nomen* negatur, cui subjecta nomini potestas re ipsa nondum aperitur. De eo sensu vocis *vocari*, vid. Jes. ix. 6, ubi *vocabitur admirandus*, perinde est ac *erit*. Vid. et lvi. 7; Luc. xix. 46. Pariter in posterum *Dei nomen* futurum dicitur *Jehova* pro eo quod est, Deus est quod eo nomine exprimitur præstiturus. Hinc apud prophetas frequenter legimus, *nomen ejus est Jova*, ut sit id quod eo nomine significatur. Vid. Jes. xlii. 5, sqq. xlviii. 2; Jer. xvi. 21, al. Itaque priscum Dei nomen, עֲרַל, quod constat jam antea usitatum fuisse, vid. e. c. Gen. xv. 7; xxii. 14, inde ab eo tempore quo Moses missus est, novam et specialem vim est nactus, nempe *significationem relativam*, in qua opus spectatur, ad quod peragendum Deus tunc accederet. Initium hujus operis, a quo *Jova* dicitur, ponitur in eductione populi Hebræi ex Ægypto, qua præstanda quoniam Deus opus promissum actu suscipit, se demonstrat ut *Jovam*, qui patriarchis modo innotuerat ut *Deus omnipotens*, עֲרַל לִפְתִּי. Cf. verba Dei Gen. xvii. 1; xxxv. 11; et ea loca, quibus patriarchæ loquentes inducuntur, Gen. xxviii. 3, 4; xliii. 14; xlviii. 3; xlix. 25. Vs. 4 et 5, disertius exponit, quomodo se re ipsa talem sit præstiturus, cui nomen *stabilitatem* et *constantiam* indicans sit proprium.

Ver. 6.

Au. Ver.—6 Wherefore say unto the children of Israel, I am the Lord, &c.

Ged., Booth.—I am the Lord [Heb., Booth., Jehovah] your God [Syr.].

Ver. 9.

Au. Ver.—9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish [Heb. shortness, or, straitness] of spirit, and for cruel bondage.

After this verse Geddes and Boothroyd supply from the Sam., "but said to him, Let us alone, and let us serve the Egyptians; for it is better for us to serve the Egyptians than to die in a wilderness." Compare also xiv. 12.

Ver. 10.

Au. Ver.—And the Lord, &c.

Ged., Booth.—Again the Lord [Heb., Booth., Jehovah], &c.

Ver. 12.

וְאֵנִי עֲרַל שְׂפָתַיִם
ἐγὼ δὲ ἀλογός εἰμι.

Au. Ver.—12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

Who am of uncircumcised lips. [So the Heb.]

Ged.—Ineloquent as I am.

Booth.—As I have not a ready utterance.

Bp. Patrick.—His being of *uncircumcised lips* signifies no more than that he was an ill speaker, and wanted eloquence; it being the manner of the Hebrews to call those parts *uncircumcised*, which are inept to the use for which they were designed, and cannot do their office. Thus Jeremy saith of the Jews, that their "ear was uncircumcised;" and adds the explication, "they cannot hearken" (Jer. vi. 10). In like manner *uncircumcised lips* are lips that cannot utter words; as "uncircumcised in heart" (Jer. ix. 26) are such as cannot understand. St. Stephen puts both together, "uncircumcised in heart and ears" (Acts vii. 51). Perhaps Moses thought it some disparagement to him, that he was not able himself to deliver his mind in a handsome manner to Pharaoh; and therefore mentions this again, to move the Divine Majesty to *circumcise his lips* (as they spake), that is, remove this impediment.

Rosen.—*Et ego sum incircumcisus labiis*, i. e., מִלִּי קֶלֶל, *gravis loquela*, uti vertit Onkelos. Quid sibi hæc phrasis velit, colligere est ex Mosis excusatione, quæ est supra iv. 10. Non videtur ullam styli infacundiam significare, sed potius balbutiem ortam ex eo, quod labia aut loquendi organa minus apte ad usum disposita haberet. Kimchi in radice לִי asserit, omne superfluum et onerosum, quod abjici debeat et amoveri, appellari לִי *præputium*, additque, balbo onera esse verba, quæ profert, cumque verba superflua proferre, donec id, quid velit proferre, poterit. Magis verisimilis est Clerici sententia, phrasin inde esse repetendam, quod Mosi nascenti, cum Ægyptii infantes Hebræos masculi sexus occidendos investigarent, linguam fuisse inferiorem parte conjunctam, nec satis, præ chirurgi inopia, separatam a parentibus, aut forte etiam id vitii non fuisse animadversum. “Ut necessaria incisio infanti recens nato potest vocari לִי *sectio linguæ*, ἀπό τοῦ סל, quod non magis circumcidere, quam incidere sonat, sic is מִלִּי metaphorice dici potest, cui non est incisa illa pellicula, qua lingua ori adhæret. Celsus de Medicina, l. vii., cap. 12., § 4, *Lingua quibusdam cum subjecta parte a primo natali die conjuncta est, qui ob id ne loqui quidem possunt* (nisi, nempe, mature curentur). *Horum extrema lingua, vulsella adprehendenda est, sub eaque membrana incidenda, et plerique quidem, ubi consanuerunt, loquuntur.*” Ceterum iterata de sua balbutie excusatione innuere voluit Moses, se non sua sponte hoc negotium suscepisse, sed animo valde reluctantem.

Ver. 13, 14.

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
וַיֹּצֵאם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פְּדָתָם מִצֵּד
מִצְרַיִם לְהוֹצִיאם אֶת־בְּנֵי יִשְׂרָאֵל מִצֵּד
מִצְרַיִם : 14 אֵלֶּה רָאשֵׁי בֵית־אֲבֹתָם
בְּנֵי רָאוּבֵן בֶּנְיָמִן וְשִׁמְעוֹן וְלֵוִי
וְיִזְחָר וְכַרְמִי אֵלֶּה מְשֻׁפָּחוֹת רָאוּבֵן :

εἶπε δὲ κύριος πρὸς Μωυσήν καὶ Ἀαρὼν, καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ βασιλεῖα Αἰγύπτου, ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου. 14 καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ρουβὴν πρωτοτόκου Ἰσραὴλ. Ἐνώχ, καὶ Φαλλοὺς, Ἀσρών, καὶ Χαρμεὶ. αὕτη ἡ συγγένεια Ρουβὴν.

Au. Ver.—13 And the Lord spake unto

Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

Bp. Patrick.—13 *And the Lord spake unto Moses and unto Aaron.*] Here is no express answer made to his objection, but it seems to be included in God's speaking to Moses and to Aaron; whereas before he had spoken only to Moses (ver. 1, 10). And it is likely Moses was admonished, that the Lord having given him Aaron to supply his defect, he ought to be satisfied therewith, and go with him, and renew his address, both to the children of Israel, and also to Pharaoh. So these words have respect to both parts of the foregoing objection.

Give them a charge unto the children of Israel.] He laid his commands upon them, strictly requiring them to obey him. Which is a higher expression than we meet with before in the foregoing injunctions (either in ver. 6, or 11), and makes me think this verse is not a mere recapitulation of what had been said, as some take it; but an enforcement of what he had before commanded.

Unto Pharaoh—to bring the children of Israel out of the land.] I suppose he now gave them authority to threaten him, if he did not obey.

13 *And the Lord spake.*

Ged.—Now when the Lord spoke, &c.

Booth.—When Jehovah spoke, &c.

14 *These be, &c.*

Ged., Booth.—These were, &c. So also verses 15, 16, 19, 24, 25, 26.

Geddes and Boothroyd include verses 13 to 27 in a parenthesis.

It is evident that the thread of the narration is here interrupted; and that the first verse of the next chapter should follow ver. 12 of this. What is included in a parenthesis, then, may be considered as an incidental fragment from the genealogical records, introduced for the sole purpose, it should seem, of showing who Moses and Aaron were; and therefore the author, after slightly mentioning the elder tribes of Reuben and Simeon, giveth a detailed account of the descendants of Levi, and then stops short.—*Geddes.*

Ante legem datam licuit amitam uxorem ducere, quale matrimonium postea vetitum est, vid. Lev. xviii. 12. Quod LXX movisse videtur, ut *וַיְהִי* hic *θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ*, et Vulgatus *patrualem suam* redderent.

Au. Ver.—Aaron and Moses.

Ken., Ged., Booth.—Aaron and Moses and their sister Miriam [so the Sam., LXX, Syr., and one MS.].

Ver. 26 to CHAP. VII. 1.

26 *וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאַהֲרֹן*
לָחֵם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרָיִם עַל־בָּרָאֲתָם : 27 *וְהָם הַמְדַּבְּרִים*
אֶל־פַּרְעֹה מֵלֶךְ־מִצְרָיִם לְהוֹצִיא אֶת־
בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם הוּא מֹשֶׁה וְאַהֲרֹן :
28 *וַיְהִי כִּי* יָזַם דָּבָר יְהוָה אֶל־מֹשֶׁה
בְּאֶרֶץ מִצְרָיִם : 29 *וַיְדַבֵּר יְהוָה*
אֶל־מֹשֶׁה לֵּאמֹר אֲנִי יְהוָה דָּבָר אֶל־
פַּרְעֹה מֵלֶךְ מִצְרָיִם אֵת בְּלִי־אֲשֶׁר אֲנִי
דָּבָר אֵלָיו : 30 *וַיֹּאמֶר מֹשֶׁה לִּפְנֵי*
יְהוָה הֵן אֲנִי עֶבֶל שְׁפָתַיִם וְאִישׁ יִשְׁמַע
אֵלַי פַּרְעֹה :

CHAP. VII. 1.

1 *וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רָאָה נִתְתִּיךָ*
אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אֱלֹהִי יְהוָה
נִבְיָאָה :

26 οὗτος Ἀαρὼν καὶ Μωσῆς, οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν. 27 οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραὼ βασιλεῖα Αἰγύπτου. καὶ ἐξήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου αὐτὸς Ἀαρὼν καὶ Μωσῆς. 28 ἡ ἡμέρα ἐλάλησε κύριος Μωσῇ ἐν γῇ Αἰγύπτῳ 29 καὶ ἐλάλησε κύριος πρὸς Μωσῆν, λέγων. ἐγὼ κύριος. λάλησον πρὸς Φαραὼ βασιλεῖα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ. 30 καὶ εἶπε Μωσῆς ἐναντίον κυρίου. ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταιί μου Φαραὼ.

ΚΕΦ. Ζ΄.

καὶ εἶπε κύριος πρὸς Μωσῆν, λέγων. ἰδοὺ δίδωκά σε θεὸν Φαραὼ, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης.

Au. Ver.—26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These are they which spake to Pha-

raoh, king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Ged.—Such were the Levitical patriarchs, according to their families; and such were that Moses and that Aaron, to whom the Lord said: "Bring the children of Israel out of the land of Egypt, with all their hosts." They who spoke to Pharaoh the king of Egypt, for the purpose of bringing the children of Israel out of the land of [Sam., LXX, Syr., Arab., and seven MSS.] Egypt. Such were Moses and Aaron.

Now on that day in which the Lord, addressing himself to Moses in the land of Egypt, spoke to him, saying: "I am the Lord. Speak thou to Pharaoh the king of Egypt whatsoever I shall say to thee;" and Moses replying to the Lord: "How shall Pharaoh hearken to me, ineloquent as I am?" The Lord said to Moses: Lo! I appoint thee a God to Pharaoh; and thy brother Aaron shall be thy prophet.

Booth.—These were that Aaron and Moses to whom Jehovah said, Bring the Israelites out of the land of Egypt, with their hosts. These were that Moses and Aaron who spoke to Pharaoh the king of Egypt, that they might bring the Israelites out of the land of [Sam., LXX] Egypt.

Chap. vii.—Now on the day Jehovah spoke to Moses in the land of Egypt; when he spoke to Moses, saying, I am Jehovah, Speak thou to Pharaoh the king of Egypt all that I say to thee. And Moses said to Jehovah, I have not a ready utterance, and how shall Pharaoh hearken to me? Jehovah then said to Moses, See I have made thee, &c.

Bp. Patrick.—26 These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel, &c.] These are the two persons, to whom God gave com-

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mission to be the deliverers of their nation out of the Egyptian bondage. He had mentioned, just before their genealogy, the charge God gave them, both to the children of Israel and to Pharaoh (ver. 13). And now he goes on to show that they were the men who were peculiarly chosen by God to discharge that office; first, by going to the children of Israel, which he mentions here; and then to Pharaoh, which he mentions in the next verse.

According to their armies.] Not by a disorderly flight; but every family in such good order as an army keeps (Exod. xii. 41, 51; xiii. 18.)

27 These are that Moses and Aaron.] He repeats it again, that all generations might mark who were the men that God employed, in this great and hazardous work of demanding the liberty of the children of Israel from Pharaoh's servitude; and effecting it in such a manner, as is afterward related in this book.

There have been critical wits, who made this an argument, that Moses was not the author of these books: because it is not likely, they imagine, he would write thus of himself. But nobody but these critics can see an absurdity in it, that he and his brother, being the instruments in God's hand of effecting such wonderful things, should not let posterity be ignorant of it: but take care not only to record it, but to set a special note upon it, that none might rob them of the honour God bestowed on them; and he (by whose direction this was written) might have the glory of working such mighty things, by such inept instruments, as Moses often acknowledges himself to have been. Nor is this more than Ezra, Nehemiah, and Daniel say concerning themselves: and St. John may as well be denied to be the author of the gospel which bears his name, because he saith, "This is the disciple that testifieth these things," &c. (xxi. 24). And besides this, the history of succeeding ages shows us the necessity of this, which Moses hath said of himself. For if he had not told us what his progeny was, we see by what we read in Justin and Corn. Tacitus, and such like authors, what false accounts we should have of him: for Justin, from Trogus Pompeius, makes him (as I observed before) the son of Joseph. Nay, the Jewish writers have been so fabulous, that we should have learnt as

little truth from them, if Moses had not told it us himself.

28 Having finished the account he thought fit to give of himself and of his brother, whom God was pleased to employ in this great embassy, he resumes the relation of it, which he broke off at the end of ver. 13.

29 This and the next verse seem to be a recapitulation of what God said in his last appearances to him (ver. 2, 10, &c.) and of his desire to be excused from the employment on which he was sent; urged by two arguments, ver. 12, 13, where they are related something more largely than they are here, in the last verse of this chapter. In which he mentions them again; that there might be a clearer connexion, with what God further added for his encouragement, when he gave him the forenamed charge (ver 13), to deliver a new message to Pharaoh.

30 Moses said before the Lord.] We read the very same (ver. 12), which makes me think this is not a new objection: but merely a recital of what he had objected there. See what I have said on the foregoing verse.

Behold, I am of uncircumcised lips.] See ver. 12.

Chap. vii. 1. *The Lord said unto Moses.*] He received new orders from the Shechinah, or Divine Majesty; before whom he stood (vi. 12, 30).

Rosen.—27—29 Verbis מִסֵּפֶר וְהָאֵלֶּיךָ ex initio vs. 26, repetitis nunc prorsus claudit suæ familiæ genealogiam inde a vs. 14, recensitam. Versus 28 et 29, qui arcte inter se cohærere videntur, in Codd. Masorethicis separantur spatio aliquo inter utrumque relicto, cui imposita litera ם notat, esse hic סֵפֶר סֵפֶר, sectionem clausam, i.e., minorem. Atque novam sectiunculam versu 29, inchoandam, quæ h. l. haud satis commodè videri possit, miratur et Aben-Esra, neque tamen certi quidquam eam in rem definit. Sed Jarchi neglecta hac intersectione, versum 28 cum vs. 29, connectendum esse præcipit, et ad vs. 29 notat, repeti hic, quæ vs. 11, dicta fuissent, redordiri enim hic Mosen filium vs. 12, 13, abruptum. Ad antecedentia autem versus 28, in hunc sensum forte referri possit: *idque*, quod loquuti sunt Moses et Aaron ad Pharaonem (וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ, vs. 27), *factum est die quo alloquutus est Jova Mosen.* Vs. 29,

Loquutus enim erat Jova, etc., coll. vs. 10, sqq.

Cap. vii. 1—6. Hic demum continuatur narratio vi. 12, abrupta. Quum enim Moses excusasset balbutiem, quo minus mandatum divinum de Pharaone adeundo exsequeretur, hanc dubitationem nunc Deus removet, dum ei hæc dicit: *Ecce! constitui te Deum Pharaoni, et Aaron, frater tuus, erit propheta, s. interpres tuus, i.e., frater tuus verba faciet. Eris instar Dei, cujus effata ad Pharaonem per Aaronem, quasi per prophetam, deferentur.*

Ver. 2.

Au. Ver.—Thou shalt speak, &c. [so the Heb.].

Ged., Booth.—To him [LXX, Vulg.] thou shalt speak, &c.

Ver. 3.

Au. Ver.—I will harden. (See note on iv. 21.)

Ver. 4.

וְלֹא־יִשְׁמַע אֶלְכֶם פֶּרְעָה וְנִתְּתִי
אֶת־יָדִי בְּמִצְרָיִם וּבְאֶרֶץ מִצְרָיִם

kai ouk eisakoustetai umōn Pharaō. kai epiβαλὼ τὴν χεῖρά μου ἐπ' Αἴγυπτον, κ.τ.λ.

Au. Ver.—4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

Geddes, Booth.—For Pharaoh will not hearken unto you until I lay mine hand, &c.

Ver. 5.

kai γνώσονται πάντες οἱ Αἰγύπτιοι, ὅτι ἐγὼ εἰμι κύριος, κ.τ.λ.

Au. Ver.—5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

The Egyptians. So the Heb.

Ged., Booth.—All [Sam., LXX] the Egyptians.

The Lord.

Heb., Booth.—Jehovah.

The children of Israel. [So the Heb. and LXX.]

Ged., Booth.—My people [Sam.] the children of Israel.

Ver. 8.

Au. Ver.—8 And the LORD spake unto Moses and unto Aaron, saying,

Ged., Booth.—Now the Lord [Heb., Booth., Jehovah] had spoken, &c.

Ver. 9.

כִּי יִדְבָר אֶלְכֶם פֶּרְעָה לֵאמֹר הִנֵּה
לִּי מוֹפֵת וּמִצְרָת אֶל־אֶהְיֶה לְקֹדֶם
כִּפְשֵׁי וְהִשְׁלַח לִפְנֵי פֶרְעָה יְהִי לְהִנָּי:

kai ean lalēsē prōs umās Pharaō, lēgon. ὅτε ἡμῖν σημείον ἢ τέρας, καὶ ἐρείς Ἀαρὼν τῷ ἀδελφῷ σου. λάβε τὴν ῥάβδον, καὶ ῥίψον ἐπὶ τὴν γῆν ἐναντίον Φαραῶ, καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.

Au. Ver.—9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

Shew a miracle for you.

Ged.—Exhibit some sign or [Sam., LXX] prodigy.

Booth.—Show to us some sign or [Sam., LXX] wonder.

Before Pharaoh. So the Heb.

Ged., Booth.—Before Pharaoh and before his servants [LXX].

Serpent.—So Rosen., &c.

Bp. Patrick supposes that the crocodile is here meant. See his note on Exod. iv. 3, where however the word *נָחָשׁ* is used.

Gesen.—פֶּרְעָה plur. פֶּרְעִים, m. 1. *A large sea animal, a sea monster*, Gen. i. 21; Job vii. 12; Isai. xxvii. 1. 2. *A serpent*, Exod. vii. 19, &c.; Deut. xxxii. 33; Ps. xci. 13; *a dragon*, Jer. li. 34; perhaps also, *crocodile*; compare Ezek. xxix. 3. Comp. Art. פֶּרְעָה.

Prof. Lee.—פֶּרְעָה, masc. pl. פֶּרְעִים. Arab.

سَerpens ingens, draco. (a) *A serpent.*

(b) *Any large animal* of the serpent kind.

(c) Probably *A crocodile.* (d) *Any large marine animal.* (a) Exod. vii. 9, 10, 12;

Deut. xxxii. 30; Ps. xci. 13. (b) Jer. li. 34.

(c) Is. li. 9. (d) Gen. i. 21; Job vii. 12;

Ps. lxxiv. 13, &c. Gesenius supposes that the

leading idea of the primitive, פֶּרְעָה, or פֶּרְעָה, is

the same as that of the Sans. पृथ्वी, *extendere*.

See my notes on Job, pp. 196, 427.

Ver. 11, 12.

וַיִּקְרָא גַם־פֶּרְעָה לַחֲכָמִים
וּלְמִשְׁתָּעִים וַיַּעֲשׂוּ נִסִּים־לְפָנָיו חֲרָטְמִי

מַצְרִים בְּלִחְשֵׁיהֶם בָּן : 19 וַיִּשְׁלִיכֵהוּ
אִישׁ מִמָּוֶהוּ וַיִּהְיוּ לְתַנְיָנִים וְגו'

11 συνεκάλυψε δὲ Φαραὼ τοὺς σοφιστὰς Αἰγύπτου, καὶ τοὺς φαρμακοὺς. καὶ ἐποίησαν καὶ οἱ ἑπαιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν ὡσαύτως. 12 καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτῶν, καὶ ἐγένοντο δράκοντες, κ.τ.λ.

Au. Ver.—11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

And the sorcerers.

Ged., Booth.—And the sorcerers of Egypt [LXX].

Gesen.—*הַשֹּׂחֵר*. Syr. *Ethpa.* to pray, to say prayers, to perform Divine service, e.g., Acts iv. 32; xiii. 1 (for λειτουργεῖν), Phil. i. 4 (for δεῖσιν ποιῶν). As several Syriac words (v. *הַשֹּׂחֵר*, *הַלָּה*, *הַשֹּׂחֵר*, *הַשֹּׂחֵר*) relative to Divine worship, so also this in Hebrew is metonym. applied to the worship of idols, since idolatry among the Hebrews is mostly of Syriac origin. It occurs only in *Piel* *הַשֹּׂחֵר* to use, practise magic, witchcraft, to speak magic words, to mutter. 2 Chron. xxxiii. 6. Part. *הַשֹּׂחֵר* a charmer, bewitcher, Exod. vii. 11; Deut. xviii. 10; Dan. ii. 2. Fem. *הַשֹּׂחֵר* Exod. xxii. 18. LXX, *φάρμακος*, and the verb *φαρμακεύεσθαι*, Vulg., *maleficus, maleficus artibus inservire*.

Magicians. See note on Gen. xli. 8.

Bp. Patrick.—*Wise men.*] This word is sometimes used in a good sense: and therefore to show they were such as we now call cunning men, he joins another word to it, which is never taken in a good sense, viz.

Sorcerers.] Which most take to be such as we call jugglers; who cast mists, as we speak, before men's eyes; and make things appear otherwise than they really are. For the Hebrew word *cisheph* (from whence comes *macashephim*, which we translate *sorcerers*) signifies to delude the sight with false appearances. Sir John Marsham puts these two words together, and (by the figure of *ἐν διὰ δύοιν*) translates them, accersivit peritissimos artis magicæ, "he called the most skilful persons in the magical art," Chron. Can. Secul. ix.

The magicians.] This is a third word, which seems to be of worse import than the two former. Some translate it *necromancers*:

but it being a foreign word, we cannot determine its particular meaning: though, in general, no doubt it signifies men that by evil arts performed amazing things: such as Simon Magus and Elymas in aftertimes. See Gen. xli. 8, and Bochart in his Hierozoicon (par. ii. lib. iv. cap. 18), where he hath a large discourse about the meaning of this word *chartumim*; which, after all that others have said about it, he thinks comes from the word *retan*: which in Arabic and Chaldee signifies to murmur, as magicians were wont to do in their incantations. So Hartun is properly *ἐπαιδος*, an enchanter. And the name of *Ἄρτεμις* (the same with Hecate) he thinks alludes to it; whom magicians were wont frequently to invoke.

They also did in like manner with their enchantments.] If the Hebrew word come from *lahat*, which signifies a flame [this sense of the word seems to be preferred by Prof. Lee, who however gives both. See his Lex.] (see Gen. iii. 24), it seems to denote such sorcerers as dazzled men's eyes, and then imposed on them by shows and appearances of things which had no real being. But it may be derived from *lahat*, which signifies hidden and secret; and then denotes those that used secret whispers or murmurs, as enchanters did (as Bochartus in this place now mentioned interprets it), or such as had secret familiarity with demons; as it is expounded in the Gemara Sanhedrim (cap. vii. n. 10), where there are many examples of the former sort of enchantments, by the deception of the sight. For instance, R. Asche relates that he saw a magician blow his nose, and bring pieces of cloth out of it. And R. Chajah saw one cut a camel in pieces with his sword, and then set it together again: which was nothing, saith he, but the delusion of the eye. Several other stories are told of the same nature.

Gesen.—*הַשֹּׂחֵר*, the same as *לָשִׁים*, hidden, secret arts, enchantments, from *שָׁחַ* to hide.

Au. Ver.—12 *Serpents.* See note on verse 10 and Exod. iv. 3.

Ver. 13.

וַיַּחֲזֹק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם
כַּאֲשֶׁר דִּבֶּר יְהוָה :

καὶ κατίσχυσεν ἡ καρδία Φαραώ. καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐνετείλατο αὐτοῖς κύριος.

Au. Ver.—13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Pool.—He, the Lord, to whom this act of hardening is frequently ascribed both in this book and elsewhere.

Patrick, Ged., Booth.—Yet the heart of Pharaoh was hardened [*Ged.*, so hardened] that he, &c.

Bp. Patrick.—He hardened Pharaoh's heart: or rather, *Pharaoh's heart was hardened.* For so we translate this very Hebrew phrase (ver. 22), and I can give no account why we translate it otherwise here. Especially since the Vulgar and the Chaldee so render it, and the LXX also in this verse, *κατίσχυσεν ἡ καρδία Φαραώ*, "Pharaoh's heart grew stiff; or, waxed strong and stubborn;" and ver. 22, *ἐσκληρύνθη ἡ καρδία Φαραώ*, "his heart was hardened." And it is plainly the like form of speech with that in the next verse (14), where God himself interprets his own meaning, *Pharaoh's heart, βεβάρηται*, "is heavy, and will not stir." Nor is there, in any of these three verses, the least mention of any person by whom his heart was hardened.

Rosen.—*Et obfirmavit se cor Pharaonis, obstinatus mansit.*

See also notes on Exod. iv. 21.

Ver. 16.

Au. Ver.—Thou wouldest not hear.

Ged., Booth.—Thou hast not hearkened.

Ver. 17.

כֹּחַ אֶמְרִי יִהְיֶה בְּיָדָי: וְיָהֲרֹג וְגו'
יָהֲרֹג וְגו':

táde léγει κύριος. ἐν τούτῳ γνώσῃ ὅτι ἐγὼ κύριος, κ.τ.λ.

Au. Ver.—17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

Thus saith.

Ged., Booth.—Thus therefore saith.

The Lord.

Heb., Booth.—Jehovah.

Pool.—Behold, I will smite, viz., by Aaron's hand, who shall do it by my command and direction. Thus Pilate is said to give Christ's body to Joseph, Mark xv. 45, because he commanded it to be delivered by others to him. The same action

is ascribed to the principal and instrumental cause.

Bp. Patrick.—Behold, I will smite with the rod.] God and Moses are represented in this history as one person (according to what he had said ver. 1 of this chapter), and therefore it was the same thing to say, the Lord (whose words Moses had begun to recite) will smite; or, to say, I will smite (see ver. 16). It is to be observed, also, that Aaron smote the river (ver. 19), but it being by Moses's direction and order, it was counted his act: so that he might say, I will smite, &c.

Rosen.—*Ecce! ego percutio baculo, qui est in manu mea.* Plane hic personam Dei in se suscipit Moses, cf. vi. 6. Dicit in manu mea, etiamsi baculus in manu Aaronis esset, propterea quod non nisi ex Mosis mandato Aaron quicquam gessit.

Ver. 18.

Au. Ver.—18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

After this verse, Ken., Ged., and Booth., add from the Sam. Pent., "And Moses and Aaron went to Pharaoh, and they said to him, Jehovah, the God of the Hebrews, hath sent us to thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou hast not hearkened. Thus therefore saith Jehovah, By this thou shalt know, that I am Jehovah. Behold, with the rod which is in mine hand I will strike the waters which are in the river, and they shall be turned to blood. And the fish which is in the river shall die, and the river shall stink; so that the Egyptians shall lothe to drink water out of the river."

Gesenius and others consider this and similar additions to be interpolations, and to have been received into the Sam. text between the time of the Alexandrian version and of Origen.

Ken.—Exod. vii. 18, 19. Among the many instances in which the Samar. text differs at present from the Hebrew, one of the most remarkable is, that, as to the commissions given by God to Moses, and executed by Moses before Pharaoh, the Samar. text expresses every speech twice; but the present Heb. text once only—generally as given in charge by God, without mentioning the punctual execution of the commission by

Moses; and twice we have the speech of Moses to Pharaoh (and that denouncing two of the severest judgments), without having read of any such commission previously given him.

Now, as no man, acquainted with ancient learning, can doubt, but that the Samaritan copy, which gives these speeches *twice*, derives the stronger presumption in its favour from ancient custom; so, if repetitions were ever necessary or proper, to show the fidelity with which such commissions were executed, one should expect them on the present occasion, when Jehovah sends Moses to Pharaoh on an embassy the most important, with denunciations of vengeance the most astonishing. And we have this farther presumption in favour of such repetitions, that Moses, who executed these awful commissions, was himself the writer of the history that records them.

Another argument, that such repetitions obtained *originally*, may be drawn from the seeming impropriety consequent upon the omission of such repetitions. As, for instance, in this very chapter. At ver. 16, 17, &c., we read: "And JEHOVAH said unto Moses, Get thee unto Pharaoh, and thou shalt say unto him, JEHOVAH, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold! hitherto thou wouldest not hear—Behold! I will smite thee with the rod, that is in mine hand, upon the waters which are in the river; and they shall be turned to blood," &c. After this we expect to read, that Moses *went* and *spoke* unto Pharaoh, as the Lord commanded. But the present Hebrew text, having concluded the speech of God to Moses, immediately expresses God's command for turning the waters into blood, and then mentions the judgment, without having at all mentioned the execution of the commission, which, if attended to, was to have prevented the judgment.

More instances of this kind may be observed in chap. viii. 4, 5, 23, 24. In this 24th verse, the initial words (And the Lord did so) more naturally follow the repetition of God's speech by Moses before Pharaoh, as in the Samar. text, than the speech of God to Moses, as in the present Hebrew. So again, in chap. ix. 5, 6, 19, 20. In the last instance, the commission was for Moses to denounce before Pharaoh the

judgment of the hail, with orders to declare that every man and beast found in the field should be destroyed. The delivery of this message is not recorded in the Hebrew text; but, immediately after God's speech to Moses, we read, "He that feared the word of the Lord amongst Pharaoh's servants, made his servants and cattle flee into the houses:" which conduct of Pharaoh's servants must have been in consequence of *the delivery* of the preceding message; though the delivery is not recorded in the Hebrew as it is in the Samar. text.

The inference from these passages is, that if these speeches were originally expressed *twice*, as seems probable from the irregularity of the present Hebrew text, which sometimes records the speech only as from God, and sometimes only as from Moses; if this is probable (and it will be made more probable hereafter), we must conclude that the repetitions, now regularly obtaining in the Samar. text, were *designedly* omitted in the Hebrew text *for brevity*; and that they were omitted *very early*, as in the *Greek and the other versions* they are expressed *once only*.—*Kennicott*. See also notes on Exod. xi.

Ver. 19.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
קַח מִסֵּךְ וּנְמֹה־יָדְךָ עַל־מֵי־
מִצְרַיִם עַל־נְהַרְתָּם וְעַל־
אֲנְחֵיהֶם וְעַל־כָּל־מְקוֹמָם מִיְּמֵיהֶם וְיָחִיר
דָּם וְיָחִיר דָּם בְּכָל־אֲרֶץ מִצְרַיִם וּבְעַצְמָם
וּבְאַבְנֵיהֶם :

εἶπε δὲ κύριος πρὸς Μωυσήν. εἶπον Ἀαρὼν
τῷ ἀδελφῷ σου, λάβε τὴν ῥάβδον σου ἐν τῇ
χειρὶ σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὰ
ὕδατα Αἰγύπτου, καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν,
καὶ ἐπὶ τὰς διώρυγας αὐτῶν, καὶ ἐπὶ τὰ ἔλη
αὐτῶν, καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν,
καὶ ἔσται αἷμα. καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ
Αἰγύπτου, ὥστε τοῖς ξύλοις καὶ ἐν τοῖς
λίθοις.

Au. Ver.—19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

Say unto Aaron.

LXX, Ged., Booth.—Say unto Aaron thy brother.

Bp. Patrick.—*Upon the waters of Egypt.*] These are general words, comprehending all the particulars following.

Upon their streams.] There were seven branches into which the river Nile was divided before it fell into the sea; which seems to be here understood: being called (Isa. xi. 15), the *seven streams*, or *rivers of Egypt*.

Upon their rivers.] There were several cuts made by art, out of every stream, to draw the water into their grounds: which seem to be here meant by *rivers*.

Upon their ponds.] These were digged to hold rain water, when it fell; as it did sometimes: and near the river also they digged wells, it is likely, which may be here intended.

Upon all their pools of water.] There were, here and there, other collections of water: particularly in their gardens, derived by pipes from the river, into cisterns.

In vessels of wood,—of stone.] Wherein water was kept in private houses, for their present use.

Rosen.—מִצְדֵּי מִי־מִצְרַיִם *Aquæ Egypti* est generale, tum singula aquarum receptacula sigillatim enumerat: מִצְדֵּי מִי־מִצְרַיִם *fluvios eorum*, Egyptiorum, i.e., brachia et ostia Nili; habet enim Ægyptus præter Nilum nullum alium fluvium. מִצְדֵּי מִי־מִצְרַיִם *Rivos eorum*, i.e., canales operâ hominum factos ad agros irrigandos. *LXX, δῶνρυας.* מִצְדֵּי מִי־מִצְרַיִם *Paludes stagnantes eorum*, quales Nilus post reditum in sua litora relinquit. מִצְדֵּי מִי־מִצְרַיִם *Omnem congregationem aquarum eorum*, in cisternis et minoribus aquarum receptaculis. מִצְדֵּי מִי־מִצְרַיִם *Et in lignis et in lapidibus*, i.e., et in vasis ligneis, et in vasis lapideis. Cf. d. a. u. n. *Morgenl.* i. p. 279, sqq.

Ver. 20.

Au. Ver.—And he lifted up the rod. So the Heb.

Ged., Booth.—For Aaron [Syr., and some editions of *LXX*] lifted up, &c.

Ver. 22.

Au. Ver.—22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

Bp. Horsley.—"And the magicians of

Egypt did so with their enchantments." When Moses had turned all the water of the country into blood, where did the magicians of Egypt find water, upon which they might try the force of their art? They fetched it from Goshen, the district of the Israelites, say commentators, to which region the plague reached not. But I apprehend the sacred writer means not to affirm, that the magicians, *upon this occasion*, displayed their power in turning water into blood; but this was one of the wonders which they were accustomed to perform: not indeed upon all the water of the country, or even of a single lake or river, but upon small vessels of water: and as the sacred historian mentions it as a remarkable circumstance in Moses's miracle, that the water in all sorts of vessels was equally affected by it, I should guess, that when the magicians pretended to make this wonderful transmutation, it was a requisite, that the water should be in a vessel of some certain kind. However, to make an apparent change of water in small quantities, and in certain circumstances, into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, not adverting to the universality and completeness of Moses's miracle, thought it nothing more than what he had often seen done by his magicians, and hardened his heart. This I take to be the sense of this 22d verse; and in like manner I would interpret the 7th of the following chapter.

Ver. 23.

Au. Ver.—Neither did he set his heart to this also. So the Heb.

Booth.—Nor did he lay even this to heart.

Ver. 24.

Ged. and Booth. begin chapter viii. with this verse.

CHAP. VIII. 2.

Au. Ver.—And if thou refuse to let them go, &c.

Ged., Booth.—And if thou refuse to let my people [five MSS.] go, &c.

Ver. 4.

Au. Ver.—4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

Thy people. So the Heb.

Ged.—All thy people [Syr., Arab.].

After this verse Ken., Ged., and Booth. supply from the Sam. Pent., "Moses and

Aaron then went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go that they may serve me. And if thou refuse to let my people go, behold I will infest thy whole country with frogs. And the river shall bring forth frogs so abundantly, that they shall come up and enter into thine houses, and into thy bedchambers, and upon thy beds; and into the houses of thy servants, and of thy people; and into thine ovens, and into thy kneading bowls: And both on thee, and on all thy servants, and on thy people shall the frogs come up."

Gesenius and others consider this and similar additions in the Sam. Pent. to be interpolations.

Ver. 5.

Au. Ver.—5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

Say to Aaron. So the Heb.

Ged., Booth.—Say to Aaron thy brother [LXX, Syr., and one MS.].

After this verse, Ken., Ged., and Booth. supply from the Sam. Pent., "And Moses said to Aaron, Stretch forth thine hand with thy rod, that frogs may come up on the land of Egypt."

Gesen. considers this to be an interpolation. See notes on vii. 18.

Ver. 7.

Au. Ver.—The magicians. [So the Heb.]

Ged., Booth.—The magicians of Egypt. [So Sam. and LXX.]

Heb., Ver. 5; *Au. Ver.*, Ver. 9.

וַיֹּאמֶר מֹשֶׁה לְפָרְעֹה הִתְפַּאֲרָה לִּי
לְמַעַן אֶעֱתִיר לְךָ וְלַעֲבָדֶיךָ וְלַעֲמָךְ
לְהַכְרִית הַצְפֹּרְדָּיִם מִמֶּנּוּ וּמִבְּתָרֶיךָ בְּהָ
בְּיֹאֵר הַשָּׁמַיְמָה :

εἶπε δὲ Μωϋσῆς πρὸς Φαραώ. τάξαι πρὸς με πότε εὐξομαι περὶ σοῦ, καὶ περὶ τῶν θεραπόντων σου, καὶ τοῦ λαοῦ σου, ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ, καὶ ἀπὸ τοῦ λαοῦ σου, καὶ ἐκ τῶν οἰκῶν ὑμῶν. πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

Au. Ver.—9 And Moses said unto Pharaoh, Glory over me [or, Have this honour over me, &c.]: when [or, against when] shall I entreat for thee, and for thy servants,

and for thy people, to destroy [Heb., to cut off] the frogs from thee and thy houses, that they may remain in the river only?

Glory over me.

Bp. Horsley.—For הִתְפַּאֲרָה לִי, Houbigant would read הִתְפַּאֲרָה בְּךָ, "Do thou thyself expressly fix the time for me."

Booth.—Appoint me a time I shall entreat for thee, &c.

Ged.—Deal honourably with me: against when shall I entreat for thee and for thy servants, and for thy people, that the frogs may be removed from thee and thy houses, and from thy servants, and from thy people [Sam.], and remain, &c.

Pool.—*Glory over me*; as I have gloried over thee in laying first my commands, and then my plagues, upon thee, so now lay thy commands upon me for the time of my praying; and if I do not what thou requirest, I am content thou shouldst insult over me, and punish me. Or, *glory*, or *boast thyself of*, or *concerning me*, as one that by God's power can do that for thee which all thy magicians cannot, of whom therefore thou now seest thou canst not glory nor boast, as thou hast hitherto done. *When shall I entreat for thee?* Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in Moses, because he had a large commission, chap. vii. 1; and also had particular direction from God in all that he said or did in these matters.

Bp. Patrick.—9 *Moses said unto Pharaoh, Glory over me: when shall I entreat for thee.* Do thou appoint the time when I shall pray for thee, as St. Jerome translates it; and so doth the Syriac, and Onkelos, and the LXX, who differ from the Hebrew text in words only, not in sense. For by adding the word *saying* (as we do in Judg. vii. 2, where there is the same expression), this paraphrase of Bochart is very proper (Hieroziac., par. ii. lib. v. cap. 2), "Though it belongs not to thee to determine the time of thy deliverance, which depends wholly upon the will and pleasure of God; yet I, who am his minister, give thee leave to take so much upon thee, as to prescribe what time thou pleasest for the removal of this plague." For thus he thinks Moses's words are to be translated, *Glory over me, by telling me when I shall intercede for thee, &c.* Moses saw, perhaps, that Pharaoh was much

addicted to astrologers, who fancied all things here below to be governed by the motion and influence of the stars: and therefore would have him name the time: that he might be satisfied that there was no day nor hour under such an ill aspect, but he could prevail with God, at any moment he thought good to pitch upon, to deliver him.

Bonfrerius, I think, hath expressed, in short, the literal sense of the Hebrew words, Tibi hunc honorem defero ut eligas quando, &c. "I will do thee the honour, that thou mayest assign the time." And our Dr. Jackson still shorter, "Glory over me;" that is, saith he, "you shall command me."

Rosen.—5 וְגַלְיָהּ, *Gloriare super me, quando deprecabor pro te* rel., quæ non videntur cohærere. Tamen, si verbis stemus, non possumus aliter reddere. Nam וְגַלְיָהּ sequente על personæ nomini præmisso significare *supra aliquem gloriari*, non dubitare sinunt loca Jud. vii. 2; Jes. x. 15. LXX, Τάχα πρὸς με πότε εὐχόμεαι περὶ σοῦ. Hier.: *constitue mihi, quando deprecor pro te*. Syrus: *pete tibi tempus quando pro te intercedam*. Saadias: *pete a me, quando vis, ut pro te intercedam*. Quæ quidem interpretationes sensum satis commodum gignunt, sed vim phraseos וְגַלְיָהּ non expriment. Simplicissimum fuerit, verborum *gloriare super me* hunc sensum facere: hoc honoris tibi sume, ut designes mihi tempus, quo orem pro te. Aut: hoc tibi tribuo, ut præfigas mihi tempus, quando orem pro te. Bochartus l. 1., p. 578, post verba *gloriare super me* suppleendum dicit וְגַלְיָהּ *dicendo*, ex Jud. vii. 2, ubi plenior est loquutio: וְגַלְיָהּ, *ne gloriatur supra me Israel dicendo* rel.; mentem Mosisesse hanc: Ego tamen, qui propheta sum, do tibi Dei nomine temporis optionem, quo vis, ut a Deo impetrem, ut hæ ranæ amoveantur. Voluit Moses, ut penes regem esset, diem præfinire, quemcunque vellet, ut postquam votis ipsius esset satisfactum, liberationem suam soli Deo imputaret, vs. 6.

Heb., 8; Au. Ver., 12.

וַיִּצְא מֹשֶׁה וַיְהִי לוֹ מִצֵּחַ פֶּרֶחַ וַיִּצְעַק
מֹשֶׁה אֶל־יְהוָה עַל־דָּבָר הַצִּפְרִדִּים
אֲשֶׁר־שָׂם לַפֶּרֶחַ :

ἐξῆλθε δὲ Μωσῆς καὶ Ἀαρὼν ἀπὸ Φαραώ.
καὶ ἐβόησε Μωσῆς πρὸς κύριον περὶ τοῦ
ὄρου τοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραώ.

Au. Ver.—12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

Pool.—Or, as the place is fitly rendered by others, *because of the word, or matter of, or about the frogs which he had given or propounded to Pharaoh*. Because he had given his word both for the thing and the time of it, he prayed more earnestly lest God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew verbs *to put* and *to give* are frequently exchanged, as appears by comparing 1 Kings x. 9 with 2 Chron. ix. 8; and Isa. xlii. 1 with Matt. xii. 18. So Bp. Horsley.

Bp. Patrick.—*Moses cried unto the Lord because of the frogs.*] In the Hebrew the words are, *Cried to him about the business* (or the matter) *of the frogs*, which God had sent upon Pharaoh. Or, as Aben Ezra understands it, *concerning the frogs*, which he had promised Pharaoh should be removed: as if the words should be translated thus; "He cried unto the Lord concerning what he said about the frogs, and appointed unto Pharaoh." For so the word *sham* in xv. 25, signifies *to appoint or propose*, and so the LXX here translate the words (which we render *had brought against Pharaoh*), ὡς ἐτάξατο Φαραώ, "as he had appointed to Pharaoh."

Rosen.—*Clamavitque Moses ad Jovam, quas s. quod posuerat Pharaoni.* וַיִּצְעַק מֹשֶׁה, i.e., *propter ranas, vel super negotium, vel in causa s. super causa ranarum*. Nam וַיִּצְעַק *verbum* haud raro *rem, negotium, causam* significare constat. Et dici potest Deus הַצִּפְרִדִּים *posuisse*, i.e., *immississe Pharaoni*. Vid. not. ad Jer. xxxii. 20, et Ps. cv. 27. Multo aliter LXX, περὶ τοῦ ὄρου τοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραώ, *pro finitione ranarum, sicut constituerat Pharaon*. Hieronymus: *pro sponione ranarum, sicut constituerat Pharaon*. Quasi Moses a Deo petierit, ut ratum haberet verbum, quod proposuerat Pharaon, aut potius, quo Moses, data fide, Pharaoni se obstrinxerat. Neque inconcinuus prodibit sensus, si verba ita vertamus: *clamavit ad Jovam super verbum ranarum, quod proposuerat Pharaoni*. Sic xv. 25. וַיִּצְעַק, *posuit ei statutum*, i.e. proposuit.

Heb., 12; Au. Ver., 16.

וַיִּמָּר יְהוָה אֶל־מֹשֶׁה אֲמַר אֶל־יְהוָה

H H

וַיֹּאמֶר אֶל־מֹשֶׁה וְיָרֶם יָדְךָ אֶת־עֵפֶר הָאָרֶץ
וְהָיָה לְכֹסֶם בְּכָל־אֶרֶץ מִצְרָיִם :

εἶπε δὲ κύριος πρὸς Μωυσήν. εἶπον Ἀαρὼν, ἔκτεινον τῇ χειρὶ τῇ ῥάβδῳ σου, καὶ πάταξον τὸ ὡμα τῆς γῆς, καὶ ἔσονται σκνίφες ἔντε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι, καὶ ἐν πάσῃ γῇ Αἰγύπτου.

Au. Ver.—16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Stretch out thy rod. So the Heb.

Ged., Booth.—Stretch out thine hand with thy rod in it [Sam., LXX].

Pool.—Lice, so the Hebrew word is rendered by all the Jewish and most other interpreters.

Bp. Patrick.—Smite the dust of the land, that it may become lice.] Some would have the Hebrew word *cinnin* to signify gnats, or some such kind of creature. Thus many of the ancients understand it: and Artapanus calls it ζῶον τι πτηνόν, "a flying sort of living creature:" which made such ulcers by its biting, as no medicine could cure (see Eusebius, lib. ix. Præpar. Evang., p. 425). But Bochartus hath sufficiently proved that our translation is right; and that out of the very text. For gnats, and such-like insects, are bred in fenny places, but these were brought out of the dust of the earth.

Rosen., Gesen., Ged., Booth.—Gnats.

צִיִּים pl. Exod. viii. 13, 14 (17, 18); Ps. cv. 31. Alex. σκνίφες. Vulg., *sciniphes*, a kind of little gnats that sting painfully, in the marshy country of Egypt (*Culex reptans* Linn., or *culex molestus* Forsk.). Comp. Philo (*de vita Moysis*, L. P. II. p. 97, ed. Mangey). Oedmann verm. Samml. aus der Naterkunde, H. I. cap. 6.

The Jewish interpreters and Josephus (*Archæol.*, ii. 14, § 3) explain it less probably, by lice, hence in Talmud, צָבָה, a louse, Bochart follows the latter interpretation, *Hieroz.*, t. ii., p. 572, &c.—*Gesen.*

Rosen.—12 צִיִּים, sive, uti nomen plene scribitur, vs. 13, 14, צִיִּים, et צִיִּים bis ibid., Hebræi pediculos esse volunt. At LXX, quibus in re Ægyptia magna est auctoritas, interpretantur σκνίφες, quo nomine *culicum* quædam species significatur, ad stipulante Philone, et ipso Ægyptio, in libro *de vita Moysis*, t. ii., p. 97, ed Mang., ubi *sciniphes*, s. *ciniphes* ita describit: *Animal est minutis-*

simum, sed molestissimum tamen; neque enim solam superficiem ledit, injucundos et valde noxios pruritus excitans, verum et in interiora per aures naresque penetrat. Oculorum quoque pupillas infestat involans, nisi quis sibi caveat. Origenes in *Homil. III.* in Exod.: *Hoc animal pennis quidem suspenditur per aëra volitans; sed ita subtile est et minutum, ut oculi visum nisi acute cernentis effugiat; corpus tamen cum insederit, acerrime terebrat stimulo, ita ut quem volitantem videre quis non valeat, sentiat stimulantem.* E quibus descriptionibus Oedmannus (*Vermischte Samml. a. d. Naturkunde*, etc. p. 1. cap. 6) magna veri specie collegit, *sciniphes* s. *ciniphes* eandem esse *culicum* speciem, quæ Linneo est *culex pulicaris* s. *reptans*, ad quam speciem et referendus *culex Cypri minimus subfuscus* Hasselquisti (*Itiner.*, p. 470, vers. teut.), et *culex molestus* Forskalii, qui in *Descript. Animal.*, p. 85. Rosettæ, Cahiræ, et Alexandriæ eum *culicem* immensa copia esse ait, nocte incommodum dormientibus, et vix arcendum, nisi cortina bene clausa. Ejusmodi insecta vulgo voce Hispanica *Mosquitoes* vocantur. Nec loco huic Mosaico convenire possunt, nisi insecta minutissima et infinite copiosa, qualia sunt *sciniphes*, quandoquidem pulvis omnis Ægypti in צִיִּים mutatus dicitur. Cf. quæ notavimus ad Bocharti *Hieroz.*, t. iii., p. 448, 457, sqq., atque quæ ex itinerariis attulit Eichhornius (*de Ægypti anno mirabili*, p. 49). Et is quidem p. 51, dicit, si vocabulum Hebræum צִיִּים efferamus, et sono *Chnim* substituamus sonum *Cnip*, ex permutatione M et P linguis Semiticis perquam familiari, habere nos ipsum animalculi nomen domesticum. Scriptorem Exodi, inquit, צִיִּים extulisse, nec ׀ voluisse pro signo numeri plur. masc. generis haberi, dubitari non potest ex eo, quod nomini צִיִּים verbum sing. numeri ubique junxit. Scriptorem ׀ צִיִּים (a singulari צִי) vitiosam esse, Eichhornius ratione satis probabili ostendit.

Ver. 17.

Au. Ver.—And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

Lice. See note on verse 16.

Egypt.

Ged., Booth.—Egypt. And the gnats

were both on man and on beast [transposed from verse 18].

Heb., 15; Au. Ver. 19.

אֶרְבֵּעַ אֲלֵהִים הָיוּ

δάκτυλος θεοῦ ἐστὶ τοῦτο.

Au. Ver.—19 Then the magicians said unto Pharaoh, This is the finger of God.

Of God.

Ged., Booth.—Of a God.

Pool.—The finger is put either synecdochically for the hand, as it is Exod. xxxi. 18; Psal. viii. 3; cxliv. 1; or metaphorically for the power or virtue, as Luke xi. 20, compared with Matt. xii. 28. Of God; of that supreme God, whom both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. This they said, lest they should be thought inferior to Moses and Aaron in magical art. [So Rosen.]

Bp. Patrick.—This is the finger of God.]

The same with what is called, in other places of Scripture, the hand of God (Psal. cix. 27), that is, his power. There are those (particularly Bochartus) who think these magicians did not, by these words, give glory to God: but thought to save their own credit with Pharaoh, by telling him that it was not Moses or Aaron who were too hard for them, but a Divine power superior to them all. To this purpose Jonathan.

Ver. 20.

Au. Ver.—Lo.

Ged., Booth.—For lo [two MSS. read הנה].

Heb., 17; Au. Ver., 21.

כִּי אֶסְתַּיֵּן הָאָרֶב מְשַׁלַּח אֶת־עַמִּי הַנִּקְרָא
מְשַׁלַּח בָּךְ וּבְעַבְדֶּיךָ וּבְכָל־הָאָרֶץ
אֶת־הָעָרֹב וּמִלֵּאָה בָתֵּי מִצְרַיִם אֶת־
הָעָרֹב וְגַם הַחֲמֹמָה אֲשֶׁר־הֵם צָלִילִי :

ἐὰν δὲ μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐξαποστελέλλω ἐπὶ σέ, καὶ ἐπὶ τοὺς θεράποντάς σου, καὶ ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυϊαν. καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομύης, καὶ εἰς τὴν γῆν ἐφ' ἧς εἰσιν ἐπ' αὐτῆς.

Au. Ver.—21 Else, if thou wilt not let my people go, behold, I will send swarms of flies [or, a mixture of noisome beasts, &c.] upon thee, and upon thy servants, and upon thy people, and into thy houses: and

the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

Pool.—Swarms of flies; Heb., a mixture of insects or flies, as appears from Psal. lxxviii. 45, which were of various kinds, as bees, wasps, gnats, hornets, &c., infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.

Bp. Patrick.—Behold, I will send swarms of flies upon thee, &c.] The Hebrew word *arob* being generally thought to come from a word which signifies to *mingle*; interpreters commonly think it denotes a mixture of several sorts of creatures. And some take it, as we seem here to do, for all manner of flies; which Aquila calls *παμμύϊαν*, all sorts of insects. Others take it, as it is in our margin, for a mixture of noisome beasts: and so the author of the Life and Death of Moses; God sent lions, wolves, bears, and leopards, and such like wild beasts, which killed not only their cattle in the field, but their children in their houses. And so Josephus expounds it, *θηρία παντοῖα καὶ πολύτροπα*. But Bochartus hath confuted this notion by very good arguments, in his Hierozoicon (par. ii., lib. iv., cap. 15), where he shows no word has more significations than the Hebrew word *arab*: which signifies not only to *mingle*, but among many other things, to *obscure* and *darken*. From whence the even-time is called *ereb*. And therefore, with great reason, he approves of the LXX version, who translate it *κυνόμυϊα*, "a flesh fly," very bold and troublesome; being not easily driven away: which infests dogs very much, especially about the flaps of their ears. Some take it for that large black fly which fastens upon beasts, and sucks their blood, called *arob*, from its black colour: as *oreb* from thence signifies a crow. And so Philo describes this fly, called *cyνομύα*, that it is as impudent as a dog; and makes its assaults with great violence, like a dart; fastening its teeth so deep in the flesh, and sticking so close that it makes cattle run mad.

This plague the Jews say (in the forenamed book of the Life of Moses) was sent upon the Egyptians, because of the hard service they made the Israelites undergo, in feeding their cattle.

Ged., Booth.—Beetles. [Ged., probably the *Blatta Egyptiaca*.]

Gesen.—צמ m. the fourth plague in Egypt,

the name of a noxious insect (comp. the Arab. **عرب** *to consume*), perhaps *blatta Orientalis* seu *Ægyptia*, Linn. *Die Kakerlake, Küchenschabe* (*Edmann's Verm. Sammlungen*, H. II. p. 150. *Michaelis Supplem.*, No. 1962), one of the most troublesome plagues in all parts of the world, and particularly in Egypt. Jerome, *omne genus muscarum* (probably from **מִצְרַיִם** to *mix*). But that **מִצְרַיִם** is not to be considered as a nom. coll., but indicates a certain species of animal, is evident from Exod. viii. 29, 31.

Prof. Lee.—**מִצְרַיִם**, m.—pl. non occ. *Aquila, πάμμυια, πάμμυκτος*. Symm. *κυνόμυια*. So LXX. To the latter Bochart inclines (*Hieroz.* ii., lib. iv., c. xv., p. 553. *Musca canina*, sive *tabanus*. *The gad-bee, ox-fly, or dun-fly*. The Jews, generally, *all manner of noxious animals*, as lions, bears, serpents, &c. Jerome, "*omne genus muscarum*." Auth. Vers., "*swarms of flies*." Others, otherwise. The probability is strong, that it is the generic name of *some sort of noxious fly*; but what that is, it is impossible to say. St. John seems to have had his eye on this plague, when he spoke of it as consisting of *locusts*. (*Rev.* ix. 3, seq.) It is true, Exod. x. 4, is usually referred to here; but, it should be observed, in that place, the destruction of the produce of the land only is had in view; here the injury of men. It is not improbable the *fly* was so called

from its *property to injure*. Arab. **غَرَبَ**, *acutior pars*, et *nitor dentium*; *gladii acies*; *acuitas*; *alacritas*, Exod. viii. 17, 18, 20, 25, 26; Ps. lxxviii. 45; cv. 31.

Rosen.—**הִנֵּנִי מִצְרַיִם**, *Ecce immitto in te, s. concito in te*, coll. Deut. xxxii. 24. Dicit igitur Jova, se concitaturum esse contra Pharaonem, ejus ministros et totam domum **מִצְרַיִם**. Id nomen a *miscendi* notione, quam **צָרַר** obtinet, Hebræi fere interpretantur *miscellaneam animalium noxiorum multitudinem*. Jonathan: *mixtam turbam ferarum*. *Aquila, πάμμυια* reddidit, quem sequutus Hieronymus *omne genus muscarum*, et *muscas diversi generis*, atque *muscam omnimodam vertit*. Arabs uterque: *mistura ferarum*. Jarchi: *omnes species malarum bestiarum, et serpentum, et scorpionum inter se permixtas*. Sed quo minus nomine **מִצְרַיִם** *insectorum colluvies* intelligatur, obstat, quod vs. 27, dicitur: **וְאָמַרְתָּ אֲרֹבִים** *amovit Arobum a Pharaone, a servis ejus et ejus*

populo, **וְאָמַרְתָּ אֲרֹבִים** *ne unus quidem remansit*, quod nonnisi certo animalis generi convenit. Neque quale animalis genus nomine **מִצְרַיִם** designetur multum quærere necesse fuerit, si Alexandrino interpreti, rerum *Ægyptiarum* peritissimo, fidem habemus, qui illud *κυνόμυια*, *muscam caninam* exponit. Nomen nactum esse hoc muscarum genus ab impudentia, ait Philo *de vita Mosis*, t. ii., p. 101. ed. Mangey: *Sine metu enim involant et irruunt, ac si abigas, pervicaci tamen pertinacia obnituntur, donec sanguine et carne exaltatæ fuerint*. *Cynomyia igitur, utriusque animantis (canis et muscæ) adscita audacia, audax et insidiosa bestia est; nam e longinquo, in teli morem, cum stridore fertur, et magno impetu ruens (cuti) maxime inhæret*. Ex his quæ Philo alique veterum de *κυνόμυια* scribunt, magna cum veri specie colligitur, esse illam *tabani* speciem. *Edmannus* quidem in *d. vermischt. Samml.*, p. ii., cap. 7, per **מִצְרַיִם** *blattam Orientalem* Linn. (*Belgis et Germanis Kakerlak*) designare contendit; sed *blatta orientalis* non proxime, sed remotius hominibus nocet, est quidem vexatio *domestica*, non vero humana, rebus esculentis inhæret, non hominibus, quum tamen **מִצְרַיִם** hominibus fore cruciatui, expressis verbis h. l. dicatur. **וְהָיָה הָאָדָם עָלֶיהָ** *Et etiam humus super quæ illæ erunt*. **וְהָיָה הָאָדָם** Mendelii fil. indicare ait loca, quibus nullæ domus erant. Sane a **מִצְרַיִם** distinguitur iisque opponitur.

Ver. 23, 24, 29, 31.

Flies. See note on verse 21.

Heb., 18, 19; Au. Ver., 22, 23.

18 וְהָפַלְתִּי בַיּוֹם הַהוּא אֶת־אֲרֹבֹתַי
עַל־פְּנֵי עַמִּי לַעֲרֹב לְבָלְתָּי
יְהִי־שָׁם עָרָב לַעֲרֹב תֹּדַע כִּי אֲנִי יְהוָה
בְּהָרֹב הָאָרֶץ : 19 וְשָׁמַתִּי פָדָת בֵּין
עַמִּי וּבֵין עַמָּךְ לְמַחֵר יְהִיָּה הַיָּמָּה :

22 καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γεσέμ, ἐφ' ἧς ὁ λαὸς μου ἔπασσι ἐπ' αὐτῆς, ἐφ' ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια. ἵνα εἰδῇς, ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς πάσης τῆς γῆς. 23 καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ, καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ. ἐν δὲ τῇ αὔριον ἔσται τοῦτο ἐπὶ τῆς γῆς.

Au. Ver.—22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a division [Heb., a redemption] between my people and thy people: to-morrow [or, by to-morrow] shall this sign be.

Ged.—But I will, on that day, so distinguish the land of Goshen in which my own people dwell that not a beetle shall be there; to the end thou mayest know, that I, the Lord, am in the midst of the land, and make a distinction between my own people and thy people. To-morrow shall this sign happen.

After the 23d verse, Ken., *Ged.*, and Booth. supply from the Sam., “And Moses and Aaron went in unto Pharaoh, and said to him, Let [*Sam.*, *Ged.*, Thus saith the Lord, Let, &c.] my people go, that they may serve me. But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know that I am Jehovah in the midst of the earth; And I will make a division between my people and thy people. To-morrow shall this sign be.”

Gesen. considers this an interpolation. See notes on vii. 18 and xi.

Rosen.—*Et separabo in die illo terram Gosen, in qua populus meus stat, habitat, ut non sit ibi cynomyia.* וְהִפְלֵיתִי (אֶת־הָאֶרֶץ) *separabo, s. distinguam, i.e., faciam, ut terra Gosen ea plaga immunis sit.* Ita et ix. 4. At LXX, παρὰδοξάσω τὴν γῆν Γεσέμ, quod Hieronymus faciamque mirabilem in die illa terram Gosen vertit. Hi interpretes וְהִפְלֵיתִי retulerunt ad אֶת־הָאֶרֶץ, quæ etsi proprie non differat a אֶת־הָאֶרֶץ, tamen in Hiphil adhiberi solet significatu mirabile faciendi. וְהִפְלֵיתִי לִמְעַן פָּרֹחַ יִי וְיִי, *Ut cognoscas, me esse Jovam in medio terræ.* Metaphora sumpta a regibus, qui sedem habere solent in medio regni, ut omnibus undique finibus ex æquo sint propinqui. Deus autem in medio eorum potissimum adesse dicitur, quibus favet, ut xvii. 7; Deut. vii. 21; xxiii. 15. וְהִפְלֵיתִי לִמְעַן פָּרֹחַ יִי וְיִי, *Et ponam redemptionem, liberationem, inter populum meum et inter populum tuum.* Quum id ipsum, quod Israelitæ liberi essent a plaga cynomyiarum, distingueret eos ab Ægyptiis, Aben-Esra וְהִפְלֵיתִי

(quod plene scribitur וְהִפְלֵיתִי, Ps. cxi. 9; cxxx. 7), exponit *distinctionem*, et similiter LXX, διαστολήν, eosque sequutus Hieronymus *divisionem*. Ceterum his verbis Mendelii fil. non plane idem, quod vs. 18, immunem fuisse terram Gosen ab illa plaga, dici existimat, sed hoc potius, animalia ista noxia, אֶת־הָאֶרֶץ dicta, nec Israelitis inter medios Ægyptios versantibus nocuisse. Et idem ad verba וְהִפְלֵיתִי לִמְעַן פָּרֹחַ יִי וְיִי in crastinum futurum est signum hoc, bene notat, id dici ideo, ut intelligat rex, non casu fortuito illud evenitum, sed Deo ita disponente; cf. ad ix. 5.

Heb., 20; Au. Ver., 24.

וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיִּבֹא עָרָב פָּתָח בֵּיתָה פָּרֹעֶה וּבֵית עֲבָדָיו וּבְכָל־אֶרֶץ מִצְרַיִם תַּשְׁחִית הָאֶרֶץ מִפְּנֵי הָעָרָב :

ἐποίησε δὲ κύριος οὕτως. καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραὼ, καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ, καὶ εἰς πᾶσαν τὴν γῆν Αἰγύπτου. καὶ ἐξώλοθρεύθη ἡ γῆ ἀπὸ τῆς κυνομύιας.

Au. Ver.—24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

A grievous swarm of flies.

Ged., Booth.—A very [*Sam.*] grievous swarm of beetles.

The land was corrupted, &c.

Ged., Booth.—So that [*Sam.*, LXX, *Syr.*, *Vulg.*] the land was ravaged by the beetles.

Pool.—*A grievous swarm of flies; Heb., a heavy mixture of flies.* Heavy, i.e., either great, as this Hebrew word is used, Gen. xli. 31; Isa. xxxii. 2, or mischievous and troublesome; or rather, numerous, as it is taken, Gen. i. 9; Numb. xi. 14; 1 Kings iii. 9, compared with 2 Chron. i. 10. *The land, i.e.,* either the fruits or products of the land; or rather, the inhabitants of the land, as the word *land* is taken, Gen. xli. 36; 1 Sam. xxvii. 9: many of the people were poisoned or stung to death by them, as appears from Psal. lxxviii. 45. See also the Book of Wisdom, chap. xvi. 9.

Bp. Patrick.—*The land was corrupted by reason of the swarm of flies.* We are to understand here, by the land, the inhabitants of the land: whose blood these flies sucked, and left such a poison in it, that their bodies

swelled, and many of them died. So the Psalmist understood it (lxxviii. 45). There is something like this recorded in heathen stories; particularly, they say, that when Trajan made war upon the Agarans, he was so assaulted with flies, when he sat down to eat, that he looked upon them as sent by God, and desisted from his enterprise. And that whole countries have been infested with them, appears from a number of gods that were worshipped, because they were supposed to have driven them away, at Acaron, and several other places mentioned by the learned Huetius (in the place above quoted), from whence came the names of Jupiter, Ἀπόμυιος and Μυώδης, and of Hercules, Μύαγρος, &c.

Rosen.—20 וְיָבִיאוּ צִבְיִים *Venitque cynomyia gravis*, i.e., venerunt multæ et copiosæ. Nam וְיָבִיאוּ *haud raro multum, copiosum valere* constat, vid. ix. 1; x. 14; Habac. iii. 3; 1 Reg. iii. 9. Elliptice hoc vs. scriptum legitur וְיָבִיאוּ pro וְיָבִיאוּ. Deficit nonnunquam בִּרְצוֹן ratione sensus et ex usu linguæ. וְיָבִיאוּ הָעִצְבִּים *Corrumpebatur terra propter cynomyiam*. Terra pro ejus incolis, qui gravissime illis muscis vexabantur. Sic Ps. lxxviii. 45, *misit inter eos cynomyiam, quæ eos consumsit*. Sed Clericus quod hoc loco dicitur non tantum de hominum corporibus intelligendum putat, verum et, ac magis adhuc, de victibus, quos invadere solent muscæ, in iisque ova deponere, e quibus mox nascuntur vermes, quo fit, ut esculenta putrescant, et a vermibus absumantur.

Ver. 25.

Au. Ver.—In the land.

Rosen., Ged., Booth.—In this land.

Ver. 26, 27.

Au. Ver.—26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

Ged., Booth.—26 But Moses said, It is not proper to do so. For the sacrifices which we offer to the Lord [*Heb., Booth., Jehovah*] our God are an abomination to the Egyptians. Behold, should we, before their eyes, offer sacrifices, which are an abomina-

tion to the Egyptians, would they not stone us? 27, Let us go, &c.

Ver. 29, 31.

Swarms of flies, See note on verse 21.

CHAP. IX. 1.

Au. Ver.—1 Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. *Then the Lord.*

Ged.—The Lord therefore.

Booth.—Again Jehovah.

Tell him.

Booth.—Say to him. For חַמֹּם Sam. and two MSS. read חַמֹּם.

Ver. 2.

Au. Ver.—To let them go.

Ged.—To let my people [LXX and two MSS.] go.

Ver. 4.

Au. Ver.—And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

And the Lord.

Ged.—And in that day [so most copies of LXX] the Lord.

Israel.

Ged.—The children of [so LXX, Arab., and one MS.] Israel.

Egypt.

LXX, Ged., Booth.—The Egyptians. Contrary to the vowel points.

Ver. 5.

וַיֹּאמֶר יְהוָה מָחָר לֵאמֹר מָחָר יִצְעָק
יְהוָה הַדָּבָר הַזֶּה בְּאַרְצָךְ :

καὶ ἔδωκεν ὁ θεὸς ὄρον, λέγων. ἐν τῇ αὐρίῳ ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.

Au. Ver.—5 And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

Ged., Booth.—The Lord [*Heb., Booth., Jehovah*] hath also appointed the time saying, To-morrow will the Lord [*Heb., Booth., Jehovah*] do this thing in the land.

After this verse, Ken., Ged., and Booth. supply from the Sam. Pent., "And Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt still detain them, behold the hand of Jehovah shall be

upon thy cattle which are in the field. Among the horses, and among the asses, and among the camels, and among the herds, and among the flocks, shall be a very grievous mortality. And Jehovah will distinguish between the cattle of the Israelites and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the Israelites. To-morrow will Jehovah do this thing in the land.

Ver. 9.

וְהָיָה לְאַחַךְ עַל כָּל־אֶרֶץ מִצְרַיִם
וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה לְשִׁחִין
פָּרַח מְבַעֲצָת בְּכָל־אֶרֶץ מִצְרַיִם :

καὶ γενηθήτω κοριοὶ ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου. καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους, καὶ ἐπὶ τὰ τετράποδα ἑλκὴ φλυκτίδες ἀναξίουσαι ἔντε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι ἐν πάσῃ γῇ Αἰγύπτου.

Au. Ver.—9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

Bp. Patrick.—*It shall become small dust, &c.*] Instead of these ashes, which they threw up into the air, there came down a small sleet (as we call it) like that of snow, or the hoar frost, which scalded the flesh of man and beast; and raised a blister in every part upon which it fell. The poison of which, penetrating into the flesh, made sore swellings, like those we now call buboes. Insomuch that, as Philo understood it (lib. i. de Vita Mosis), they were full of blotches from head to foot. Certain it is, that the Hebrew word *shechin* signifies an "inflammation," that made a tumour or boil (as we translate the word, Lev. xiii. 18, 19), which turned into such a grievous ulcer, that Moses speaks of it afterwards as an unusual plague, which he calls the "botch of Egypt" (Deut. xxviii. 27). Dr. Lightfoot, indeed, observes, that in the book of Job (ii. 7, 8) it signifies only a burning itch, or an inflamed scab; an intolerable dry itch, which his nails could not scratch off, but he was glad to make use of a potsherd to scrub himself. But then he confesses, that this *shechin*, here spoken of, was higher than that, having blains and boils that broke out with it; which Job's had not. So that the Egyptians, he thinks, were vexed with a double punishment at once; aching boils and a fiery itch.

But our interpreters take it otherwise, and say that Job also was smote with *boils*, which, in conclusion, perhaps, had a scab that itched very much.

Gesen.—יִצְחָ m. a *bile, ulcer, swelling*, Exod. ix. 9, 11; Levit. xiii. 18, 20; 2 Kings xx. 7. יִצְחָ the *botch of Egypt*, probably the *Elephantiasis*, which is endemic in Egypt. It affects particularly the feet, which begin to swell, lose their flexibility, and become stiff like the feet of the elephant, whence the name of the disease. Deut. xxviii. 27, 35. It is used of the *biies* or *sores of leprosy*, or of the *elephantiasis*, Job ii. 7. Comp. *Schilling de lepra*, p. 184,

Plin. xxvi. § 5. (Root Arab. سَخَن, to be hot, inflamed. Syr. مَمَّ, to fester, to suppurate.)

וְהָיָה plur. fem. *Boils, ulcers*, which break out on the skin, Exod. ix. 9, 10. Root צָח Chald. צָחַ, to bubble up, to swell, whence in Syr. مَبْعَضَا a swelling. In Hebrew the מ is formative, vid. p. 2, (b.) Comp. צָחַ.

Rosen.—*Eritque in pulverem super omnem terram Ægypti* quid sibi velint, non satis clarum. Simplicissimum foret, ita capere: vertetur in pulverem. Sed cur non pulverem ubique obvium sumsit, quem in auras spargeret? Alii: erit *quasi* pulvis, i.e., volitabit per aërem, ut pulvis solet a vento circumactus. Quod verius puto; videntur enim hæc verba hoc dicere: favilla non subsidebit, sed veluti flos tenuissimus pulveris huc illuc volitabit, et per totam Ægyptum diffundetur. וְהָיָה—יִצְחָ, *Eritque super homines et super jumenta inflammatio germinans pustulas*. יִצְחָ habet notionem *caloris*, ut istiusmodi ulcus significetur, quod inflammationem secum conjunctum habet, vel potius *inflammatio*, quia ulcera non tam emittunt pustulas, quam pustulæ ulcera creant, ex inflammatione plerumque natæ וְהָיָה est אֶפְרַח, quod Jes. lxiv. 2, *effervescendi, intumescendi* significatu reperitur. LXX, וְהָיָה וְהָיָה verterunt φλυκτίδες ἀναξίουσαι *pustulæ effervescentes*, neglecta grammatica. Sic et Vulgatus: *vesicæ turgentes*. Accuratus Onkelos: *plenum pustulis*. Mox vs. 10, vocibus transpositis dicitur וְהָיָה וְהָיָה וְהָיָה *inflammatio pustulis efflorescens*. Videtur ea pustularum species denotari, de qua Celsus de *Medic.*, v. 28, 15: *Pessima pustula est, quæ ἐπινυκτὶς vocatur. Ea colore vel sublivida vel subnigra, vel alba*

esse consuevit. Circa hanc autem vehemens inflammatio est, et, cum aperta est, reperitur intus exulceratio mucosa, colore humori suo similis. Dolor ex ea supra magnitudinem ejus est, neque enim ea fabd major est.

Vers. 10, 11.

Boil. See note on verse 9.

Ver. 14.

Au. Ver.—For I will, &c.

Ged., Booth.—For else I will.

Ver. 15, 16.

15 כִּי עָתָה שְׁלַחְתִּי אֶת־יָדִי וְאָחֳזָה וְאֶת־עַמְּךָ בְּדֶגֶר וּבַמָּוֶת כִּי הָאָרֶץ : 16 וְאֵנִי בְּעֵינֶיךָ זֹאת הָעֲמֻדָּה בְּעֵינֶיךָ הַמִּתְרָאֶת אֶת־פְּתֵי יַלְמֵצוֹן סָפָר שָׂמִי בְּכָל־הָאָרֶץ :

15 νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε, καὶ τὸν λαὸν σου θανατώσω. καὶ ἐκτρίβῃς ἀπὸ τῆς γῆς. 16 καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύ μου, καὶ ὅπως διαγγελῇ τὸ δυνάμει μου ἐν πάσῃ τῇ γῇ.

Au. Ver.—15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up [Heb., made thee stand], for to shew in thee my power; and that my name may be declared throughout all the earth.

Pool.—15 *Pestilence*; not properly so called, but largely, as the word is used Hos. xiii. 14, meaning with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the *Red Sea*.

16 *Raised thee up*; so the Hebrew word is translated, Rom. ix. 17. I have raised thee up out of thy first nothing, into thy being, and life, and kingdom; and upheld thy being and reign even in the midst of thy tyranny. Heb., *I have made thee to stand*, i.e., to remain alive and untouched, when thy magicians could not stand, ver. 11. I have preserved thee in life, not for want of power to destroy thee, as thou mayst fancy, nor for want of provocation from thee, but for mine own glory.

To show in thee my power, in those mighty works which have been occasioned by thy rebellion and obstinacy.

Bp. Patrick.—15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence, &c.] I do not see how this translation can be maintained; for we do not read that God after this sent a new *pestilence* upon Pharaoh, and the Hebrew word *deber* signifies nothing else. This, therefore, must needs refer to the time past: and the sense of these three verses (14—16), must be this: "I will send more plagues on thee, and on thy servants (as was threatened ver. 14), for the truth is, I had now stretched out my hand to destroy both thee and thy people by my late pestilence, wherewith you had all been cut off, had it not been that I reserve you for further punishments: for which very cause I made thee to stand, when thou wast falling (i.e., kept thee from dying), that I might send more plagues upon thee, and make thy destruction more notorious to all the world." See Paulus Fagius, and Theod. Hackspan, and Fr. Junius also, who translate these words, "I had smitten thee and thy people with pestilence" (i.e., when he destroyed their cattle with a murrain), and then "hadst thou been cut off from the earth," as it follows in the end of this verse; that is, when the boils broke out upon the magicians.

16 For this *cause* have I raised thee up.] In the Hebrew the words are, *I have made thee stand*; that is, preserved thee alive, when the pestilence would have cut thee off, as the murrain did thy cattle, if I had not kept thee from perishing then, that I might destroy thee in a more remarkable manner. And thus the LXX understood it, when they translated it διετηρήθης, "thou hast been preserved," that is, from destruction. With which the apostle agrees, though he doth not here follow their translation, ἐξήγειρα, "I have raised thee," i.e., from the foregoing sickness (Rom. ix. 17), spared thee in the midst of malignant ulcers.

Ken.—For now I will stretch out my hand, that I may smite thee and thy people with *PESTILENCE*. But, was a pestilence one of the plagues upon Egypt? Only ten are recorded: of which seven have been already enumerated; and the other three are *lice, boils, and darkness*. Was there then no *pestilence* which cut off Pharaoh, &c.?

And, if not, how are we to conceive of the Divine menace, thus positively denounced, yet not at all inflicted? This difficulty and it is not a small one, can only (I presume) be solved properly, by observing, that the preter verb *וַיִּשְׁטֹחַ* now rendered, *I will stretch out*, ought to be rendered here, *I MIGHT HAVE stretched out*. *Verily now I MIGHT HAVE stretched out my hand, and smitten thee and thy people with pestilence* (I might have cut you off, on a sudden by pestilence), *but I have raised thee up* (made thee to stand) *in order to shew* (still more perfectly) *my power; that my name may be declared through all the earth*. See chap. xi. 9. That the circumstances of a verb, usually preter or future, may be thus qualified by *might, would, should, &c.*, appears from hence. In Gen. xii. 19, we read *וַיֹּאמֶר, so I MIGHT HAVE taken her*. And *I said, I would scatter. I would make to cease, lest their adversaries should behave, lest they should say*. See these four futures in Deut. xxxii. 26, 27.

Bp. Horsley.—15 "For now had I stretched out my hand, and smitten thee and thy people with pestilence, thou wouldst even have been cut off from the earth. 16 But for this cause have I preserved thee," &c.

Ged.—15 Even now I could stretch out my hand, and smite thee and thy people with pestilence, so that thou shouldst be cut off from the earth. 16 But I have expressly reserved thee for this purpose, that I may show thee my power, &c.

Booth.—15 Yea now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth. 16 And in very deed for this purpose have I preserved thee, that I may show to thee my power, &c.

Rosen.—15 Verba activa præterita, *וַיִּשְׁטֹחַ* et *וַיִּקַּח*, explicanda sunt de facultate agendi, ut igitur hic vs. ita vertendus sit *nam nunc quidem si mittere, extendere manum meam et percutere voluissem te et populum tuum illa peste* (de qua vs. 6), *deletus esses e terra*. Sequitur enim vs. sq. ratio, cur eum servavit. Particula *וְ* significationem suam causalem retinet, hoc modo: *nam ad probandum, nullum esse mei similem in universa terra (vs. 14), exserere potuissem manum rel.*

16, 17 *וַיִּקַּח וְהָיָה וְהָיָה וְהָיָה* *Verum propter hoc stare te feci*, i.e., servavi te incolumem. Similes loquutiones 1 Reg. xv. 4, et Prov.

xxix. 4, leguntur. *וַיִּשְׁטֹחַ וְהָיָה וְהָיָה וְהָיָה, Ut ostendam tibi potentiam meam*. Sed LXX, *ὅτι ἐνδείξωμαι ἐν σοὶ τὴν ἰσχὺν μου*, Hieronymus: *ut ostendam in te fortitudinem meam*. Similiter Rom. ix. 17, *ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δυνάμιν μου*. Ceperunt illi interpretes *וַיִּשְׁטֹחַ* pro *וְהָיָה*, ut interdum affixa verbis adduntur, ita ut præpositio aliqua, cui affixa ista addi debeant, intelligenda sit, quod tamen frequentius, opinor, in verbis intransitivis usu venire solet, ut Ps. v. 4, *וְהָיָה מָלֵי, non commorabitur tecum malus*, est pro *וְהָיָה מָלֵי*.

Ver. 17, 18.

וְהָיָה כַּסְתֹּתֶיךָ בְּעָפְמִי בְּלִלְתִּי שְׁלֵחָם
ἔτι οὖν σὺ ἐμποῖῃ τοῦ λαοῦ μου, τοῦ μὴ ἐξαποστεῖλαι αὐτοῖς;

Au. Ver.—17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail, &c.

Ged., Booth.—17 As still thou exaltest thyself against my people, so as not to let them go; 18 Behold, to-morrow, &c.

Rosen.—*Adhuc tu attollis te ipsum contra populum meum*. Onkelos: *וְהָיָה כַּסְתֹּתֶיךָ בְּעָפְמִי בְּלִלְתִּי שְׁלֵחָם, hucusque subjugas, s. sub jugo retines populum meum*. Jonathan: *וְהָיָה כַּסְתֹּתֶיךָ בְּעָפְמִי בְּלִלְתִּי שְׁלֵחָם, tu magnifice te geris in populum meum*. LXX, *ἔτι οὖν σὺ ἐμποῖῃ τοῦ λαοῦ μου; adhuc igitur tu insultas populo meo?* Vulgatus: *adhuc retines populum meum*. Saadias: *tu adhuc retardas populum meum*. Qui duo posteriores interpretes *וְהָיָה* videntur pro denominativo a nomine *כָּסַף* *agger cepisse*, ut proprie sit: *aggerem te ponis contra populum meum*, metaphorâ ab iis sumtâ, qui aquarum erumpentium impetum objecto aggeri cohibent. Jarchi suffragatur Onkelosi interpretationi, notans, verbum *כָּסַף* *calcandi* (*כָּסַף*) significatum habere, unde Hebræo *כָּסַף* in Targumim respondeat *וְהָיָה כַּסְתֹּתֶיךָ בְּעָפְמִי בְּלִלְתִּי שְׁלֵחָם via strata*. Verum *וְהָיָה* est potius *via exaggerata*, a *כָּסַף*, quod in altum extulit denotat. Unde Aben-Esra nostrum *וְהָיָה כַּסְתֹּתֶיךָ בְּעָפְמִי בְּלִלְתִּי שְׁלֵחָם* per *כַּסְתֹּתֶיךָ gloriaris te*, effers te, explicavit.

Ver. 19.

Au. Ver.—19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

After this verse, Ken., Ged., and Booth., supply from the Sam. Pent., "Then Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For else I will at this time send all my plagues on thyself, and on thy servants, and on thy people; that thou mayest know there is none like me in all the earth. Yea, now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth. And in very deed for this purpose I have preserved thee, that I may show to thee my power; and that my name may be declared through all the earth. As still thou exaltest thyself against my people, so as not to let them go; Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day of its foundation until now. Send now, therefore, and gather in thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, upon them shall the hail come down, and they shall die."

Gesen. considers this to be an interpolation. See notes on vii. 18 and xi.

Ver. 25.

Au. Ver.—25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

Rosen.—הַיָּדָה הַשָּׂדֶה הַגָּדוֹל, *Et omnem herbam agri percussit grando.* Aben-Esra, uti notatum supra ad vs. 6, *omnem herbam* interpretatur *magnam ejus partem*, quia infra x. 5, dicitur, locustas absumpturas id quod grando reliquerat. Jarchi ad vs. 32, ait intelligi posse de herbis caulem habentibus, quæ grandinis percussioni sunt obnoxie.

Ver. 27.

וַיִּשְׁלַח פָּרָעוֹן וַיִּקְרָא לְמֹשֶׁה וְלֹאֲהֹנִן
וְאַמֶּר אֲלֵהֶם חֲסִאתִי הַפָּעִם יִהְיֶה
הַצִּדִּיק וְאֵנִי וְעַמִּי הַרְשָׁקִים :

ἀποστείλας δὲ Φαραὼ ἐκάλεσε Μωσὴν καὶ Ἀαρὼν, καὶ εἶπεν αὐτοῖς. ἡμάρτηκα τὸ νῦν. ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβείς.

Au. Ver.—27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord

is righteous, and I and my people are wicked.

I have sinned this time.

Ged., Booth.—Once more have I sinned.

Bp. Patrick.—*I have sinned this time, &c.*

The meaning is not that he had not sinned before; but, *I now acknowledge my offence, and the justice of God in punishing the wickedness of me and of my people.* Which confession doth not argue any tenderness of heart; but was extorted by the horrible fright he was in of being undone, if he did not make some submission.

Rosen.—*Peccavi hac vice*, i.e., nunc demum me peccasse confiteor. Jonathan, Chaldaeus paraphrastes, jungit hæc verba cum iis, quæ sequuntur, hoc sensu: nunc demum intelligo, Deum esse justum, me vero una cum populo meo improbum. Haud male, nisi accentus obstaret.

Ver. 28.

הַעֲתִירָה אֶל־יְהוָה וְרַב מְהִיָּת חֵלֶה
אֲלֵהֶם וּבָרָד וְאֶשְׁלַח אֶת־רָקֶם וְלֹא
חֲסִיקוֹ לְעַמֶּךָ :

εὔξασθε οὖν περὶ ἐμοῦ πρὸς κύριον, καὶ πανσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ, καὶ χάλασαν, καὶ πῦρ, καὶ ἐξαποστελῶ ὑμᾶς, καὶ οὐκέτι προστεθήσεσθε μένιν.

Au. Ver.—28 Intreat the LORD (for it is enough) that there be no more mighty thunderings [Heb., voices of God] and hail; and I will let you go, and ye shall stay no longer.

Ged., Booth.—Entreat Jehovah for me [LXX], that there may be an end of this mighty thunder, and hail, and lightning [LXX], and I will let you go, and ye shall be no longer delayed.

That there be an end to this mighty thunder and hail. The Hebrew phrase is, *Et sat sit fuisse voces Dei et grandinem.* Thunder is frequently called *the voice of God*; as *a mighty wind* is called *his breath*: but there is a singularity of construction in the words *וְרַב מְהִיָּת* which cannot be literally rendered in any other language. Rosenmüller, however, mistakes in saying that it is not expressed by Sept. and Vulg. It is expressed, and well expressed by the *καὶ πανσάσθω του γενηθῆναι* of the former, and by the *ut desinant* of the latter. It is likewise well expressed by Saadiah, אֵין אֵין וְדַבְּנָנִי. The Syr. translator seems to have taken *וְרַב* in a different meaning, as he renders the

comma thus: צלו קרם כרמ' ואח' אתרם כני קרמיהו; *Pray to God; for with him there is much re-
spite.* And Onkelos appears to have had the same idea: צלו קרם י' וסני קרמיהו רוח. Better the Targums: רוח' סני קרמיהו. The Persic translator seems to have considered י' as belonging to the prior comma: "Pray the Lord, and pray him much; that," &c. And so Gr. Ver., *Δεσθῆτε τοῖνον πρὸς τὸν οὐτῶτην πολυτε, ἀπο τοῦ τελειν φωνας, κ.τ.λ.* They, probably, did not well understand the Hebraism; the meaning of which, however, is clear, from a parallel place in Ezekiel xlv. 6, *רב לכם מכל העונותיכם*, which literally is, *multum vobis ab omnibus abominationibus vestris*; rendered by our English translators, after the Greek, *Let it suffice you of all your abominations.* Better the Vulg.: *Sufficiat vobis scelera vestra.* Still better Houbigant, *Jam satis superque est scelerum vestrorum*, and Dathe: *Jam satis sit scelerum a vobis commissorum.* Horace uses a somewhat similar phrase, *Jam satis teris*, &c., *Ode 2.—Ged.*

Rosen.—*וַיִּבַּע קְדֵימָה קְדֵימָה וַיִּבַּע, Et multum, i.e., satis est fuisse sive, sufficiat et ne sint amplius voces Dei, tonitrua, et grandio.* Jarchi: *די לו בכה שהוריו כנר, sufficiat ei, Deo, id quod demisit tonitruum et grandinis.* Quemadmodum Horatius dixit: *Jam satis teris nivis atque diræ grandinis rel.*

Ver. 30.

Au. Ver.—The Lord.

Booth.—The Lord Jehovah. [So the Sam.]

Ver. 31, 32.

31 וְהַשְׂתַּתְּהָ וְהַשְׂעֲרָה נִפְתָּהּ פִּי
הַשְׂעֲרָה אֲבִיב וְהַשְׂתַּתְּהָ נִבְעָל:
32 וְהַחֲטָה וְהַכְפַּסְתָּ לָּהּ נֶגְפוּ פִי אֲפִלִּית
הַנָּח:

31 τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη. ἡ γὰρ κριθὴ παρεστηκυῖα, τὸ δὲ λίνον σπερματίζον.
32 ὁ δὲ πυρὸς καὶ ἡ ὄλῦρα οὐκ ἐπλήγησαν, ὁψιμα γὰρ ἦν.

Au. Ver.—31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up [Heb., hidden, or, dark].

Boothroyd places these two verses after verse 26.

31 *Bolled.*

Gesen.—נבכל, Exod. ix. 31, only: נבכל (ג),

הַשְׂעֲרָה, Vulg., *cum linum jam folliculos germinaret; Luther, der Flachs hatte Knoten gewonnen; LXX, Eng. Vers., the flax was bolled.* The Arabic and Samaritan express it by, *had seed, or was already ripe.* It signifies, perhaps, *was in blossom*, so that the *quadrilitt.* might originate from גִּנְיָ, calix, or cup of a flower, and קֶבֶל, Syriac, נבכל, bud, flower. In Talmud נבכל occurs for, halm. *Mishna*, part vi., p. 307, *ed Surenh.*

Prof. Lee.—נבכל, m. compd. perhaps, of גִּנְיָ, sign. II. above, and קֶבֶל. See גִּנְיָ; i.e., *Cup, or, flower-forming*, spoken of flax, once, Exod. ix. 31. Gram., art. 169. 2, et seq. In this case, we need not suppose with Dr. Gesenius, that ב, *in*, has been omitted by the ellipsis; nor that we have a compound of גִּנְיָ, and the Syr. עֲבָלָה, *flos*, &c.: nor need we regard the very abstruse dissertations of the learned Jews, alluded to by him, and partly cited in his *Thesaurus*, about this word, as they do not afford us one syllable of real knowledge on the subject.

32 *Au. Ver.*—*Rie.*

Gesen.—נכפה, fem. Exod. ix. 32; Isaiah xxviii. 25. Plur. נכפיים, Ezek. iv. 9, *spelt* [so Prof. Lee, and the majority of the commentators], *tritricum spelta Linn.*, ζέα of the Greeks, *far and adorenium* of the Romans. The name in Hebrew, probably proceeds from the smoothness of its ear, similar to that of wheat. See *Celsii Hierob.*, t. ii., p. 98—101.

Au. Ver.—*They were not grown up.*

Pool.—The Hebrew word may be rendered either *dark* or *hid*, to wit, under the ground, whereby it was secured from this stroke; or *late*, as divers of the Hebrews and other interpreters render it. This kind of corn coming later up, was now tender and hidden, either in the ground or in the herb; whereby it was in some measure secured both from the fire by its greenness and moisture, and from the hail by its pliability and yielding to it, whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire.

Bp. Patrick.—32 *The wheat and the rie were not smitten: for they were not grown up.* In the Hebrew, *they were hidden*; i.e., *were as yet under ground*, as Kimchi, and from him Junius and Tremellius expound it. But that cannot be the meaning; for there was but a month's difference

between the growth of wheat and of barley to maturity. And therefore Bochartus hath more truly expounded the meaning (Hierozoic., par. ii., lib. iv., cap. 3), that they were *not yet eared*: and so, being tender and flexible, yielded to the stroke of the hail, and received less harm than the barley which was in *the ear*, and the flax which was *bolled*.

Gesen.—לָחֹשֶׁת adj. prop. *dark*. 2. *Late*, inasmuch as the lateness of fruits arises from want of the ripening heat of the sun.

Prof. Lee.—לָחֹשֶׁת, I. *Concealed*; hence, II. *Quite dark*, or *obscure*: according to some, *Late*, Exod. ix. 32, לָחֹשֶׁת, *concealed* (as under ground), i.e., *not yet sprung up*, seems to suit the passage, unless we suppose the term *later* to signify the same thing.

Rosen.—לָחֹשֶׁת, *Quia serotina erant*, ita recte Hieronymus, τοὺς LXX sequutus, qui ὀψύμα γὰρ ἦν habent. Jarchi quoque exponit: *serotina*. Addit, ea adhuc tenera fuisse, atque inde factum, ut grandine non læderentur. Cf. ad vs. 25. Quoniam autem לָחֹשֶׁת, *tenebrosum, obscurum*, significat, ideo Aben-Esra sensum ait hunc esse: *quod fuerunt adhuc sub terra, ita ut non conspicerentur*. Sed discimus ex Plinio (II. N. viii. 3) in Ægypto hordeum sexto a satu mense, frumenta septimo meti solita; fieri ergo non potuit, ut tanto temporis spatio hordeum anteverteret triticum et zeam, quantum interfuisse necesse est, si, cum hordeo spica esset mutica, triticum et zea adhuc sub terra latitarent. Haud incommode tamen לָחֹשֶׁת reddi potest *obscura*; obscurum quippe dici solet, non quod omnino non conspicitur; sed quod parum et tenuiter. Vid. Fullerus *Miscell.* SS. l. iii. c. 11, ex cujus tamen sententia prior interpretatio (*serotina*) retinenda est. “Hordeo autem laeso, ait Fullerus, incolume mansit triticum, quum hordei prope jam maturi culmus, aliquando arefactus, ideoque induratus, non cederet ictibus grandinis, sed obniteretur, itaque continuo frangeretur. Triticum autem, tenerum adhuc, et in herba veluti abditum, lenta flexilique sua mollitie satis quidem tuto procellæ impetum devitaret, et ingruentes ictus declinaret atque subterfugeret.” Idem porro monet, mirum non esse, si apud Ægyptios messis hordacea, contra quam apud nos, prior fuerit triticea. Nam ex cæli lenissima ac suavissima temperie, qua nos multum superant Ægyptii, ingens operum rusticorum discrimen oriri,

ut aliis in rebus, sic potissimum in serendi metendique temporibus.

Ver. 33.

Au. Ver.—33 — and the thunders and hail ceased, and the rain was not poured upon the earth.

Ged., Booth.—And the thunder ceased, and the hail and the rain were no more poured on the earth [contrary to the Masoretic punctuation].

CHAP. X. 1, 2.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבֹו וְאֶת־לֵב עֲבָדָיו לִמְצֹן שְׁתִּי אֶתְּתִי אֶלֶּה בְּקֶרְבּוֹ : 2 וְלִמְצֹן תִּסְכַּף בְּאֲזְנֵי בָנָהּ וּבְנֵי בָנָהּ אֶת אֲשֶׁר הִתְעַלְלִיתִי בְּמִצְרַיִם וְאֶת־אֶתְּתִי אֲשֶׁר־שָׁמַתִּי בָם יוֹדְעֶתָם כִּי־אֲנִי יְהוָה :

1 εἶπε δὲ κύριος πρὸς Μωυσήν, λέγων εἰσέλθε πρὸς Φαραώ. ἐγὼ γὰρ ἐσκληρώνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἵνα ἐξῆς ἐπὶ αὐτοῦ τὰ σημεῖα ταῦτα ἐπ' αὐτούς. 2 ὅπως διηγῇσθαι εἰς τὰ ὅσα τῶν τέκνων ὑμῶν, καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν, ὅσα ἐμπέπαχα τοῖς Αἰγυπτίοις, καὶ τὰ σημεῖά μου, ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνώσεσθε ὅτι ἐγὼ κύριος.

Au. Ver.—1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

And the Lord.

Ged., Booth.—Again therefore the Lord [*Heb., Booth., Jehovah*].

For I have hardened his heart.

Bp. Patrick.—*I have hardened his heart, &c.* This is rather a reason why he should not go; and therefore the particle *ki* is not to be translated *for*, but *although*, as it many times is used in these books, and then the sense is clear; *although I have hardened his heart*, yet let not that hinder thy going to him, but still importune him; because I intend to take occasion from his refusing to obey me, to work greater signs and wonders

for your benefit (as it follows in the next verse), and for his ruin.

Au. Ver.—*Before him.*

Ged., Booth.—Among them [LXX, Syr., Targ., Arab.].

Rosen.—*Propter ponendum me*, i.e., ut ederem hæc mea signa in medio ejus, quod Onkelos recte בְּיַדָּם *inter eos* reddidit, nempe Pharaonem et servos ejus. Pro בְּיַדָּם vs. sequ. est בָּם *inter eos*.

Au. Ver.—*That thou mayest tell.*

Ged., Booth.—That ye may tell.

Au. Ver.—*I have done.* So most commentators.

Rosen.—*Quæ operatus sum in Ægypto*, i.e., interprete Onkeloso, בְּיַדָּם בְּיַדָּם בְּיַדָּם, *prodigia quæ feci in Ægypto*. Sed LXX, ὅσα ἐπέταξα τοῖς Αἰγυπτίοις, *quæcunque illusi Ægyptiis*. Jarchi etiam הַחֲלִילִי expōnit שְׂחָתִי *illusi*, quo eodem significatu verbum istud usurpari notat Num. xxii. 29. בִּי הַחֲלִילִי *illusisti mihi*, atque 1 Sam. vi. 6. Philisthæorum sacerdotes suis hæc dicunt: *Cur animum vestrum obfirmaretis, sicut suum animum obfirmarunt Pharaon et Ægyptii? Nonne בְּיַדָּם הַחֲלִילִי postquam illusi eis*, scil. Deus, male eos habuit, *dimisit eos*, Israelitas, *ut abirent*. Quo loco LXX, ut hic, habent: ὅτε ἐνέταξεν αὐτοῖς. Saadias quoque hoc Exodi loco vertit: *quam duriter egerim in Ægyptios*. Jarchi innuere videtur, formam Poel tantum operandi, agendi, notionem obtinere, sed formam Hithpoel verbi בָּלַל nonnisi *illudendi* significatu usurpari. Sed contrarium arguit Ps. cxli. 4. הַחֲלִילִי לְיָדָיו *ad patrandum facinora*. Quare nihil obstat, quo minus et hic vertamus: *quæ operatus sum in Ægypto*, sive, *inter Ægyptios*, uti mox sequitur: *et signa mea, quæ posui בָּם inter eos*. Hieronymus nostra verba sic transtulit: *quoties contriverim Ægyptios*. Quæ interpretatio debetur male intellectæ magistri sui Hebræi explicationi. Is enim quum הַחֲלִילִי interpretatus esset שְׂחָתִי (per *Sin*) *illusi*, Hieronymus id sinistre cepit pro שְׂחָתִי (per *Schin*) contrivi.

The Lord.

Sam., Ged., Booth.—Jehovah your God.

After the second verse, Ken., Ged., and Booth. supply from the Sam. Pent.:—And say to Pharaoh, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow I will bring locusts into

thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up every green herb of the earth, and the fruit of every tree which groweth to you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, from the day that they were upon the earth, unto this day.

Gesenius considers this to be an interpolation.

Ver. 5.

Au. Ver.—5 And they shall cover the face [Heb., eye] of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

And shall eat every tree, &c. [So the Heb.]

Ged., Booth.—And they shall eat up every green herb of the earth, and the fruit of [Sam.] every tree which groweth to you out of the field.

Ver. 9.

The Lord.

Sam., Ged., Booth.—Jehovah our God [Sept., Alex.].

Ver. 10.

וַיֹּאמֶר אֲלֵהֶם יְהוָה כֵּן יִהְיֶה עִמָּכֶם
כָּאֲשֶׁר אֲשַׁלַּח אֶהֱרֹם וְאֶת־טַפְכֶּם רָאוּ
כִּי רָעָה נִגְדָה פָּנֵיכֶם :

καὶ εἶπε πρὸς αὐτοὺς. ἔστω οὕτω, κύριος μεθ' ὑμῶν. καθότι ἀποστέλλω ὑμᾶς, μὴ καὶ τὴν ἀποσκευὴν ὑμῶν; ἴδετε ὅτι πονηρία πρόσκειται ὑμῖν.

Au. Ver.—10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

Look to it; for evil is before you.

Ged.—See, only, what evil views ye have.

Booth.—See, how evil is your design!

Pool.—10 I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go. *Evil is before you*; either, 1. Evil of sin. You have some ill design against me, either to stir up sedition or war against me, or

utterly to depart out of my kingdom. Or rather, 2. Evil of calamity or mischief. 1. Because it is here said to be *before* their faces, whereas evil designs are in men's hearts, and the fair pretences wherewith they cover them are said to be before their faces. 2. The word of caution he gives to them, *look to it*, or *take heed*, seems to imply that he speaks not of the evil they designed against Pharaoh, but of that which they would unavoidably bring upon themselves from so potent a king, by the refusal of such fair offers, and continuing in such insolent and unreasonable demands.

Bp. Patrick.—10 *Let the Lord be so with you, as I will let you go, &c.*] Most take this for a form of imprecation, as if he had said: *I wish you may prosper no better than I will accord to your desire.* But some look upon it as an irrision or jeer; as if he had said, *You trust in the Lord, let him do all he can to deliver you, as I am resolved to keep you here.*

Look to it; for evil is before you.] It is uncertain, whether he meant *evil* that they designed against him; or which he designed against them. The former best agrees with what follows; as if he had said, *you intend a rebellion*; therefore I will let none but the men go. Or, more plainly, *it is visible you design some evil*; i.e., you have conspired to be gone, and make a revolt. Or, it is plain and manifest, by your very countenances, that you intend some evil. If we take it the other way, for *evil* which he threatened to them, the meaning must be, *Mark what I say, I will take a course with you, unless you be content to go and sacrifice upon my terms*, i.e., the men only.

Rosen.—*Sit ita Jehova vobiscum, quem admodum dimissurus sum vos et parvulos vestros.* In quibus verbis est *μικτηρισμός*, s. subsannatio, hoc enim vult Pharaon: si non magis Deus vos adjuvet, quam ego vos tali conditione dimissurus sum, egregie profecto vos juvabit! Pro eo habendum, ac si diceret: non dimittam vos una cum liberis, uti petitis. *לֹא־אֶפְשָׁר לִי לְהַחֲזִיק בְּכֶם* LXX reddiderunt: *ῥῆν ἀποσκευῆν ὑμῶν, suppellectilem vestram.* *וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־תֵּלֶךְ בְּרֶגֶל־עִיִּי* *Videte quod malum sit coram facie vestra, videte, quod malum vos intendatis et respiciatis; malo consilio licentiam festi celebrandi petitis.*

Ver. 12.

Au. Ver.—12 And the Lord said unto

Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

And eat, &c.

Ged., Booth.—And eat up every green herb of the earth, and the fruit of every tree [Sam., LXX] which the hail hath left.

Ver. 13.

Au. Ver.—13 And Moses stretched forth his rod over the land of Egypt.

His rod. So the Heb.

Ged., Booth.—His hand [Sam. and Arab.].

Ver. 21.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ
עַל־הָאֲרָצִים וְיִהְיֶה חֹשֶׁךְ עַל־הָאֲרָצִים
שְׁלֹשָׁה יָמִים וְלֹא־יִרְאוּ אִישׁ אֶת־אֶחָיו
וְלֹא־יִשְׁכְּבוּ עַל־מַיְתָתָם וְלֹא־יִשְׁתְּנוּ
שְׁלֹשָׁה יָמִים וְלֹא־יִשְׁכְּבוּ עַל־מַיְתָתָם

εἶπε δὲ κύριος πρὸς Μωσῆν. ἔκτεινον τὴν χειρὰ σου εἰς τὸν οὐρανόν. καὶ γενήθῃ σκότος ἐπὶ γῆς Αἰγύπτου, ψηλάφην σκότος.

Au. Ver.—21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness which may be felt [Heb., that one may feel darkness].

Even darkness which may be felt.

Pool.—It is an hyperbolic expression, such being very frequent both in Scripture and in all authors. For darkness being only a privation, cannot be properly felt, yet it might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air. But the place may be rendered thus, *that there may be darkness—after that* (so the Hebrew *vau* is sometimes used, as Micah vii. 13) *the darkness* (i.e., the darkness of the night, or the common and daily darkness) *is departed or removed*, and the time of the day come; for so the root from whence this word may be derived signifies, Exod. xiii. 22. And to this purpose the words are rendered by the Chaldee and Syriac, and some others; and the sense is, that the darkness may continue in the day-time as well as in the night.

Bp. Patrick.—*Even darkness which may be felt.*] In the next verse he calls it *thick darkness*: which was made, I suppose, by such clammy fogs, that they sensibly affected the Egyptians.

Gesen.—*וְיִשְׁתְּנוּ שְׁלֹשָׁה יָמִים*, and one could feel the darkness with the hands.

Prof. Lee.—So that one may feel, grope, in darkness: not, may be felt: the ellipsis of *þ* being very common in such cases, Gram. art. 219, 220.

Rosen.—In verbis *אֶתְּךָ אֶתְּךָ*, explicandis variant interpretes. Veterum alii reddiderunt: *postquam recesserunt tenebræ noctis*, i.e., etiam postquam recessit noctis caligo et sol alias incipit lucescere, tamen ista densissima caligo non desinet. Videlicet *est recedere*, ut xiii. 22. Verum id si Moses dicere voluisset, non credibile est eum *אֶתְּךָ* post *אֶתְּךָ* omisisse. Alii *אֶתְּךָ* putant pro *אֶתְּךָ* scriptum (ut Jes. xiii. 20, *אֶתְּךָ* pro *אֶתְּךָ*), et denominativum nominis *אֶתְּךָ* nox *hesterna*, quasi significet: *et perdurare faciet tenebras hesternas*, noctis præteritæ, vel: *obscurantur tenebræ*, quasi: *noctescant*, i.e., sint densissimæ. Præferenda tamen est ea dictionis *אֶתְּךָ* expositio, ex qua illa idem valeat quod *אֶתְּךָ* *palpabit*, uti Deut. xxviii. 29. Nam uti verba plura alia mediæ radicalis geminatæ et mediæ quiescentis communes significationes habent, ita et *אֶתְּךָ* significationem mutuatur a *אֶתְּךָ* Gen. xxvii. 21; Ps. cxv. 7. Quare LXX verba *אֶתְּךָ אֶתְּךָ* vertunt: *ψηλαφητὸν σκότος*, et Hieronymus: *tam densæ ut palpari queant*. Sensus igitur esse videtur, aërem adeo densa caligine, crassisque vaporibus refertum fore, ut palpari possit. Obvertunt quidem alii non posse homines in ejusmodi crasso aëre vivere. Verum ejusmodi proverbiales et hyperbolicæ loquutiones non sunt ad vivum resecandæ.

Ver. 24.

Au. Ver.—24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

And Pharaoh called unto Moses.

Ged.—And Pharaoh called for Moses and Aaron [Sam., LXX, Vulg., and two MSS.]. *The Lord.*

Ged., Booth.—The Lord [Heb., Booth., Jehovah.] your God [so Sam., LXX, and one MS.].

CHAP. XI. 1.

Au. Ver.—And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Pool.—The Lord said unto Moses; either,

1. Whilst Moses was not yet gone out of Pharaoh's presence; so God might suggest this to his mind, as he did other things to Micaiah, when he was before Ahab and Jehoshaphat, 1 Kings xxii. Or, rather, 2. Before his last coming to Pharaoh; and the words may be rendered thus, *Now the Lord had said unto Moses*. And this is here added as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue. *He shall surely thrust you out hence altogether*; men, and women, and children, and cattle, and all that they had, which he would never do before.

Ged.—For the Lord had said to Moses.

Booth.—Now Jehovah had said, &c.

Rosen.—Verba *אֶתְּךָ אֶתְּךָ* Aben-Esra monet esse in plusquamperf. vertenda: *dixerat jam prius*, et statim sequi debuisset, quæ vs. 4, leguntur, sed tres hosce versus esse interpositos. Putat autem hæc a Jova Mosi dicta esse, quum adhuc esset in terra Midian, coll. iv. 24. Quod tamen nimis longe petium videtur. Recte vero observat, hæc debere legi per parenthesin usque ad vs. 4. Quæ autem tribus hisce versibus leguntur, postquam a Pharaone discessisset Moses, ipsi dicta a Jova fuisse putanda sunt. *אֶתְּךָ אֶתְּךָ אֶתְּךָ*, *Cum dimiserit omnino expellendo expellet vos hinc*, i.e., non partem aliquam duntaxat dimittet, retinendo parvulos et pecora, ut antea cupiebat, sed vos omnes et vestra omnia dimittet (xii. 31, 32); quin adeo vi quodammodo vos expellet, non dabit, ut moram neccatis amplius (xii. 33).

Ver. 2, 3.

וַיִּבְרַח אֶתְּךָ אֶתְּךָ אֶתְּךָ
מִתַּחַת רַגְלֵהּ וְהָאֵשׁ מִתַּחַת רַגְלֵהּ
כִּסְּהָ וַיִּבְרַח אֶתְּךָ אֶתְּךָ
הָעָם בְּעֵינֵי מִצְרַיִם גַּם וְהָאֵשׁ מִתַּחַת
רַגְלֵהּ מִתַּחַת רַגְלֵהּ מִתַּחַת רַגְלֵהּ
פָּרָח וּבְעֵינֵי הָעָם :

2 λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ, καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον σκευὴ ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν. 3 κύριος δὲ ἔδωκε τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων. καὶ ἔχρησαν αὐτοῖς. καὶ ὁ ἄνθρωπος Μωυσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων, καὶ ἐναντίον Φαραὼ, καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ.

Au. Ver.—2 Speak now in the ears of the

people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

2 Borrow.

Ken., Booth.—Ask. See note on Exod. iii. 22.

Jewels.

Ken.—Vessels.

Ged.—Utensils.

Booth.—Articles.

Gold.

Ken., Ged., Booth.—Gold and raiment. [So Sam., LXX, and one MS.]

And the Lord gave the people favour in the sight of the Egyptians. *Ken., Ged., and Booth.* follow the Sam. Pent., which here reads, "And I will give this people favour in the sight of the Egyptians," and also inserts four verses [see Kennicott's note below], which Gesenius considers to be an interpolation.

Ver. 7.

וְלֹכְלֹךְ יִשְׂרָאֵל לֹא יִחַרְצֵהוּ בְּלֵב
לִשְׁנוֹ לְמֵאִישׁ וְעַד-בְּהֵמָה לְמַעַן תִּדְעוּ
אֲשֶׁר יִפְלֹחַ יְהוָה בְּגֵן מִצְרַיִם וּבֵין
יִשְׂרָאֵל :

kai én pássi toís vioís 'Israhel ouý grúzei kúwn tḡ gláwssḡ autou, apó anthrópou zōs ktḡnous, ópws eídḡs ósa paradóξásei kýrios aná mésson tḡw Aiguptíw, kai tou 'Israhḡl.

Au. Ver.—7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Gesen.—פָּרַץ fut. 1. In two conjugations; in *Kal*, to point a thing, to sharpen it. In the two following proverbial expressions only: Exod. xi. 7: לֹכְלֹךְ בְּנִי יִחַרְצֵהוּ לִשְׁנוֹ, against any of the children of Israel no dog shall point his tongue, no one shall do them any harm; Josh. x. 21: וְלֹכְלֹךְ יִשְׂרָאֵל לֹא יִחַרְצֵהוּ לִשְׁנוֹ, none pointed his tongue against any of the children of Israel, i.e., none ventured to hurt them. Judith xi. 12, (19): οὐ γρύξει κύων τḡ gláwssḡ autou ἀνέναντι σου, where probably in the Hebrew original the same word stood, for the LXX have also in the above passages γρύζειν.

Rosen.—Sed ad omnes filios Israelis non exseret canis linguam suam. Proverbiale pro: non lædet neque terrebit eos quicquam.

וְיִחַרְצֵהוּ hic exserendi s. agitando significatione capiendum, ut Jos. x. 21. LXX, οὐ γρύξει κύων τḡ gláwssḡ autou. Vulgatus: non muliet canis. Verba וְיִחַרְצֵהוּ לִשְׁנוֹ pendent a פָּרַץ, ut sit: non movebit canis linguam suam ad quemquam inde ab homine ad jumentum, i.e., nec hominem ullum nec pecudem suo latratu terrebit. וְיִחַרְצֵהוּ, Ut sciatis, quod discrimen faciet Jova inter Ægyptios et inter Israelitas. LXX, "Ὅσα παραδόξάσει Κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ τοῦ 'Ισραήλ. Ceperunt ἵνα pro ἵνα, nam וְיִחַרְצֵהוּ et וְיִחַרְצֵהוּ est mirabile fecit.

Au. Ver.—9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Ged., Booth.—Now the Lord [Heb., Booth., Jehovah] had said to Moses, Pharaoh will not hearken unto you; that my signs and [so LXX] my wonders, &c.

Rosen.—Ut multiplicentur ostenta mea in terra Ægypti. Hæc noli de futuro tempore intelligere; sed וְיִחַרְצֵהוּ verte in plusquamperf. jam aulem dixerat. Nam cum hæc Deus loqueretur, unum tantum restabat portentum, quo Pharaoh permovendus esset, ut Israelitas dimitteret, primogenitorum interfectio. Recte Mendelii fil. reddidit: Der Ewige hatte dieses dem Moses schon vorher gesagt, Pharaoh wird euch kein Gehör geben, damit meine Wunder im Laude Mizraim desto mehr werden.

Ver. 10.

וַמֹּסֶה וַאֲחֵרֵן עָשׂוּ אֶת-כָּל-הַמִּפְתָּיִם
הָאֵלֶּה לְפָנֵי פַרְעֹה וַיַּחֲזֶק יְהוָה אֶת-לֵב
פַּרְעֹה וְלֹא-שָׁלַח אֶת-בְּנֵי-יִשְׂרָאֵל
מֵאֶרֶצוֹ :

Μωυσης δὲ καὶ 'Ααρὼν ἐποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα ἐν τῇ Αἰγύπτῳ ἐναντίον Φαραώ. ἐσκληρυνε δὲ κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν ἐξαποστεῖλαι τοὺς υἱοὺς 'Ισραὴλ ἐκ γῆς Αἰγύπτου.

Au. Ver.—10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Ged.—Though Moses and Aaron therefore had done all those signs and [LXX] wonders

in the land of Egypt [LXX]; in the presence of Pharaoh; yet the Lord had so hardened Pharaoh's heart that, &c.

Booth.—And Moses and Aaron did all these signs and [LXX] wonders in the presence of Pharaoh; yet Jehovah suffered the heart of Pharaoh to be hardened, so that, &c.

Hardened. See notes on iv. 21.

Ken.—Within these five chapters are seven very great differences between the Heb. and Samar. Pentateuchs; relating to the speeches, which denounced seven (out of the ten) judgments on the Egyptians: sc., Waters into blood, frogs, flies, murrain, hail, locusts, and destruction of the first-born. The Heb. text gives the speeches, concerning these judgments, *only once*, at each; but the Samar. gives each speech *twice*. In the Heb. we have the speeches concerning the five first, as in command from God to Moses, *without reading that Moses delivered them*; and concerning the two last, as delivered by Moses to Pharaoh, without reading that God had commanded them. Whereas in the Samar. we find every speech twice: God commands Moses to go and speak thus, or thus, before Pharaoh; Moses goes, and denounces the judgment; Pharaoh disobeys, and the judgment takes place. All this is perfectly regular; and exactly agreeable to the double speeches of Homer, in very ancient times. I have already (Diss. i., p. 383—391) treated this subject at large; and have not the least doubt, but that the Heb. text now wants many words, in each of the seven following places: chap. vii. between verses 18 and 19; end of chap. vii.; chap. viii. between 19 and 20; chap. ix. between 5 and 6; again, between 19 and 20; chap. x. between 2 and 3; and ch. xi. at verses 3, 4.

The reader will permit me to refer him (for all the words thus omitted) to my own edition of the Hebrew Bible, where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Heb. text of Exod. xi. did formerly, and does still, appear to me to furnish a demonstration against itself; in proof of the double speech being formerly recorded there, as it is now in the Samaritan. And some very learned men have confessed the impossibility of explaining this chapter, without the assistance of the Samar. Pen-

tateuch. I shall now give this important chapter, as I presume it stood originally; distinguishing by italics all such words as are added to, or differ from, our present translation. And before this chapter must be placed the two last verses of the chapter preceding.

Exod. x. 28.—And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well; I will see thy face again no more.

EXOD. XI.

HEB. AND PRESENT VERSION.

1 And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people; and let every man borrow of his neighbour, and every woman of her neighbour, *jewels* of silver, and *jewels* of gold.

3 And THE LORD GAVE the people favour in the sight of the Egyptians.

SAMAR. AND NEW VERSION.

1 Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; *and* afterwards he will send you out hence: when he shall send you away, he will surely drive you hence altogether.

2 Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour, *vessels* of silver, and *vessels* of gold, and *raiment* [so also LXX].

3 And I will give this people favour in the sight of the Egyptians, *so that they shall give them what they ask* [so Ged., Booth.].

4 For about midnight I will go forth into the midst of the land of Egypt.

5 And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill: and even unto the first-born of every beast.

6 And there shall be a great cry through all the land of Egypt; such, as there was none like it, nor shall be like it any more.

7 But against [Geddes, Booth., among; Sam. *בני*] any of the children of Israel shall not a dog move his tongue; against man, or even against beast; that thou mayest know, that Jehovah doth put a difference between the Egyptians and Israel.

Moreover, THE MAN MOSES was very great, in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

8 And THOU ALSO SHALT be greatly honoured, in the land of Egypt; in the sight of Pharaoh's servants, and in the sight of the people.

9 THEN Moses said unto Pharaoh; Thus saith Je-

K K

HEB. AND PRESENT VERSION.

4 And Moses said: thus saith the Lord: About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill: and all the first-born of beasts.

6 And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know, how that the Lord doth put a difference, between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you: that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The reader has now the whole of this chapter before him. When therefore he has first read the 28th and 29th verses of the preceding chapter; and has then observed, with due surprise, the confusion of the Heb. text in chap. xi.; he will be prepared to acknowledge, with due gratitude, the regularity and truth of the Samar. text, through these many and very considerable differences.

CHAP. XII. 1.

Au. Ver.—1 And the LORD spake unto

SAMAR. AND NEW VERSION.

hovah: Israel is my son, my first-born; and I said unto thee, Let my son go, that he may serve me.

10 *But, thou hast refused to let him go; behold, Jehovah slayeth thy son, thy first-born [so Ged].*

11 And Moses said; thus saith Jehovah: About midnight will I go forth into the midst of the land of Egypt.

12 And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

13 And there shall be a great cry through all the land of Egypt; such, as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue; against man, or even against beast: that thou mayest know, that Jehovah doth put a difference, between the Egyptians and Israel.

15 And all these thy servants shall come down to me and bow down themselves to me, saying; Go forth, thou and all the people that follow thee: and then I will go forth.

16 THEN went he forth from before Pharaoh, in great indignation.

17 And Jehovah said unto Moses; Pharaoh doth not hearken unto you, that my wonders may be multiplied in the land of Egypt.

18 And Moses and Aaron performed all these wonders before Pharaoh; but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Moses and Aaron in the land of Egypt, saying,

Pool.—The Lord spake; had spoken [so Booth.] before the three days' darkness, as may appear by comparing ver. 3 and 6 of this chapter with chap. xi. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the history of all the plagues, as that he might give the whole institution of the pass-over together.

Ver. 2.

Au. Ver.—2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Pool.—The beginning; Heb., the head; which, I conceive, notes not so much the order, which is more plainly mentioned in the following words, as the eminency of it, that it shall be accounted the chief and principal of all months; as the Sabbath hath been called by some the queen of days.

Ver. 3.

Au. Ver.—Israel.

Ged.—The children of [Sam., LXX, and fifty MSS.] Israel.

Ver. 4.

וְאִם-יִמְעַט הַבֵּיתָ מִחֵיֹת מִשֹּׁחַ וְלֶקַח
הָיָא וְשִׁבְנָו הַקֶּלֶב אֶל-בִּיָּהוּ בְּמִכְסָתָ
נִפְשָׁתָ אִישׁ לְפָנָיו אֶלְלוּ הַלֶּסֶף עַל-הַתֹּקֶחַ :

ἐὰν δὲ ὀλιγοστοὶ ὦσιν ἐν τῇ οἰκίᾳ, ὥστε μὴ εἶναι ἱκανοὺς εἰς πρόβατον, συλλήψεται μεθ' αὐτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ. κατὰ ἀριθμὸν ψυχῶν, ἕκαστος τὸ ἀρκοῦν αὐτῷ συν-αριθμήσεται εἰς πρόβατον.

Au. Ver.—4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Pool.—Take it; or rather thus, word for word, And, or Then he (the master of that family) shall take also his neighbour next unto his house; he shall take him and his family into society with himself; they shall join together. To the number of the souls, or persons, i.e., as the two families shall consist of more or fewer persons. I suppose the meaning is, that if his next neighbour's family were of itself sufficient for the eating of the whole lamb, that he should pass over

that to the next small family, which being joined with his might make up a fit number, which, as the Hebrew doctors tell us, was ten, besides women and children. *According to his eating*, i.e., according to the proportion which he can or commonly doth eat. The meaning is this, The whole lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in men's stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

Ged., Booth.—And if the household be too small for a whole lamb, let him and his neighbour household take one. According to the number of persons shall ye reckon for the lamb, each one according to his eating.

Ver. 6.

וְהָיָה לָכֵן לְמִשְׁפָּחַת עֵד אֶרְבָּעָה
עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחְטוּ אֹתוֹ לְלֵיל
הַקֹּדֶשׁ בֵּין הָעֶרְבָּיִם :

καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαίδεκάτης τοῦ μηνὸς τούτου, καὶ σφάξουσιν αὐτὸ πᾶν τὸ πλῆθος συναγωγῆς υἱῶν Ἰσραὴλ πρὸς ἑσπέραν.

Au. Ver.—6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [Heb., between the two evenings].

Pool.—Ye shall keep it up; separate it from the rest of the flock, and keep it in a safe place; the reasons of which, see ver. 3. *The whole assembly*; or rather, *every assembly*, to wit, every such society as meet together for eating of the lamb. And the assembly is said to kill it, because one person did it in their name, and by their appointment; in which manner, and upon which reason, the whole congregation is said to stone a man, Lev. xxiv. 14, 16; Numb. xv. 35; Deut. xxii. 21. It is probable it was killed by the master of the family, who was a priest in his own family, &c.

Israel.

Ged.—The children of [Sam., LXX, Syr., Vulg., Arab., and five MSS.] Israel. *In the evening.*

Ged.—At twilight, in the evening.

Bp. Patrick.—In the Hebrew the words are (as is noted in the margin of our Bibles), *between the two evenings*. The first of which began, when the sun began to decline from

its noon-tide point, and lasted till sun-set. Then began the second evening, and lasted till night. Between these *two evenings*, about the middle of them, was the passover offered. For after the offering of incense, they began on this day to kill the daily evening sacrifice, between two and three in the afternoon (a little sooner than on other days), and having finished that, and trimmed the lamps (as Maimonides in his treatise on this subject, cap. i., sect. 4, describes the order of it), they went about the paschal sacrifice; which continued till sun-setting. That is, there were about two hours and a half for the dispatch of all the lambs. For the daily evening sacrifice, and all belonging to it, being over in an hour's time (by half an hour after three), all the rest of the day till sun-set (which was two hours and a half at the time of the year) remained for the killing of the paschal lambs. (See Bochart Hieroz., par. i., lib. ii., cap. 50, p. 558, and our learned Dr. Lightfoot, in his gleanings on Exodus.) Now our three o'clock in the afternoon being the same with the Jews' ninth hour, it is evident our blessed Saviour offered up himself to God for our redemption about the same time that this lamb was slain, for their deliverance out of Egypt (Mark xv. 43, 37).

Rosen.—6 Agnus vel hædus e grege selectus sit vobis in custodiam, quisque vestrum sua in domo servet. *Et maculabunt eum omnis coetus congregationis Israel inter duas vespas.* Par eas Jarchi et Kimchi totum intelligunt pomeridianum tempus, cum prima parte noctis, quasi sol occasu suo duas vespas dividat. Sed ex Aben-Esra sententia duæ vespæ incipiunt ab occasu solis et in crepusculo desinunt. Ita enim suam de voce עֶרְבָּיִם sententiam profert, ac quare dualis sit numeri explicat: *Et ecce sunt nobis duæ vespæ, una est vespæ solis, nempe tempus quo sol occidit sub terra; secunda autem vespæ est occasus luminis solis, quod apparet in nubibus.* *Et inter has vespas est circiter hora, et tertia pars horæ.* Eadem et Karaorum est sententia (vid. Triglandi *Diatrib. de secta Karaor.*, p. 182, ed. Wolf.), et Samaritanorum (cf. Relandi Diss. de Samaritanis, in *Dissertatt. Miscellann.*, p. iii., § 22), quam et Frisch vollstând. *Bibl. Abhandl. vom Osterlamme*, etc. (Lips. 1758, 8), p. 67, et J. D. Michaelis in *Supplem.*, p. 1964, suam fecerunt. Alii vero עֶרְבָּיִם נָזְקִי totum fere pomeridianum tempus esse volunt,

et primam vesperam contendunt esse eam, cum sol post meridiem declinare incipit, æstusque vehementior remittere, tertia aut quarta post meridiem hora, secundam, cum vere occidit. Sic quidem Pharisei acceperunt, accipiuntque Rabbanitæ, hancque explicationem Josephi tempore, ut tunc plerumque placita Phariseorum, Judæi publice sequuti sunt. Sic enim ille *de bello Jud.* vi. 9, 3. Ἐνστάσης ἑορτῆς (Πάσχα καλεῖται), καθ' ἣν θύουσι μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἐνδεκάτης. Ergo horam inter ix. et xi., id est, nostram inter pomeridianam iii. et v., pascha mactabatur. Hanc sententiam commendat Bochartus *Hiéroz.*, t. i., p. 664. "Duas vespers, inquit, et Græci sic definiunt. Hesychio enim δειλὴ πρωία ἡ μετ' ἄριστον ὥρα, *vespera matura tempus est a prandio proximum*, et δειλὴ ὀψία ἡ περὶ δύσιν ἡλίου, *vespera sera, quæ circa solis occasum*. Hinc Eustathius in libr. xvii. *Odyss.*: *Juxta veteres duplex est vespera: sera enim vespera est, ut ajunt, vesperæ pars extrema; altera vero matura vespera, cujus initium statim a meridie*. Ita igitur Hebræis duplex fuit vespera, utraque ante solis occasum; una meridiei, altera occasui proprior. Et intra illud spatium, quod ambæ complectuntur, præter paschalem agnum etiam mactabatur jûge sacrificium, accendebantur lampades, et fiebat suffimentum, Ex. xxix. 39; xxx. 8." Menti Mosis tamen magis convenire Aben-Esræ sententiam, quacum congruit Samaritanis et Karæis receptus in mactando paschate usus, arguit locus Deut. xvi. 6, ubi Moses agnum paschalem mactare jubet: *vesperi circa occasum solis, qua tempestate ex Egypto egressus es*. Noctu vero egressos esse Hebræos, diserte dicitur infra vs. 31, 42.

Ver. 9.

אֶל־הַמִּזְבֵּחַ הַזֶּה בִּשְׂרֵף אֵשׁ
בְּיָמָיו כִּי אִם־עֲלִי־אֵשׁ רִאשׁוֹ עַל־פְּרָעֹי
וְעַל־תְּרָבֹו:

οὐκ ἔδεσθε ἀπ' αὐτῶν ὥμῶν οὐδὲ ἡψημένον
ἐν ὕδατι, ἀλλ' ἡ ὀπρὰ πυρί. κεφαλὴν σὺν τοῖς
ποσὶ καὶ τοῖς ἐνδοσθίοις.

Au. Ver.—9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

Bp. Patrick.—*Eat not of it raw*, i.e., Half roasted [so Pool, Gesen., Lee]; when some of the blood remains still in it. So

Maimonides expounds it: and see Hottinger, in his *Smegma Orient.*, p. 169. For it doth not seem necessary to forbid them to eat it quite raw, mankind generally abhorring such food; unless we suppose there were such barbarous customs now, as there were in aftertimes; when, in some of the Gentile feasts (particularly those of Bacchus) which had their original in Egypt (as Herodotus tells us, lib. ii., cap. 49, and Plutarch also, lib. de Isid. et Osir), they tore the members of living creatures in pieces, and did eat them, the blood running about their mouths, as Julius Firmicus observes. But the opinion of Theodoret seems to me probable (*Serm. x. Περὶ χρησμῶν*), that in old time, the wicked demons were in love with the sacrificing of men to them: but when they saw mankind began to abhor such sacrifices, and to abstain from them, as abominable cruelty, then they invented τὰς διαμαστιγώσεις καὶ ὠμοφαγίας, &c., "Scourgings and whippings, eating of raw flesh, and other such like rites" (tom. iv., p. 625).

Gesen.—*ἡ* adj. *raw, half-boiled (of meat)*.

Exod. xii. 9. (Root נִבַּי, Arab. نَبَا *to be raw, half boiled*. LXX, ὥμῶν. Vulg., *crudum*. Syr. and Chald. ܢܒܐ, ܢܒܐ.)

Rosen.—*Ne comedatis ex eo crudum*. *ἡ* vel *ῥ* in Arab. lingua vocatur *cruda semicoccta caro*. Nam *cruda* dicuntur non modo, quæ ignem nullo modo senserunt, sed non satis cocta. Ratio autem, ob quam semicoccta caro vetatur, ex Clerici sententia videtur esse præceptum sequens, quo jubentur omnem agnum aut hædum absumere, aut comburere, quæ superfutura erant, si absumere non possent. Caro enim probe cocta facile absumitur, semicoccta pars maxima hæret ossibus.

The purtenance.

Ged., Booth.—The carcase.

Pool.—*The purtenance*; Heb., *the inwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the fat, and caul, and kidneys, which were reserved by God for himself, 2 Chron. xxxv. 12, 14. But that exception was not made till after this time, and it seems not certain that that exception extended to the paschal lamb. These and the heads and legs are here mentioned, not to exclude other parts, but because they are not commonly roasted; but God would have the whole lamb roasted and

eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his blood to save us.

Ver. 12.

וְכָל־אֱלֹהֵי מִצְרַיִם אֲנִי
שֹׁפֵטִים אֲנִי יְהוָה :

— καὶ ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν. ἐγὼ κύριος.

Au. Ver.—And against all the gods [or, princes] of Egypt I will execute judgment: I am the Lord.

Gods. So Pool, Patrick, &c.

Ged., Booth.—Princes.

Bp. Horsley.—For מִצְרַיִם Houbigant would read מִצְרַיִם—"and in all the habitations of Egypt I will execute judgment."

Pool.—I will execute judgment; either, 1. By exposing them to shame and contempt, as vain and impotent gods that could not save their worshippers. But that appeared before. Or 2. By destroying those beasts which they worshipped; and it is not unlikely but those particular beasts, which were their chief idols, as Apis, Mnevis, &c., were first-born, and therefore perished in this plague. Or, 3. By overthrowing their idols, as he afterwards did Dagon. And so some Hebrew writer tells us, that this very night all their idols were broken and thrown down. And there are some footsteps hereof even in heathen authors; of whom some tell us that most of the temples of Egypt at one time fell down by an earthquake; and others affirm, that the Egyptian gods, for fear of one Typho (by whom it is apparent they meant Moses), did hide themselves for a season, &c.

Bp. Patrick.—Against all the gods of Egypt I will execute judgment.] And so Moses tells us he did, Numb. xxxiii. 4. From whence it appears that the Egyptians were idolaters in Moses's days; and the Jewish doctors will have it, that all their idols were destroyed this night. So Jonathan in his Paraphrase: "Their molten images were dissolved and melted down; their images of stone were dashed in pieces; their images made of earth were crumbled into bits, and their wooden ones reduced to ashes." Of the truth of which we cannot be assured; though we meet with it not only in Pirke Eliezer, cap. 48, but in the author of Dibre Hajamim, &c., or, the Life and Death of

Moses: whose words are these: "All the first-born, both of man and beast, were smitten; the images also and pictures destroyed; whereupon the Jews borrowing gold, silver, and garments of the Egyptians, they went away laden with riches, according to what God said to Abraham (Gen. xv. 14). 'That nation whom they serve will I judge; and afterward shall they come out with great substance.'" This the heathen seem to have understood (for this story reached them) as if they had carried away the gold and silver and garments of the Egyptian idols: for so Trogius reports it (Justin, lib. xxxvi. cap. 2), that when Moses led the Israelites out of Egypt, Sacra Ægyptiorum furto abstulit; "he stole away the holy things of the Egyptians," which he makes the reason why Pharaoh pursued them. Artapanus also in Eusebius saith, that most of their temples were overthrown by an earthquake (lib. ix., Præpar. Evang., cap. 27).

There are those, who by Elohim understand nothing but their princes or judges, the great men of the kingdom, upon whom the judgment of God was now executed. But another place in this book (xx. 23), plainly determines it to signify images.

Ver. 17.

וְשַׁמְרֵתֶם אֶת־חֻמֵּי הַבָּרֶכֶת וְגו'

καὶ φυλάξετε τὴν ἐντολὴν ταύτην. κ.τ.λ.

Au. Ver.—17 And ye shall observe the feast of unleavened bread, &c. [So the Heb. and most commentators.]

Ged.—Now this commandment [Sam. and LXX] ye shall observe, &c.

Rosen.—Et observetis azyma, i.e., diem azymorum, præcepta quæ de eo observando vobis sunt data. Pro חֻמֵּי in textu Samar. est חֻמֵּי, i.e., חֻמֵּי, præceptum, quomodo et LXX legerunt, quum verterent: τὴν ἐντολὴν ταύτην. Cui legendi rationi cave ne putes favere et ipsos doctos ex Judæis, propterea quod R. Josias, uti refert Jarchi, pro חֻמֵּי præcepit legendum חֻמֵּי, præcepta. Neque enim formulâ illâ, qua et hic R. Josias est usus, כָּךְ אֵין כָּךְ אֵין כָּךְ אֵין, ne legas sic, sed ita, veteres illi doctores indicare voluerunt, mutandum esse quiddam in textu recepto; sed hoc tantum sibi vult illa formula. si ita tantisper legatur, occasio sese offeret allegoriæ aut allusionis elegantem νοουθεσίαν vel meditationem nobis suppeditantis. Sententia vero, quam R. Josias ex

his verbis elicit, hæc est: *quemadmodum non fermentant azymum, ita non fermentent præceptum: sed si istud venerit in manum tuam, statim illud perfice.*

Ver. 22.

Au. Ver.—That is in the bason.

Ged., Booth.—That hath been received in a basin.

Ver. 23.

וְעָבַר יְהוָה לִנְתָּח אֶת-מִצְרַיִם וְרָחַץ
אֶת-הַדָּם עַל-הַפְּתִיחוֹת וְעַל שַׁעֲרֵי
הַמְּחֻזָּזוֹת וַפָּסַח יְהוָה עַל-הַפְּתִיחַ וְלֹא
יָהֹן הַפְּתִיחוֹת לִבָּא אֶל-בְּתִיכֶם לִנְתָּח :

καὶ παρελεύσεται κύριος πατάξαι τοὺς Αἰγυπτίους, καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιᾶς, καὶ ἐπ' ἀμφοτέρων τῶν σταθμῶν. καὶ παρελεύσεται κύριος τὴν θύραν, καὶ οὐκ ἀφήσει τὸν ὀλοθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι.

Au. Ver.—23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Bp. Lowth, upon Isaiah xxxi. 5.—"The common notion of God's passing over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forebore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian: where he describes very explicitly the action: 'For JEHOVAH will pass through, to smite the Egyptians; and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, and will not suffer the destroyer to come into your houses to smite you.' Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent; for that supposes but one agent; the two agents are the destroying angel passing through to smite every house; and JEHOVAH, the protector, keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel,

and covers and protects that house against the destroying angel, nor suffers him to smite it."

Ver. 25.

Au. Ver.—25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

This service.

Ged., Booth.—This service on this same month [Sam.].

Ver. 30.

Au. Ver.—30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

Pool.—Not a house, to wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood. So Patrick, Rosen.

Neque enim domus erat, in qua non esset mortuus. Recte Aben-Esra observat, de omnibus hic dici, quod maximæ parti competeat; atque ita haud raro loqui sacros scriptores: vid. Jes. lvii. 1; Jer. v. 1; ix. 2; Ez. xxii. 30. Si vero verba illa proprie quis sumere velit, haud improbabile erit, quod Jarchi dicit, si in domo aliqua fuerit primogenitus, eum mortuum esse, si non fuerit primogenitus, qui in domo maximus fuit pro primogenito habitum esse, citatque illud Ps. lxxxix. 28, *etiam ego primogenitum constituam eum*, i.e., summum, maximum, prout sequitur: *celsiorem regibus terræ.*—Rosen.

Ver. 31.

Au. Ver.—31 And he called for Moses and Aaron by night, and said, Rise up, &c.

Au. Ver.—And he called.

Ged., Booth.—And Pharaoh called [LXX, Syr., Vulg.].

Au. Ver.—And said.

Ged.—And said to them [LXX, Syr.].

Ver. 34.

וַיִּקְחוּ הָעָם אֶת-בָּצָרוֹתָם וַיִּתְּנוּ
מִשְׁאֲלֵתָם צִרְיֹת בְּשִׁלְהֵם עַל-שִׁבְכֵם :

ἀνέλαβε δὲ ὁ λαὸς τὰ σταῖς αὐτῶν πρὸ τοῦ ζυμωθῆναι τὰ φυράματα αὐτῶν, ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων.

Au. Ver.—34 And the people took their

dough before it was leavened, their kneading-troughs [*or, dough*] being bound up in their clothes upon their shoulders.

Pool.—*Their kneading-troughs*; *or, as others* rightly render it, *their dough lumps, or food, or lumps of paste* unleavened.

Ged.—The people, therefore, took what remained of their yet unleavened dough, wrapt up in cloths, upon their shoulders.

Booth.—The people of Israel then took their dough, before it was leavened, in their dough bags, wrapt up in their clothes, &c.

Gesen.—מִשְׁכָּה fem. with suffix מִשְׁכָּה־, with suffix plur. מִשְׁכָּה־, a kneading trough, [so Prof. Lee] or perhaps a wooden dish, which contains the dough, such as is still in use among the Orientals. Exod. vii. 28, (with פֶּנִּי), xii. 34; Deut. xxviii. 5, 17. The etymology is obscure, with שׁ for שׁ it might be derived from שָׂר sour dough, leaven.

Rosen.—*Mastras suas ligatas in vestimentis.* מִשְׁכָּה־ LXX, reddidere τὰ φυράματα αὐτῶν *massas suas*. Alii quoque veterum *massam ipsam* intelligunt; alii *reliquias* (a שְׁשׁ *reliquum esse*) *massarum*, h. e., id quod reliquum fuit ex azymis et amaris herbis, significari putant. Sed recte Aben-Ezra מִשְׁכָּה־ exponit: *vasa in quibus massam subigunt*, i. e., mastras, quam significationem pæne flagitant loca Ex. vii. 28, et Deut. xxviii. 5. Quum autem mastræ, ut hic dicitur, in vestibus ligarentur, oportet admodum parvas fuisse, quales sunt patellæ lignæ, in quibus etiamnum Arabes placentas suas infermentatas deprecere, et coctas in itinere secum gerere solent, referente Shawio *Itiner.*, p. 8, Præfat. et p. 231, vers. germ. Cf. d. a. u. n. *Morgenl.* I., p. 303. Vestimenta vero, quibus illigatas mastras portarunt Hebræi super humeris (מִשְׁכָּה־), similia fuisse necesse est togis veterum Romanorum et πέπλοις Græcorum, quæ quum super humerum habuerint sinum, variæ in iis res portari poterant. Isidorus *Orig.*, ix. 24. *Toga dicta, quod velamento corpus tegat atque operiat. Est autem pallium purum forma rotunda et fusiore, et quasi inundante sinu et sub dextra veniens super humerum sinistrum ponitur.* Pollux vii. 13, *peplum* dicit inservire ἐκδύναί τε καὶ ἐπιβάλλεσθαι, ad induendum et insternendum. Hisce togis plane similia sunt pallia ampla et fluxa, quæ hodie Mauri et Arabes gestare solent, nomine Arab. *Haik*, appellata. Vid. Shawium, p. 197.

Ver. 35, 36.

וּבְנֵי יִשְׂרָאֵל צָשׁוּ כְּדָבָר מִשְׁכָּה 35
וַיִּשְׁאַלֵּהוּ מִמֶּצְרַיִם כְּלֵי־כֶסֶף וְכָל־זָהָב
וַיִּשְׁמְלוּ : 36 וַיְהִי־הָ הַיּוֹם הַזֶּה
כִּעֲשֵׂי מִצְרַיִם וַיִּשְׁאַלֵּהוּ הָאֱלֹהִים
מִצְרַיִם :

35 οἱ δὲ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωσῆς. καὶ ἤτησαν παρὰ τῶν Αἰγυπτίων σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν. 36 καὶ ἔδωκε κύριος τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων. καὶ ἔχρησαν αὐτοῖς. καὶ ἐσκύλευσαν τοὺς Αἰγυπτίους.

Au. Ver.—35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

Did—*borrowed*—*gave*—*lent*.

Ged. and *Booth.* translate in the pluperfect tense, *had done, had given, &c.*

Borrowed.

Ken., Rosen, Ged., Booth.—*Asked.* See notes on Exod. iii. 22.

Jewels.

Ken.—*Vessels.*

Ged.—*Utensils.*

Gesen.—*Vessels, utensils.*

Booth.—*Articles.*

36 *Au. Ver.*—*Lent.*

Rosen., Ged., Booth.—*Gave.*

Rosen.—*Et dederunt Ægyptii iis, Hebræis.* מִשְׁכָּה est *petere*, in Hiphil מִשְׁכָּה, quod secundum analogiam verborum sonaret *facere ut quis petat*. Hinc fuerunt, qui sic explicarent: etiam quod Israelitæ non petebant (plus quam petebant), Ægyptii illis dabant; ita scil. Israelitarum discessum desiderabant. Plerumque tamen מִשְׁכָּה simpliciter est *dare*, sive quis rogatus, sive ultro dederit. Sic 1 Sam. i. 28. Hanna de filio suo ait: מִשְׁכָּה יְהוָה יִשְׁכָּה, *dedit eum Jovæ*. Et h. l. sensus est: Deus populo gratiam conciliavit apud Ægyptios, adeo ut dederint *petentibus*. LXX, καὶ ἐχρησαν αὐτοῖς; *Vulgatus: ut commodarent iis*. Hinc plerique interpretantur מִשְׁכָּה, *commodare, mutuo dare*, quem significatum et apud Rabbinos obtinet. At certe si Israelitæ ab Ægyptiis mutuabantur ea, quæ ab illis habebant, fidem fefellerunt, ac dolose egerunt, cum

res mutuo acceptas nec reddiderunt, nec, cum peterent, reddere in animo habuerint. Attamen ipsi LXX, vs. 35, verba רִשְׁתָּאֵי חֲסִידִים simpliciter reddunt καὶ ἤτησαν παρὰ τῶν Αἰγυπτίων.

Ver. 38.

Au. Ver.—Even very much cattle.

Ged., Booth.—And other cattle in great abundance.

Ver. 40.

וּמוֹשֶׁה בְּנֵי יִשְׂרָאֵל אֶתֶר יִשְׁבֹּה
בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת
שָׁנָה :

ἡ δὲ "κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἥν
κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν,
ἔτη τετρακόσια τριάκοντα.

Alex., "παροίκησις. "παρέκησαν. "Χαναάν,
αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη.

Au. Ver.—40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Ken., Ged., Booth.—Now the time of the sojourning of the children of Israel and of their fathers [Sam., and most copies of LXX], which they had dwelt in the land of Canaan [Sam., LXX, and one MS.] and in Egypt, was four hundred and thirty years.

Ken.—Exod. xii. 40. This place has been considered by some as inexplicable, upon the notion of the integrity of the present Hebrew text; and, indeed, as to the advocates for that notion (if they merit the name of critics) it seems to be a *Cruz criticorum*. For that the children, or descendants, of Israel did not sojourn, or dwell, 430 years in Egypt, may be easily, and has been frequently, demonstrated. Some, therefore, would fancy, that by Egypt are to be understood here (by a strange kind of a figure) both Egypt and Canaan. But neither will this greater latitude of place do the business; since the children of Israel, including also Israel their father, did not sojourn 430 years in both countries, before their departure out of Egypt. And therefore others, sensible of a deficiency still remaining, would not only have Egypt to signify Egypt and Canaan, but (by a figure yet more comprehensive) would have the children of Israel to signify Israel's children and Israel their father, and Isaac the father of Israel, and part of the life of Abraham the father of Isaac.

Thus, indeed, we arrive at the exact sum; and by this method we might arrive at any

thing—except truth, which, we may presume, was never thus conveyed by an inspired writer. The stone of stumbling, in this and many other instances, is evidently the notion of the integrity of the present Hebrew text, which will lead its votaries for ever into inextricable difficulties—

Puzzled with mazes and perplex'd with errors; while the inspiration and authority of the Holy Scriptures lose more credit than they gain by such indefensible and unprecedented illustrations. Strange! that good men should permit absurdity or contradiction to be charged upon an inspired writer, rather than allow fallibility or mistake to be imputed to a Rabbinical transcriber!

But, leaving others in the endeavour to extract the true sense of Moses out of words not his own, or rather, out of a sentence not now found in the Hebrew text, as he expressed it; let us see what the Samaritan text, that valuable copy of the Pentateuch, gives us in this place (and the following is the uniform reading of all the Samar. MSS. in the preceding catalogue)—וּשְׁבֹה בְּנֵי יִשְׂרָאֵל וְאִתָּם אֲבוֹתָם אֲשֶׁר יָשְׁבוּ בְּאֶרֶץ כְּנָעַן וּבְאֶרֶץ מִצְרַיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה. All here is truly consistent, and worthy the pen of Moses: "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." This same sum is given by St. Paul (Gal. iii. 17), who reckons from the promise made to Abraham (when God commanded him to go into Canaan) to the giving of the law, which soon followed the Exodus of the Israelites: and this apostolical chronology is exactly concordant with the Samar. Pentateuch. For, from Abraham's entering Canaan to the birth of Isaac was 25 years (Gen. xii. 4; and xvii. 1, 21); Isaac was 60 years old, at the birth of Jacob (Gen. xxv. 26); Jacob was 130, at his going down into Egypt (Gen. xlvii. 9); which three numbers make 215 years; and then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 is regularly completed.

Thus Josephus says expressly (lib. ii., cap. 15), that the departure out of Egypt was—μετ' ἑτη τριακοντα και τετρακοσια η Αβραμον εις τον Χαναανιαν ελθειν της δε Ιακωβου μεταναστασεως εις τον Αιγυπτον γενομενης, διακοσιος προς τοις δεκαπεντε ενιαντοις υστερον. Thus also the Greek version (Alex. and Ald. Edit.) reads—Η δε

παροιχῆσις τῶν υἱῶν Ἰσραὴλ, ἣν παρωκῆσαν ἐν γῇ Αἰγυπτῶ και ἐν γῇ Χαναάν, αὐτοὶ και οἱ πατέρες αὐτῶν, ἐτὴ τετρακοσία τριακοντα. And thus St. Augustin, in his forty-seventh question on Exodus—"In Exodo scriptum est, Incolatus filiorum Israelis, quem incoluerunt in terra Ægypti, et in terra Canaan, ipsi et patres eorum, anni 430."

Pool.—It is plain that those years are to be computed from the first promise made to Abraham, Gen. xii. 1, 2, to the giving of the law, from Gal. iii. 17, where this is affirmed. And although it doth not plainly appear when that promise was made, because the Scripture mentions not Abraham's age, neither when it was made, nor when Abraham came to Haran with his father, Gen. xi. 31, but only when he went out of Haran, being seventy-five years old, Gen. xii. 4; yet a good while after it was made, and, as it may seem more than probable, thirty years afterward, it is manifest there were only four hundred years of this time to come, Gen. xv. 13. And many more years passed ere there was such a man as Israel or Jacob, and more ere there were *any children of Israel*, or of Jacob, and yet more ere they came into Egypt. How then can this be true which is here said? *Ans.* 1. Some affirm that they were in Egypt four hundred and thirty years, which is sooner said than proved. 2. Some ancient Hebrew copies are said to have had more words than ours now have; for the LXX and Samaritan interpreters after the words *in Egypt*, read, and *in the land of Canaan*. And some other copies after the word *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted that there were some few such errors in our present copies in matters purely historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to God's providence, which hath been pleased to have so special a care of those texts which concern the essentials of faith and a good life, that all copies are agreed in them. 3. These four hundred and thirty years are not by the text confined to Egypt, but may be extended to any place where they were sojourners; and the Hebrew word *asher* is not to be rendered *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our translation well renders it; and the sense is,

that they were sojourners, or, which is all one, *strangers*, or dwellers in a land that was not theirs, as it is said Gen. xv. 13, for four hundred and thirty years. And the emphasis lies in the Hebrew word *moshab*, which is here fitly rendered *sojourning*; as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a place or land which is not his, as Lev. xxii. 10; xxv. 35, 40; Numb. xxxv. 15; Psal. xxxix. 12. There is now but one difficulty remaining, How the children of Israel can be said to be sojourners so long, seeing much of this time passed before they were born? *Ans.* As *Levi* is said to *pay tithes in Abraham*, Heb. vii. 9, because he was in the loins of Abraham when Abraham paid tithes; with much more reason might the children of Israel be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the loins of their parents. And as oftentimes when the parents only are mentioned, the children are included or intended, as Gen. xii. 3, *in thee*, i.e., in thy seed; and Gen. xiii. 17, *I will give it (the land) unto thee*, i.e., to thy seed; and Jacob is said to be *brought up again out of Egypt*, Gen. xlv. 4, to wit, in his posterity; and David is oft put for his posterity, as 1 Kings xii. 16; Ezek. xxxiv. 23; xxxvii. 24, 25; why may not parents also be understood sometimes when the children only are mentioned? But we need not make suppositions, seeing we have examples; the persecution in Egypt, and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, Deut. xxvi. 5, &c. Compare Psal. lxi. Judg. x. 11, 12. And the *souls of the house of Jacob* (i.e., of the children of Israel, for by *house* it is evident he means only children), *which came with Jacob into Egypt*, are said to be *threescore and ten souls*, Gen. xlv. 26, 27. In which number and title Jacob himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel*, we must understand Israel himself, who being the chief author and subject of this sojourning in Egypt, it were unreasonable to exclude him from the number of those sojourners. And this phrase being once extended to their immediate parent, may, by a parity of reason, be extended to their great-grandfather

Abraham, as being the first author of that famous peregrination or sojourning, which, being begun in Canaan, ended in Egypt. Add to this, that the word Israel, as it is put for the people or children of Israel, is elsewhere used for the whole Church of God, as Rom. ix. 6, and therefore may well include Abraham as the father, and, under God, the founder of it. And the title of *the children of Israel* might well be given to all that people, and to the family from which they descended, because they were now known by that name. And that this, indeed, was Moses's meaning, which is here produced, may be further gathered from hence, that otherwise Moses had contradicted himself; for by the years of the lives of Jacob, and Levi, and Kohath, and Amram, and Moses himself, which he precisely sets down, it appears that the sojourning of the children of Israel, strictly so called, in Egypt, was not above two hundred and fifteen years. And it is absurd to think that so wise and learned a man, as all acknowledge Moses to have been, should commit so gross an error, especially seeing that generation could easily have confuted him.

Bp. Patrick.—Now the sojourning.] So the Hebrew word *moshab* most certainly signifies: not merely dwelling (as the Vulgar Latin renders it), but dwelling like strangers who are not in their own country. Thus Abraham is said to *sojourn* (Gen. xx. 1), and Isaac and Jacob (xxviii. 1). And, therefore, whereas the Roman copy of the LXX reads here *κατοίκησιν*, the "habitation," the Alexandrian copy hath *παροίκησιν*, the "peregrination" or "sojourning," as we well translate it.

Of the children of Israel.] These words comprehend their fathers, Abraham, Isaac, and Jacob; as is evident from hence: that otherwise Israel himself should not be included in this sojourning, who was the person that brought them into Egypt, and lived there with his family seventeen years. Nor is anything more ordinary in Scripture, than under the name of the father to comprehend all his posterity; and likewise, when the posterity is only mentioned to intend also their fathers; there being such a near union between parents and children, that they are considered as one person (Deut. xvi. 5, 9; Judg. x. 11, 12; Hosea xii. 4, and many other places). And there-

fore the Samaritan copy here rightly reads, "the habitation of the children of Israel and of their fathers," &c. Which is not to be taken for a translation of these words, but an interpretation. And so some copies of the LXX had it, as St. Austin observes, anciently; and Drusius lately mentions an edition, wherein it was thus paraphrased, *αὐτοὶ καὶ οἱ πατέρες αὐτῶν*, "they and their fathers."

Who dwelt in Egypt.] Here also the Samaritan copy hath it (as an explication, no doubt, not a literal translation), "who dwelt in the land of Canaan and in Egypt." And so the Vatican edition of the LXX, "The habitation of the children of Israel, which dwelt in the land of Egypt and in Canaan." Which is no late addition, but was in ancient copies; for Aben Ezra testifies in his commentary on this place, that they thus explained it, "which dwelt in Egypt and in other countries;" as Drusius observes, in his *Quæsitæ per Epistolam*, 51.

Was four hundred and thirty years.] That is, from the time of Abraham's coming from Charran into the land of Canaan (when this sojourning began), till their going out of Egypt, was just *four hundred and thirty years*. For from Abraham's coming to sojourn in Canaan, to the birth of Isaac, was *twenty-five* years; and Isaac was *sixty* years old when he begat Jacob; who was a *hundred and thirty* years old when he went down into Egypt: which numbers, put together, make *two hundred and fifteen years*. And from his family's coming into Egypt, till the departure, was just as many more. Which agrees perfectly with what the apostle saith, that the promise made by God to Abraham and his seed could not be made void by the law, which was *four hundred and thirty* years after (Gal. iii. 16, 17). Now the first promise made to Abraham was, when God bade him go to Canaan, Gen. xii. 3 (see Gen. xv. 13). There are some, indeed, that reckon their stay in Egypt to have been only *two hundred and ten* years; and then they took in the *five* years Abraham stayed at Charran after he left Ur of the Chaldees, to make up these *four hundred and thirty* years: of which opinion is Drusius, in the place above-mentioned. But Josephus saith expressly, that they departed out of Egypt, *διακοσίοις πρὸς τοὺς δεκάπεντε ἐνιαυτοῖς ὑστερον*, "two hundred and fifteen

years after Jacob came into it" (lib. ii. Antiq., cap. 5).

All the difficulties that have been raised by commentators in the exposition of these words, are avoided by this interpretation; if we admit, that is, only these two synecdoches (the figure of part for the whole), first, that under the name of the children of Israel is comprehended Israel himself, with his father and grandfather: and, secondly, that their sojourning comprehends the whole time that this nation dwelt in a land that was not theirs; half of which time, at least, was spent in Egypt (see Guliel. Vorstius, in his notes upon Tzemach David, pp. 200, 205; Ludov. Capellus Chron. Sacra, p. 135). But especially our most learned primate Usher, Chron. Sacr. (cap. 8), where he largely confutes the contrary opinion: which, if any one desire to see defended, I know none that hath done it better than Gerhardus I. Vossius, in his *Isagoge Chronologica*, Dissert. vii., cap. 1, &c., where he fairly represents the arguments on both sides; but inclines himself to think the children of Israel dwelt four hundred and thirty years in Egypt; and endeavours to answer those who assert that interpretation which I have given (cap. xii.). But acknowledges ingenuously (cap. vi.), that it is the sense, not only of the ancient Jews, but of the ancient Christians (such as Eusebius, Epiphanius, and St. Chrysostom among the Greeks, and St. Jerome, St. Austin, &c., among the Latins), and of a vast number of later writers.

Rosen.—*Et habitatio filiorum Israelis, qua habitaverunt in Ægypto, fuit quadringentorum et triginta annorum.* Tot annos tamen inde ab eo tempore, quo Jacobus cum suis in Ægyptum migravit, non potuisse Israelitas in terra illa habitare, Hebræi fere colligunt ex computatione annorum vitæ Cahathi et Amrami. Nam Cahathus, Levis filius, qui in Ægyptum cum patre descenderat (Genes. xlv. 8, 11), non vixit plures annos, quam 133, vid. supra vi. 18. Amramus vero, ejus filius idemque Moses pater, ad annum 137 vitam produxit, supra vi. 20. Mosis denique annum octogesimum attigerat, cum mandata ad Pharaonem a Deo accepit, supra vii. 7, quandoquidem quadraginta post annis, 120 annos mortuus est, Deut. xxxiv. 7. Omnes autem hi anni simul, ex quibus ii sunt detrahendi, quibus pater cum filio vixit, efficiunt tantum 350 annos. Quem quidem

nodum alii ita solvere conati sunt, ut textum in mendo cubare idque probabili conjectura tollendum censerent, alii vero ita, ut verba in alium sensum, quam quem præ se ferunt, interpretarentur. Qui priorem rationem in eundam arbitrantur, ii et codicis Samaritani et versionis Alexandrinæ auctoritate suam sententiam tuentur. Atque in codice quidem Samaritano hic versus sic legitur: יְסֻבְּ בְּנֵי יִשְׂרָאֵל וְאֲבוֹתָם אֲשֶׁר בְּנֵי בָאָרְץ כְּנָעַן וְבָאָרְץ מִצְרַיִם וְנִיִּי *habitatio autem filiorum Israelis et patrum eorum, qua habitaverunt in terra Canaanis et in terra Ægypti, fuit annorum, quadringentorum triginta.* LXX vero interpretum hujus versus translatio in codice Vaticano talis est: Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα. Sed in codice Alexandrino magis convenienter cum textu Samaritano, post ἣν κατέκησαν additur αὐτοῖς καὶ οἱ πατέρες αὐτῶν. Hanc igitur Samaritani codicis legendi rationem, quam et LXX expriment, si adoptemus, ab introitu Abrahami in terram Cananæam usque ad natum Isaacum effluxerunt 25 anni (cf. Gen. xii. 4; et xvii. 1, 21); Isaacus 60 annos natus erat, cum Jacobus nasceretur (Gen. xxv. 26), Jacobus 130, cum in Ægyptum proficisceretur (Gen. xlvii. 9), ex quibus efficitur numerus 215 annorum: Jacobus deinde atque ejus posterii 215 annis in Ægypto habitaverunt; quibus annis simul sumtis summa 430 annorum efficitur. Hac ratione quum tollatur difficultas, qua textus Hebraicus, quomodo eum codices Judaici exhibent, est impeditus; illud quod codices Samaritani et Alexandrini interpretes præbent genuinum esse, haud dubitarunt post Jo. Morinum in *Exercitatt. Biblicæ*, l. iv., cap. 2, et Cappellum in *Crit. S.*, l. iv., cap. 10 (t. ii., p. 663, edit. Hal.), Kennicottus in *Dissert. I. super ratione Text. Hebr.*, p. 380, vers. lat., Hubigantius et Geddesius in Nott. ad h. l. Verum illa in codicibus Samaritanis et in Græca Alexandrina versione addita verba וְאֲבוֹתָם et בְּנֵי בָאָרְץ, καὶ οἱ πατέρες αὐτῶν, et καὶ ἐν γῇ Χαναάν, a totius narrationis Mosaicæ scopo ac serie ita sunt aliena, ut cur huic potissimum loco ejusmodi quid immiscere Moses voluerit, nulla appareat ratio. Contra vero manifestum est, verba ista inserta esse ab hominibus semidoctis, qui loci difficultatem tali additamento facillime expugnare posse putarent. Præterea verba illa: καὶ ἐν γῇ Χαναάν, ne quidem in omnibus versionis Alexandrinæ codicibus olim comparuissc,

ab Ægyptiis Hebræi, hæc addit: καὶ τετρακοσίων μὲν ἐτῶν χρόνον ἐπὶ ταύταις διήνυσαν ταῖς ταλαιπωρίαις, per annos quadringentos has perpassi sunt miseriae. Alter est de Bell. Jud., l. v., c. 9, § 4. Σιγῶ ἢ εἶπω τὴν εἰς Αἴγυπτον μετοικίαν τῶν πατέρων, οἱ τυραννόμενοι καὶ βασιλεύειν ἀλλοφύλοις ὑποπετωκότες τετρακοσίοις ἔτεσι — σφᾶς αὐτοὺς ἐπετρέψαν τῷ Θεῷ; Silebo an dicam patrum migrationem in Ægyptum, qui, annos quadringentos tyrannis ac regibus alienigenis subditi — semet ipsos Deo permiserunt? Qui quidem loci duo posteriores quum cum primo probabili ratione conciliari vix possint, necesse est, illum a librariis, qui Græcis bibliis adsuevissent, corruptum et ad chronologiam LXX interpretum reformatum statuere, quod in aliis quoque locis factum esse, ostendit J. A. Ernesti in *Exercitat. Flaviana prima*, § x. seqq. Cum ea computandi ratione, quæ apud Josephum l. ii., 15, 9, legitur, consentit Aben Esra, qui quadringentos illos annos, quibus Gen. xv. 13. Israelitas in terra peregrina commoratos esse prænunciatur, a nato Isaaco computat, triginta vero annos, qui hic sunt additi, ab illo tempore, quo Abrahamus ex solo suo natali exiit, et cum patre suo Carras venit, ubi quinque annis eum mansisse putat. Verum locum Genes. xv. 13, ab hoc Exodi loco non nisi in eo differre, quod in priore numerus rotundus est pro fracto et accuratius definito, solide demonstravit Seb. Ravius in *Exercitat. ad Hubigantii Prolegomm.*, p. 160, seqq. Quod vero ipse 430 illos annos a nato Jacobo computandos, atque commorationi Israelitarum in Ægypto nonnisi 300 annos tribuendos statuit, id simplici et aperto verborum textus Hebræi sensui adversari, non est quod moneamus. Quæ quum ita sint, difficultas illa, quam e computatione annorum vitæ Cahathi et Amrami oriri supra initio adnotationis in hunc versum observavimus, alia via tollenda erit. Atque J. G. Franke quidem in *Novo Systemate Chronologiæ fundamentalis* (Gotting., 1778), p. 155, quum ratio hujus difficultatis in eo potissimum sita sit, ut Cahathum inter eos numerent, qui cum Jacobo in Ægyptum venerunt, eam difficultatem evanescere autumat, si assumatur, Cahathum in Ægypto natum esse. "Id enim," inquit, "minime contradicit numero ac designationi eorum, qui in Ægyptum profecti sunt, Gen. xlvi. 7—27. Inter eos enim decem filii Benjamin numerantur, quos tamen dici non

potest tempore introitus in Ægyptum jam natos fuisse, quum Benjamin ipse vix xx. annos complevisset. Præterea etiam filii Josephi, Ephraim et Manasse, inter eos referuntur, qui in Ægyptum venerunt, quum tamen in Ægypto nati essent, et ipse Josephus jam tum ibi esset, vs. 37. Ex his colligi potest, Mosen tantummodo capita et auctores familiarum designare voluisse, qui etiam post introitum in Ægyptum nati erant. Quodsi vero Cahathus in Ægypto natus est, anni ceterorum patrum cum 400 annis facile conciliari possunt." Verum, uti recte monet J. B. Koppe in Progr., quo *Israelitas non CCXV sed CCCCXXX annos in Ægypto commoratos esse* efficitur (Gotting., 1777, repetit. in *Sylloge Commentatt. Theologicar.*, p. ii., p. 255, seqq.), "etsi in isto fragmento genealogico Gen. xlvi. 7, seqq. partim plures Jacobi nepotes tum, cum abiret ille in Ægyptum, jam natos prætermittens, partim alios, postea demum progenitos commemorari, non improbabile videtur; illam tamen rationem ad Cahathi natales constituendos accommodare vix licet ideo, quod Levi, ætate adeo provecta senem annorum 133, anno quarto ante mortem, adhuc filium progenuisse cum quadam verisimilitudine dici vix potest; maxime, quum ex ratione ea, qua Cahathus inter Gersonem et Merari perpetuo medius constituitur, Merarijuniorum Cahatho fuisse, apparere videatur, sicque statuendum foret, ad mortis usque annum in liberis procreandis valuisse virum eum, qui usque ad annum 133 tantum unius Gersonis pater exstisset." Relicta igitur hac ratione a Frankio proposita, Koppius omnem illam difficultatem, in quam annorum Cahathi et Amrami computatio interpretes implicuerat, sponte evanescere censet, si plurius stirpium inter Cahathum et Mosen interjectarum memoriam nobis periisse, atque aut inter Cahathum et Amramum, aut inter hunc et Mosen plures genealogias intercidisse statuamus. Atque id vere accidisse, ut luculenter pateat, inquit Koppius, "nihil profecto opus videtur, nisi ut locum Num. iii. 28, conferamus, quo Cahathidarum gens Mosis tempore in deserto 3600 virorum numerum complexisse expresse dicitur. Unde sequitur hoc, quum Cahathi filii commemorarentur quatuor, Amramus, Iezehar, Hebron, Usiel, inter quos numerus est dividendus, ad Amrami gentem partem ejus circiter quartam, id est, 2150 masculos posteros esse referendos; unde, si Amramus ille, idem pater Mosis

existimatur, efficitur hoc, Mosi, qui ipse duos tantum filios genuit, tum fratres, tum ex fratribus filios 2200 exstitisse; quod, si absurdum cogitatu esse, quisque, ut speramus, concesserit, simul hoc, *avum Mosi nullo modo esse potuisse Cahathum*, necessario inde sequi, est confitendum." In eandem, quam Koppius excogitavit, difficultatem illam tollendi rationem, jam longe ante eum, ipso tamen, uti videtur, inscio, incidit Nicol. Abramus, qui *Phari sui Vet. Test. sive Sacrar. Quæst., libr. xv.* (Paris, 1648, fol.), totum librum *nonum* huic, in quo versamur, Exodi loco dicavit, atque de eo erudite et circumspecte disseruit. Is igitur cap. 13, quod inscripsit. *Utrum ab annis Cahathi, Amrami et Mosi bene colligatur, habitationem filiorum Israel in Ægypto annorum CDXXX. non fuisse?* p. 232, ita scribit: "Sed negamus generationes omnes inter Levi et Mosén esse numeratas, unumque putamus aut alterum stemmatis caput præteritum a Mose fuisse, ut citius ad narrationem deveniret. Neque enim ex iis verbis, quæ Exod. vi. 18, habentur; *filii Cahath Amram et Isar.* aut ex illis Num. xxvi. 58: *Cahath genuit Amram*, certe colligi potest, Amram filium potius Caathi fuisse, quam nepotem aut etiam abnepotem." Similia habet qui et ipse de hoc loco quæsiuit Jac. Perizonius in *Orig. Ægyptiac.*, p. i., cap. 20, p. 362, seqq. Digna quoque sunt, quæ legantur, quæ de hac re disputavit Ferd. Guil. Beer in Commentat. *von der Ægyptischen Dienstbarkeit der Israeliten*, in ipsius *Abhandlungen zur Erläuterung der alten Zeitrechn. und Geschichte*, p. i., p. 166, seqq. Omnino vero recte mihi judicasse videtur Frankius, cum l. i. dicit: "Interim non negandum est, textu Mosaico authentico Exod. xii. 40, satis vindicato, nil interesse, si ejusmodi difficultates fere inextricabiles, quæ ex ignorantia circumstantiarum invincibili proveniunt, plene resolvi non possint; et jam sufficere, si rationibus probabilibus contradictio omnis removeatur."

Ver. 43, 44.

43 — פֶּלִי-פֶּדְרָנְכָר לְאִימָכָל בּוֹ
44 וְכֵל-עֶבֶד אִישׁ מִקְּבֹצֵי-יִשְׂרָאֵל וּמִלִּפְתָּח
אֹהֶל מוֹעֵד בּוֹ

43 — πᾶς ἀλλογενὴς οὐκ ἔδεται ἀπ' αὐτοῦ.
44 καὶ πάντα οἰκέτην ἢ ἀργυρώνητον περιε-
μείς αὐτόν. καὶ τότε φάγεται ἀπ' αὐτοῦ.

Au. Ver.—43 And the LORD said unto

Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

There shall, &c.

Ged., Booth.—Not any stranger shall eat of it; 44 Nor shall any man's servant, though bought with his [Sam.] money, until ye have circumcised him; then he may eat of it.

Rosen.—*Et omnis servus, vir, emptio agentis*, i.e., ἀργυρώνητος, emptitius. Verba absolute sunt posita, et πρόσθω faciunt, Latine sic exprimenda: *quod attinet servum emptitium, ἴσθι ὅτι, circumcides eum.* ἢ ἀποδόσω indicat, ut alias sæpissime. וְכֵלֵּי hic plene pro frequentiore וְכֵלֵּי scribitur; cf. Gesenii *Lehrgeb.*, p. 256, no. 4. Bene autem exponit Aben Ezra: *ex voluntate s. consensu ejus* scil. circumcides eum, quippe qui convertetur ad religionem Israelis, si filius præcepti fuerit, i.e., si ea ætate fuerit, ut præcepti sit capax.

Ver. 47.

Israel.

Ken., Ged.—The children of Israel [LXX, Vulg., Arab., and nine MSS.].

Ver. 48.

Au. Ver.—for no uncircumcised person shall eat thereof.

Ged., Booth.—but let not any uncircumcised person eat of it.

Ver. 51.

and CHAP. XIII. 1.

Au. Ver.—51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 And the LORD spake unto Moses, saying,

Bp. Patrick.—1 *The Lord spake unto Moses, saying.*] After they came to Succoth; where I suppose the Shechinah appeared to him, as it had done in Midian and in Egypt; to direct him in his conduct.

Rosen., Ged., and Booth. join the 51st verse of chap. xii. to chap. xiii.

51 And it came to pass the selfsame day, that Jehovah brought the Israelites with their hosts out of the land of Egypt, 1 That Jehovah spoke to Moses, saying.—*Booth.*

Rosen.—51 Haud improbabilis est Aben-Esrae sententia hunc versum jungendum esse versui primo capitis proximi, ut dicatur, in ipsa nocte exitus, qua Deus Ægyptiorum primogenitos interfecit, dedisse eum mandatum de primogenitis Israelitarum sibi consecrandis.

Ver. 2.

הַדָּשִׁי לִי כֹל-בְּכוֹר פֶּסַח כָּל-רֶחֶם
בְּבִנְי יִשְׂרָאֵל בְּאֶדְם וּבְבִקְחָהּ לִי הוּא :

ἀγιασόν μοι πᾶν πρωτότοκον πρωτογενές
δανοίγων πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ
ἀπὸ ἀνθρώπου ἕως κτήνους, ἐμοὶ ἐστιν.

Au. Ver.—2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is mine.

All the first-born, viz., if they be males, as it is limited, ver. 12.—*Pool.*

Rosen.—*Sanctifica mihi omnem primogenitum*, i.e., præcipe Israelitis ut mihi consecrent, separatim mihi habeant meoque usui destinatum omnem primogenitum. Formam Piel constat haud raro significare judicium de re quapiam, aut ejus declarationem, ut פֶּסַח, Lev. xiii. 3, *immundum esse pronuntiavit*, et ibid. vs. 6, 17, 23, 28. פֶּסַח, *mundum declaravit*. Ceterum hominum primogeniti Deo consecrabantur eo, quod ejus sacerdotes fiebant; animalium, eo quod ad sacrificia destinabantur. Quod tamen attinet hominum primogenitos, postea ea facta est mutatio, ut certa tribus, Levi, ad sacerdotium destinaretur. Pro כָּל-בְּכוֹר, LXX habent πᾶν πρωτότοκον πρωτογενές. Sed quum utraque vox Græca *primogenitum* significet, vix dubitamus, quin duplici hic (ut alias haud raro) coeunte interpretatione alterutra harum vocum redundet. — פֶּסַח פֶּסַח, fere vertunt *quod aperit omnem vulvam*, ab *aperiendi* significatu, quo פֶּסַח pollere volunt Ps. xxxii. 8; Prov. xvii. 14. Ita jam LXX, δανοίγων πᾶσαν μήτραν. Cui interpretationi tamen Bochartus *Hieroz.*, t. i., p. 298, duo opponit, unum, quod, si פֶּסַח sit *apertio*, Ex. xxxiv. 19. פֶּסַח פֶּסַח, foret *apertio bovis et ovīs*, et statim vs. 20. פֶּסַח פֶּסַח, *apertio asini*, quæ sunt duriora, nisi suppleatur vox *vulvæ*. Alterum, quod verbo פֶּסַח *aperiendi* significatio sine idonea ratione tribuitur. “Fortasse igitur,” inquit, “ad Arabismum pertinet, quod *primogenitus* פֶּסַח vocatur. Nam Arabice פֶּסַח est *inceptus*, *auspicatus fuit*, *primum fecit quid*, et אִשְׁמֵר

initium, exordium, et quod in unaquaque re primum. Unde *primogenitus*, qui *initium roboris* patris sui dicitur Gen. xlix. 3; Deut. xxi. 17; et Ps. lxxviii. 51, appellari potuit פֶּסַח, *initium*, et פֶּסַח פֶּסַח, *initium vulvæ*, id est, foetus, quem vulva primum efformavit, atque in lucem edidit.” Ceterum פֶּסַח Aben-Esra ait pronuciari cum duplici Segol, contra usum communem linguæ, quo literæ gutturales per duplex Patach (פַּתַּח) efferenda essent. לִי הוּא, *Mihi est*, *mihi adquisivi*. Nam quia quum percuteret primogenita Ægyptiorum, servaverat primogenita Hebræorum, ideo ei obligata erant. Primogenita et hominum et caprarum hodiernum Indi Deo consecrare solent; vid. *d. a. u. n. Morgenl. I.*, p. 305.

Ver. 3, 4, 5.

Au. Ver.—3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage [Heb., servants]; for by strength of hand the Lord brought you out from this place : there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

3 *Egypt.* So the Heb.

Ged., Booth.—The land of Egypt. So Sam., LXX, Syr.

3, 4 *There shall no leavened bread, &c. Abib.*

Ged., Booth.—Let nothing, therefore, leavened be eaten on this day on which ye came out, in the month of Abib.

Bp. Horsley.—3, 4 “No leavened bread shall be eaten,” upon the day when ye came out, in “the month Abib. 5 Therefore it shall be—” Or thus, according to the Samaritan copy. “3. No unleavened bread shall be eaten 4. this day. ‘Twas in the month Abib ye came out. 5. Therefore it shall be—” The two וְאִם and וְהָיָה have the force of “twas” and “therefore.”

5 *The Lord.*

Ged.—The Lord your God. So Sam., LXX, Targ., and three MSS.

Au. Ver.—The Amorites and the Hivites. So the Heb., Rosen.

Ken., Ged.—The Amorites, and the Perizzites [Sam., LXX], and the Hivites.

Rosen.—In Cod. Sam. quinque populi, qui hic recensentur, adduntur, inter Amorhæos et Chivvæos, וַיְהִי וְהָיָה, *Perizæi et Girgesæi*. Sed post Jebusæos addunt LXX, Γεργεσαίους καὶ Φερεσαίους. Non opus erat, quum modo plures, modo pauciores gentium Cananæarum nomine appellerentur. Cf. ad h. l. quæ notavimus Gen. xiii. 7, et Ex. iii. 8.

Ver. 8.

וְהָיָה לְךָ בְּיוֹם הַהוּא לְאִמָּר
כִּי עָשָׂה יְהוָה לִי בְּצֵאתִי
מִמִּצְרָיִם :

καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγων. διὰ τοῦτο ἐποίησε κύριος ὁ θεός μοι, ὡς ἐξεπορευόμην ἐξ Αἰγύπτου.

Au. Ver., and most commentators.—8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt.

Bp. Horsley.—"It is because Jehovah did this unto me, when I came forth out of Egypt;" i.e., because Jehovah at that time made me do this, which I now do, i.e., he made me eat unleavened bread. (See Houbigant.)

Rosen.—*Propter hoc quod fecit Jova mihi, cum egressus sum ex Ægypto.* Imperfecta est oratio, atque ad eam complendam istiusmodi quiddam est addendum: *hoc festum celebratur.* Vulgatus: *hoc est quod fecit mihi Dominus* rel. Sed hoc Hebraice foret: יְהוָה עָשָׂה לִי בְּצֵאתִי מִמִּצְרָיִם. Jarchi: בעבור שמאכלים, מצוהו כנן ססח מצה ומרור הללו, *ut perficerem mandata ejus, nempe hæc de agno paschali, azymis, et amaris herbis.* Sequutus est Jonathanem, qui locum sic exponit: *propter hoc mandatum fecit mihi Dominus signa et miracula, cum eduxit me ex Ægypto.* At verba Hebræa non tam indicant, Deum ideo admirando modo Israelitas ex Ægypto eduxisse, ut festum illud celebrarent, quam ideo eis festum illud celebrandum injunxisse, quod eos ita ex Ægypto eduxerat. Ita ergo, recte ait Fagius, "intelligendum est: *propter hoc*, id est, propter ea signa, quæ fecit Dominus, propter occisa primogenita, celebramus paschæ istius festum in memoriam accepti beneficii." Ellipsis relativi וְהָיָה haud infrequens, ut ea in illo Ps. cxviii. 24, יְהוָה הַיּוֹם הַזֶּה, *hic est dies quam fecit Jova* scil. illustrem. Vid. et infra xviii. 20.

Egypt.

Ged., Booth.—The land of Egypt [one copy of LXX and Copt.].

Ver. 9.

Au. Ver.—Egypt.

Ged., Booth.—The land of Egypt. Sam., LXX, and two MSS.

Ver. 11.

Au. Ver.—And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee.

The Lord.

Ged., Booth.—Jehovah your God [Sam., LXX, and two MSS.].

Unto thee.

Ged., and Booth. omit these words on the authority of LXX, and two MSS.

Ver. 14.

Au. Ver.—Egypt. So the Heb.

Ged., Booth.—The land of Egypt. So LXX and Vulg.

Ver. 15.

Au. Ver.—Firstborn.

Ged., Booth.—Male firstborn.

Ver. 16.

Au. Ver.—And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

Ged., Booth.—Let this therefore be to you [Sam., Syr., and one MS.].

Au. Ver.—Brought us.

Ged., Booth.—Brought you. So Sam., Syr., and most copies of LXX.

Ver. 18.

וַיֹּאבֶד בְּלִלְיָם אֶת־הָעָם בְּרֶגֶל חַמְדָּן
יִסְרְאוֹת וְחַמְשֵׁים עָלָיו בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ
מִצְרָיִם :

καὶ ἐκύλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν. πέμπτη δὲ γενεὴ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

Au. Ver.—18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed [or, by five in a rank] out of the land of Egypt.

Au. Ver.—But.

Ged., Booth.—Therefore.

Red Sea.

Heb., Gesen., Rosen.—Sea of reeds.

Bp. Patrick.—That which we call the *Red Sea*, the Hebrews call the *Sea of Suph*, i.e., of flags; as we translate the word *Suph*, in the second chapter of this book, ver. 3, because it was full of a certain weed (which the Latins call *alga*, and the Greeks *φυκίον*), which some travellers have affirmed to be of a red colour, and to make the water appear as if it were red also: from whence some fancy it was called the *Red Sea*. Certain it is it had the Hebrew name of *Suph* from hence; there being such abundance of this weed in that sea, that the inhabitants of the coast plucking it up out of the water, and laying it in heaps to be dried by the sun, it becomes so compact that they build houses of it as Bochart hath observed in his *Phaleg.*, lib. iv., cap. 29. But it is most likely to have had the name of the *Red Sea* from this: that what the Hebrews call the *Sea of Suph* the nearer neighbours call the *Sea of Edom*, from the country which it washed, viz., Idumæa (1 Kings ix. 26; Numb. xxi. 4). From whence the Greeks, who knew not the reason of the name, called it *ἐρυθρὰν θάλασσαν*, the *Red Sea*; because *Edom*, in Hebrew, signifies red, as we find Gen. xxv. 29.

Harnessed.

Bp. Patrick.—Or, in military order: for though it is not likely the Egyptians suffered them to have any arms, yet they did not go away tumultuously, like fugitives; but marched like soldiers in good order; and, as in our margin it is translated, *five in a rank*. Which is the interpretation of Theodotion anciently, and of Montanus, and others, lately. But Hottinger translates it, *in the form of an army*. For the Arabic word *chamis* (from whence, it is likely, comes the word *chamushim* here used), signifies *exercitus πενταμερής*, “an army consisting of five parts;” which are the front, the main battle, the right wing and the left, and the rear; Smegma Orient., p. 71. And so David Chytraeus long before him, quinque agminibus, “in five bodies,” as we now speak. But the interpretation of Aben-Ezra seems to be the most proper of all others, who simply expounds it, *girt about their loins*, i.e., *expedite or ready*, as Onkelos expresses it. For the Hebrew word *chomash*, signifying those parts that are under the five small ribs, about which men

were wont to be girt when they went to fight or to travel; this word may well be rendered *εὐζωνοι*, “well girt,” as the LXX translate it (Josh. i. 14, iv. 13). Here indeed they translate it, *πέμπτη δὲ γενεὰ ἀνέβησαν*, “they went up in the fifth generation” (which St. Austin follows), taking Jacob for the first; Levi the second; Coath the third; Amram the fourth; and Moses the fifth. But as this exposition doth not agree with the Hebrew word, which doth not signify the fifth, but *in fives*; so it cannot be said of the children of Israel in general; for all the tribes were not yet come to the fifth generation. Our Nic. Fuller hath a learned discourse upon this word, in his *Miscellan.*, lib. v., cap. 2.

Bp. Horsley.—For מַחֲסֵם Houbigant reads מַחֲסֵם, and renders *profecti sunt festinanter*, referring the word מַחֲסֵם to the root חָסַח, “to hasten,” or “make haste,” and alleging Judg. xviii. 9, as an authority for the word, and for this exposition of it. But, in that place, the word מַחֲסֵם derives from חָסַח, and signifies the very reverse of haste. But there is no necessity for any alteration of the word מַחֲסֵם, which signifies “marshalled.” The children of Israel went up out of Egypt “in orderly array;” not in the array of battle, but of a religious procession. (See Fuller *apud* Pool.)

Gesen.—מַחֲסֵם pl. adj. Exod. xiii. 18; Josh. i. 14; iv. 12; Judg. vii. 11; *gathered, assembled, arrayed in order of battle*, applied to an army, as מַחֲסֵם Josh. iv. 12, comp. verse 13, Aq., *ἐνοπλισμένοι*. Vulg., *armati*. So also *Symm. Onk.*, Syriac, Arabic. (In the dialects, may be compared حَسَس to

be robust, strong; but perhaps it was a denom. from חָסַח, as חָסִיץ from חָסַח). Others, *divided in lots, numbers of fifty*.

Prof. Lee.—*Firm, compact*, in array of battle.

Rosen.—*Sed circumduxit Deus populum riam deserti maris algosi*. Ante ד' subaudiri potest ל, ut vertatur: *ad s. versus mare algosum*. Voc. מַחֲסֵם LXX ad חָסַח quinque referentes verterunt: *πέμπτη δὲ γενεὰ ἀνέβησαν*, quod sequutus Clericus: *quinta ætate Israelitæ ex Ægypto ascenderunt*. In mente habuit locum Gen. xv. 16, ubi tamen quatuor tantum generationes significantur. Sed vid. not. ad eum locum. Præterea nullis exemplis probari potest, מַחֲסֵם de quintæ generationis hominibus Hebræis in usu

an eminent watch-tower in it. There are those indeed, who, following the Jewish doctors (see Selden de Diis Syr. Syntagm. i. cap. 3), imagine there was an image of *Baal* set up by the magicians of Egypt, by Pharaoh's order, near this Arabian gulf, to hinder the Israelites in their passage. And Varenius doth not quite disallow this: for he takes *Baal-zephon* to have been a great plain, into which they were to enter, by the chaps of Pi-hahiroth: in which an idol was worshipped, which, looking from the Red Sea towards the north, was called the *lord of the north*; as *Baal-zephon* imports. And Kircher seriously maintains it had a power of fascination, to stop the Israelites in their journey: which there is no ground to believe. For such images made under a certain constellation, to avert evil things, &c., were not now in use: being no older, there are good reasons to think, than the time of Apollonius Tyanæus, who was the first inventor of them.

3 *Au. Ver.*—For Pharaoh will say of, &c.

Ged., Booth.—For to his people [LXX] will Pharaoh say of, &c.

Rosen.—Recte Mendelii fil. observat, quum vs. 2, primum tertiis personis מֹשֶׁה וְאַהֲרֹן usus esset Moses, eum pergere in secunda persona, מֹשֶׁה וְאַהֲרֹן, e regione ejus castra ponatis ad mare. Hinc colligit, hæc verba non esse partem orationis Mosis ad Israelitas, sed Dei ad Mosen, et postquam Deus dixisset: loquere ad Israelitas, ut reversi castra ponant ante Pi-hachiroth Migdolium inter et mare, nunc explicationis causa hoc subjungere: e regione Baal-Zephonis ad mare castra ponere debetis, ut Pharaoh inducatur ad credendum, Israelitas nescios quo se vertant errare. Et post hæc verba, quasi per parenthesin interjecta, vs. 4, continuari sermonem Dei medio vs. 2, abruptum. — 4 Et obfirmabo cor Pharaonis ut persequatur eos.

Ver. 5.

וַיִּצַד לְמַלְחָה מִצְרַיִם כִּי בָרַח הָעָם
וַיִּתְּקֵן לָבָב פְּרָעֹה וַיַּעֲבְדֵי אֱלֹהֵי-הָעָם
וַיִּלְחֲמֵם וְגו'

καὶ ἀνγγέλην τῷ βασιλεὶ τῶν Αἰγυπτίων,
ὅτι πέφευγεν ὁ λαός. καὶ μετεστράφη ἡ
καρδία Φαραὼ, καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ
τὸν λαόν, καὶ εἶπαν, κ.τ.λ.

Au. Ver.—5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned

against the people, and they said, Why have we done this, that we have let Israel go from serving us?

Fled.

Ged., Booth.—Had fled.

The word fled but ill expresses the Hebrew בָּרַח; which here is equivalent to the Latin *aufugere*, and is well rendered אָלַף by Onk. and Syr. The people had gone off.—*Ged.*

Au. Ver.—Against the people. So Rosen.

Versumque est cor Pharaonis et servorum ejus contra populum. Etenim אָלַף hic pro אָלַף ponitur, ut Gen. iv. 8: אֲבִיכֶם, contra *Abelem*. Vid. et Num. xxxii. 14; Jos. x. 6. —*Rosen.*

Ged., Booth.—With regard to the people.

Au. Ver.—Israel. So the Heb.

Ged., Booth.—The children of [LXX] Israel.

Ver. 6.

Au. Ver.—And he made ready his chariot, and took his people with him.

Au. Ver.—And he.

Ged., Booth.—And Pharaoh. So LXX, Arab., and two Heb. MSS.

His people.

Ged., Booth.—All [LXX, Vulg.] his people.

Ver. 7.

וַיִּקַּח מֹשֶׁה-מֵאוֹת יָרֵב בָּחוּרִים וְכָל רֶגֶב
מִצְרַיִם וְשָׁלַטְם עַל-בָּלָם:

καὶ λαβὼν ἑξακόσια ἄρματα ἐκλεκτά, καὶ
πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων, καὶ τριστάτας
ἐπὶ πάντων.

Au. Ver.—7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

Pool.—All the chariots, i.e., a great number; all that could be got together in haste, which the present service required. Over every one of them; over the men that fought out of every chariot. Or, over all of them; the command of all these chariots being distributed to several captains or commanders.

Bp. Horsley.—For the second רַב [chariots] the LXX seem to have read שֵׁס—“six hundred chosen chariots, and all the cavalry.”—“Over every one of them;” rather, “over the whole of it.”

Ged., Booth.—And he took six hundred chosen chariots, and all the cavalry of Egypt, and captains over the whole of them.

Gesen.—שָׁלַט, a distinguished class of warriors, probably those who fought from

the war chariot, ἀναβάται, παραβάται. Exod. xiv. 7: *he took all the chariots of Egypt, and warriors in each of them*, xv. 4. LXX, in xiv. 7, τριστάται, and in cap. xv. 4, ἀναβάται τριστάται. (According to Origen, the combatant in a chariot is called Τριστάτης, because there were always three persons in it, of whom the first fought, the second protected him with the shield, and the third guided the horses). In 1 Kings ix. 22, שָׂרָפָה and שָׂרָפָה are combined; compare 2 Kings ix. 25. In other passages they appear to form a body-guard of the Israelitish kings, 1 Kings ix. 22; 2 Kings x. 25; 1 Chron. xi. 11; xii. 18 (where their commander is styled שָׂרָפָה שָׂרָפָה, in the parallel passages, 2 Sam. xxiii. 8: שָׂרָפָה שָׂרָפָה in which the שָׂ plural is wanting, as in שָׂרָפָה, שָׂרָפָה, שָׂרָפָה, &c. However some MSS. have the שָׂ). But these may be the same, supposing another office assigned to them in time of peace—שָׂרָפָה in sing. is perhaps frequently equivalent to שָׂרָפָה שָׂרָפָה, and occurs as a noble attendant of the king, 2 Kings vii. 2; ix. 25; xv. 25; xvii. 19. The etymology has, perhaps, in Hebrew, the same foundation as in the Greek, τριστάτης. Others have also compared it with the Latin *tribunus*, but the etymological foundation of this word is quite different. Other derivations and explanations, e.g., *one of the thirty*, comp. 2 Sam. xxiii. 23; 1 Chron. xi. 25, or *officers of the third rank*, are not applicable to the first passages, where the word is evidently used in connexion with the chariots of war.—Prov. xxii. 20. שָׂרָפָה in Kri signifies probably *principalia*, i.e., nobilia, comp. viii. 6.

Rosen.—*Sumsitque sexcentos currus selectos*, quibus significari videntur regii et ad bellum parati; quum שָׂרָפָה שָׂרָפָה, *omnes currus Ægyptiorum*, qui post illos memorantur, privatorum essent et sarcinarii. Quærun, unde satis equorum suppetere potuerit Pharaoni, quum ix. 6, dicantur pecudes Ægyptiorum periisse. Sed excipiendæ sunt eæ, quæ in stabula coactæ fuerant, in quibus maxima pars equorum esse potuit. Sed quinam fuerint שָׂרָפָה, qui dicuntur fuisse שָׂרָפָה super iis omnibus curribus, haud adeo certum est. Onkelos vertit: *et viri fortes constituti super omnes illis*. Sic et xv. 4, שָׂרָפָה vertit *fortes ejus*. Quod sequutus Jarchi exponit *duces exercituum*, et Saadiaz: *præfecti*, s. *duces*. LXX, vocis originem respicientes reddunt

καὶ τριστάτας. Verum et de hujus nominis significatu variae sunt sententiæ, quas refert Origenes in Catenis inedit. ad h. l. apud Montefalcon. Earum verisimillima est, *tristatatas* fuisse magnos currus, qui tres homines caperent, ut unus auriga esset, duo autem pugnarent. Cf. Jac. Lydius in *Syntagm. de re militari*, l. ii., cap. 3, p. 39, existimat a ternario numero dictos *tristatatas* milites omnium strenuissimos et revera antiquos *triarios*, qui in locum duarum classium militarium, si utraque succumberet in proelio, tanquam potior exercitus pars, succedebant, et rem fortiter gerebant, ut Triarii in exercitu Romanorum, de quibus plura Livius viii. 8, Varro de Ling. Lat. iv. 16. Aliam præterea conjecturam proponit Lydius, quum in pluribus linguis ternarius numerus rem in majus extollendi et exaggerandi vim habeat, et in comparatione ultra tertium gradum non ascendi solet, posse per שָׂרָפָה *fortissimum* significari, quasi eum, qui tertium et supremum gradum fortitudinis obtineat, pro quo Græci dicunt τρισταστὴς, et Galli *tresfort*. Nobis quidem magis est verisimile, certum quendam militum ordinem nomine Hebræo et Græco significari, qualem tamen, nemo facile definiverit.

Ver. 8.

וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיִּרְדֹּף אַחֲרָיו בְּנֵי יִשְׂרָאֵל וַיִּצָּאֵם בְּיַד רַחֵם׃

καὶ ἐσκήρυνε κύριος τὴν καρδίαν Φαραὼ βασιλέως Αἰγύπτου, καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν νίων Ἰσραὴλ. οἱ δὲ υἱοὶ Ἰσραὴλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ.

Au. Ver.—8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Hardened.

Ged.—Emboldened.

Booth.—Suffered to be hardened.

See notes on Exod. iv. 23.

Of Pharaoh king of Egypt. So the Heb.

Ged., Booth.—Of Pharaoh king of Egypt and of his servants. So the LXX.

Au. Ver.—8 And he pursued, &c. *High hand.*

Ged.—To pursue the children of Israel who were now manifestly going off.

Booth.—But the Israelites went out with an high hand.

Pool.—*With an high hand.*] Either 1. Of

God, with a Divine hand or power, by comparing Exod. xiii. 16. Or, 2. Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, Heb. xii. 12, but with hands lifted up; with courage and confidence, not like fugitives, but like valiant and victorious soldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand*, Numb. xv. 30, that sin in such a manner.

Bp. Patrick.—*Went out with an high hand.*] Boldly and with assured confidence; not sneakingly, like slaves or fugitives. So Onkelos understood it, when he translated it *bareheaded*, i.e., confidently, fearing nothing; having been delivered and conducted by the powerful hand of God, as it is often repeated (xiii. 9, 14, 16), unto which some refer this phrase, and not to the Israelites (see Drusius, lib. xvi.; Observat., cap. 2).

Rosen.—*Et filii Israel exhibant cum manu elata*, quod Jonathan exponit addito קַמְּצָרִים, *prævalentes super Ægyptios*. Quod sequutus Jarchi: נִבְּחָה נִבְּחָה וְסוֹסֵסִים, *cum potentia excelsa et manifesta*. Aben-Esra vult sensum esse, eos non tanquam fugitivos abiisse, sed armata manu. Magis arripit Onkelosi interpretatio: וְלִי קַפִּיתִי *capite aperto*, i.e., palam, animose confidenter. Quod confirmatur eo quod Num. xxxiii. 3, huic phrasi additur, וְלִי קַפִּיתִי, *spectantibus omnibus Ægyptiis*. Similiter Moses Mendelii fil. in Commentario exponit ita: *fecerunt sibi vexilla et signa militaria, et exierunt læti, cantantes, et tympana citharasque pulsantes, utpote e servitute in libertatem asserti, non sicut servi, qui ad servitutem redire parati sunt*. Minus placet Clerici sententia, quam Dathius probavit, *elata manu valere*: vi et metu domitis Ægyptiis, quia, nisi dimissi fuissent, sustulerat Deus manum, Ægyptios undecima plaga percussurus.

Ver. 9.

וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁלִיכוּ אוֹתָם
חַיִּים עַל-הַיָּם כִּלְ-סֵם רָבָב פָּרֹחַ
וַתִּרְשָׁיו וַחֲלֹו עַל-פִּי קַחֲוֹת לִפְנֵי
בַּעַל צֶדֶן :

καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν,
καὶ εὗροσαν αὐτοὺς παρεμβληκότας παρὰ τὴν
θάλασσαν. καὶ πᾶσα ἡ ἰσππος, καὶ τὰ ἄρματα
Φαραῶ, καὶ οἱ ἱππεῖς, καὶ ἡ στρατιὰ αὐτοῦ
ἀπέναντι τῆς ἐπαύλεως, ἐξεναντίας Βεελσεπεφῶν.

Au. Ver.—9 But the Egyptians pursued

after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

Bp. Horsley.—For כָּל סֵם רֶבֶב סוּסֵה וַחֲרֹשָׁיו, read, as in verse 23, כָּל סֵם סוּסֵה רֶבֶב וַחֲרֹשָׁיו. —“all the cavalry of Pharaoh, his chariots and his riders, and his [whole] array.”

Pi-hahiroth, Baal-zephon. See notes on xiv. 2.

Ver. 12.

Au. Ver.—Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Let us alone.

Ged., Booth.—Let us alone we pray thee. So the Sam.

For it had been better.

Ged., Booth.—For it is better.

Ver. 13.

— כִּי אֶשָּׂא רַחֲמֵיךָ אֶת־מִצְרַיִם
הַיּוֹם לֹא חֲסַפְי לְרַאֲתָם צוֹר עֲרֵעוּלָם :

— ὃν τρόπον γὰρ ἐπαράκατε τοὺς Αἰγυπτίους
σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς
τὸν αἰῶνα χρόνον.

Au. Ver.—13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day [or, for whereas ye have seen the Egyptians to-day, &c.] ye shall see them again no more for ever.

Pool.—Whom ye have seen; or, as ye have seen them [so Rosen.], to wit, alive and armed, and ready to devour you; for otherwise they did see them dead and disarmed, ver. 30.

Rosen.—וְכָא, hic i. q., וְכָא, sicut, quem-admodum. Sensus est: hoc modo, quo nunc videtis Ægyptios, armatos scilicet et vobis imminentes, non amplius videbitis, sed suffocatos et mortuos.

Ver. 15.

Au. Ver.—15 And the Lord said unto Moses, Wherefore criest thou unto me? &c.

Ged., Booth.—Moses then cried to Jehovah [Syr.]; And Jehovah said, Wherefore criest thou to me?

Ver. 16.

And the children of Israel shall go, &c.

Ged., Booth.—That the children of Israel may go, &c.

Ver. 17.

καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραὼ, καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν, κ.τ.λ.

Au. Ver.—17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them, &c.

Harden. See notes on iv. 21.

The hearts of the Egyptians.

Ged.—The hearts of Pharaoh, and of all [LXX and one MS.] the Egyptians, that they will, &c.

Ver. 18.

Au. Ver.—18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the Egyptians, &c.

Ged., Booth.—And all [Sam., LXX.] the Egyptians.

Upon Pharaoh, upon his chariots, &c.

Ged.—Upon Pharaoh and all his forces [Sam.], upon his chariots, &c.

Ver. 19.

Au. Ver.—Israel.

Ged., Booth.—Children of Israel [Sam., Arab., and one MS.].

Ver. 20.

וַיִּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעֶרֶב וַיְהִי אֶת־הַלַּיְלָה וְלֹא-תָקַב יָמָּה אֶל־יָדָהּ כָּל־הַלַּיְלָה :

καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς τῶν Αἰγυπτίων, καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραὴλ, καὶ ἔστη. καὶ ἐγένετο σκότος καὶ γνόφος. καὶ διήλθεν ἡ νύξ. καὶ οὐ συνέμειξαν ἀλλήλοις ὅλην τὴν νύκτα.

Au. Ver., and most of the Commentators.—20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Bp. Horsley.—“it was a cloud and darkness [to them] but it gave light by night [to these].” Nothing about “them” and “these” in the original. The Hebrew words might be thus rendered—“And though it was a cloud and darkness [i.e., a

dark cloud], yet it gave light by night; and the one came not near the other all the night.” But I am rather inclined to suspect that two words are lost out of the text after *וַיְהִי*, or *וַיְהִי*, for so the Samaritan reads without the *י*. I would amend the passage thus:—

&c. וַיְהִי וְלֹא תָקַב יָמָּה אֶל־יָדָהּ כָּל־הַלַּיְלָה
—“And it was a dark cloud all the day, but it gave light by night; and the one came not near the other all the night.” The cloud placed in the rear hid the army of the Israelites in the day time, and, in the night, presented a line of fire to the pursuers, which they durst not attempt to penetrate.

Rosen.—*Et fuit nubes, et tenebræ*, scil. *Ægyptiis*, uti recte Onkelos addit, *et illuminavit noctem*, scil. *Israelitis*, eodem illo interprete addente. Ita et Jonathan et paraphrastes Hierosolymitanus: *fuit nubes partim lucida, et partim tenebrosa; ex una parte tenebrosa fuit Ægyptiis, ex altera lucida Israelitis*. Consentit Symmachus: καὶ ἦν ἡ νεφέλη σκότος μὲν ἐκείθεν, φαίνουσα δὲ ἐντεῦθεν.

Ver. 21.

וַיִּשָׁט מֶשֶׁחַ אֶת־יָדָיו עַל־הַיָּם וַיִּהְיֶה אֶת־הַיָּם בְּרוּחַ הַדָּם עֲנָף כָּל־הַלַּיְלָה וַיִּשָּׂם אֶת־הָיָם לְחִדְקָה וַיִּבְקַע וַיִּפָּקֶם :

ἐξέτεινε δὲ Μωσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν. καὶ ὑπῆγαγε κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησε τὴν θάλασσαν ξηράν. καὶ ἐσχίσθη τὸ ὕδωρ.

Au. Ver.—21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

A strong east wind.

Pool.—*A strong east wind*; a proper instrument both to divide that sea, which lay north and south, and to dry and harden the mud at the bottom of the sea, that the Israelites might walk upon it. See Gen. viii. 13; Exod. xv. 8.

Bp. Patrick.—*By a strong east wind.*] Or rather a *south wind*, as the LXX translate the Hebrew word *kadim*. Which, though it properly signifies the *east*, yet in many places it is used, as Bochart hath demonstrated, for the *south* (par. ii. Hierozoic, lib. i., cap. 15).

Made the sea dry land, and the waters

were divided.] Or rather, *after the waters were divided*, as Bochart shows it should be translated. Thus Isa. lxiv. 5, "Thou art wroth, and we have sinned;" the meaning is, "for we have sinned," as Kimchi, and we ourselves also there translate it (Hieroziac., par. ii., lib. iii., cap. 2, p. 409).

Rosen.—Ventus vocatur רוּחַ, quæ vox plerumque vertitur *Eurus, Ostwind*. Sed hic facilius potuisset fluctus in littus Africanum, in quo erant Israelitæ, impellere, quam aquas dividere. Igitur Clerici placet sententia putantis, voce רוּחַ h. l. non respici ad plagam cœli, unde hic spirarit ventus, sed *ventum vehementem*, undecumque flaverit, significari. Ita Vulgatus: *vento vehementi et urente*, quia ventus רוּחַ adurere alias dicitur. Voce רוּחַ significatur ventus *vehemens* Ps. xlviii. 8, (ubi LXX, *ἐν πνεύματι βιάω*) Ez. xxvii. 26. Omnia subvertere et dispergere dicitur Job. xxvii. 21; Jer. xviii. 17; et Jes. xxvii. 8, vocatur רוּחַ דָּרוּס *ventus durus*. Non autem alio vento facilius in Oceanum sinus Arabici repelli potuerunt fluctus, nisi septentrionali. Vocem רוּחַ addidit Moses, ut indicaret, ventum illum præter modum vehementem fuisse. Bene hæc verba vertit Michaelis: *einen entgegenwehenden* (fluctibus maris) *heftigen Wind*.

Ver. 22.

Au. Ver.—And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. *Into the midst.*

Ged., Booth.—Through the midst.

And the waters were a wall, &c.

Rosen.—*Et aquæ eis erant murus a dextra eorum, et a sinistra eorum*. Hæc verba plures superioris ætatis interpretes nimium proprie ceperunt, iisque impugnarunt sententiam eorum, qui tempore refluxus maris Israelitas sinum Arab. trajecisse statuunt. Verum recte Clericus (*de maris Idum. traj.* § 4) scribit: "Moses quidem xv. 8, poetice haud absimiliter rem descripsit; sed fidi interpretis fuit, figuras secernere a proprie dictis. Si concreta fuisset hinc atque inde aqua, non opus erat *vento per totam eam noctem vehemente*, quo ejus pondus sustineretur. Ut aqua *muri instar* Israelitis fuisse dicatur, satis est ad dextram et ad sinistram imperviam viam fuisse, nec quidquam obstat, quo minus ad sinistram in profundioribus lacunis aqua hæserit, quamvis longe maxima

ejus pars refluxo aestu ad dextram defluxisset, et vadum, per quod transivere Israelitæ, siccum esset."

Dr. A. Clarke.—22 *And the waters were a wall unto them on their right hand and on their left.*—This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary *ebb*, which *happened* at that time to be produced by a strong wind, which *happened* just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left*; much less could those waters, contrary to every law of fluids, have stood as a *wall* on either side while the Israelites passed through, and then *happen* to become obedient to the laws of gravitation when the Egyptians entered in! An infidel may deny the revelation *in toto*, and from such we expect nothing better; but to hear those who profess to believe this to be a Divine revelation endeavouring to prove that the passage of the Red Sea *had nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy *shifts*!

Ver. 25.

וַיִּסַּר אֶת מַרְבֵּעֵי וַיִּקְבְּדוּ
וְהָיָה מַרְבֵּעֵי וְהָיָה

καὶ συνεθήσε τοὺς ἄγμάτων αὐτῶν, καὶ ἤγαγεν αὐτοὺς μετὰ βίας, κ.τ.λ.

Au. Ver.—25 And took off their chariot wheels, that they drave them heavily [or, and made them to go heavily]: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

Took off.

Bp. Horsley.—For וַיִּסַּר, read with Sam. וַיִּסַּר, "bound," or "clogged." So *Ged.*, entangled.

Rosen.—*Et amovit rotam*, i.e., rotas curruum ejus, ex axibus suis videlicet. LXX, וַיִּסַּר vert. *συνέθηκε*, colligavit, aut impedivit, quasi וַיִּסַּר legissent, quod et in Cod. Samar. hic legitur. Sed recte Onkelos: *et removit*, ac Symmachus: *μετέσθησε*, transulit, pervertit.

Ver. 27.

וַיִּשָּׂא מֹשֶׁה אֶת-יָדָיו עַל-יְהוָה וַיִּשָּׂא
הַיָּם לַפְּנֹת בָּקָר לְאַחֲרָיו וַיִּמָּצְאוּ

לְקַרְאָתוֹ וַיִּנְגַּח יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם :

ἐξέτεινε δὲ Μωσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας. οἱ δὲ Αἰγύπτιοι ἐφύγον ὑπὸ τὸ ὕδωρ. καὶ ἐξέτιναξε κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.

Au. Ver.—27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew [Heb., shook off] the Egyptians in the midst of the sea.

Bp. Patrick.—And the sea returned to his strength.] The sense is truly expressed by the Vulgar, "the sea returned to its former place." The great walls, or heaps of water, which were on each side of them, falling down, and rushing upon them with a mighty force, overwhelmed them, and filled the whole channel as before.

The Egyptians fled against it.] They were so frightened by the light which shone in their faces, and by the thunder and hail, &c., that they turned back; and, like men distracted, ran and met the waters, which came tumbling down upon them.

Genen.—אָדָם adj. and subst. 1. *Continual, perennial*, especially applied to water which flows continually. Root אָדָם, Arabic *وتن* *perennis fuit, viva fuit aqua.* Hence, *אָדָם*, a perpetual flowing stream, Deut. xxi. 4; Amos v. 24, and the same without גִּלּוּ 1 Kings viii. 2: *הַיָּרְדֵּן דְּאִתְּגִיט*, the month of the flowing rivers (otherwise *Tisri*), corresponding to our October. As neuter it is used as a substantive, and placed as genitive after another noun. Ps. lxxiv. 15: *נְהַיָּה אֶת־הַיָּרְדֵּן*, perpetual flowing streams. Hence, the flood itself, Exod. xiv. 27. 2. *Firm, strong, powerful.*

Rosen.—*Et rediit mare appetente mare ad perenne suum, s. ad perennem suum fluxum, uti vertit A. Schultens in Orig. Hebr., l. i., cap. viii., § 4, ubi collato Arabico وتن ostendit, אָדָם proprie stabilitatem et perennitatem valere, tum vero et copiam et abundantiam significare, et hic quidem rō perenne maris, i.e., nativum illum atque inabruptum aquarum impetum, quo continuo æstu fervent et reciprocantur maria. Et Ægyptii fugiebant in occursum ejus, scil. maris, ei obviam.*

CHAP. XV. 1—21.

1 אִזּוֹ יִשְׁרִי־מִשְׁפָּה וּבְכֹי יִשְׂרָאֵל אֶת־
הַשִּׁיָּרָה כַּנְּחֹל לַיהוָה וַיֹּאמְרוּ לֹא־מֶלֶךְ
אֲשִׁירָה לַיהוָה כִּי־נָחַח בָּנָח
סוֹס וְלִבָּו רָמַח בָּגָם :
2 עָצוּ וּזְמַרְתָּ יְהוָה נִיחִירִלִי לִישׁוּעָה
יְהוָה אֱלֹהֵי וַאֲנִי־הוּ
יִלְחִי אִמִּי וְאֶל־מִקְנֵהוּ :
3 יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ :
4 מִרְפָּלַת פִּרְעֹה וַיִּחַלּוּ יַרְחַ בָּגָם
וּמִבְחָר שְׁלֹשׁוֹ טַעֲעִי בִי־סוּפָה :
5 תַּחֲמֹת יִכְסֹּמוּ יִרְדּוּ בַּמַּצּוֹלֹת בְּמֹד־
אָדָם :
6 וּמִיָּנֶה יְהוָה נִאֲדָרִי בַּלֵּחַ
וּמִיָּנֶה יְהוָה תִּרְעַץ אֹיֵב :
7 וּבִרְבַּב וְאִיָּה תִהְיֶה הַמִּיָּד
תִּשְׁלַח חֲרֹקָהּ וְאִלְכָמוּ בַּקֶּשׁ :
8 וּבִרְיֹחַ אֲשִׁירֹ גַּעֲרֹמִי־מִים
נִאֲדָב כְּמֹד־נֶדֶן לְזֹלִים
הַפָּאָה תַּחֲמֹת בְּלִבָּהֶם :
9 אֲמַר אֹיֵב אֶרְדָּה אֲשִׁירֹ
אֲחַלֵּק שְׁלָל תַּמְלֵאֲמוּ בַּקֶּשׁ
אֶמְרִיק חֲרָפִי תוֹדִישְׁמוּ יָדִי :
10 נִשְׁפָּת בְּרוּחָהּ פִּסְמוֹ יָגֵם
אֲחַלּוּ פַעוֹפֶרֶת בְּמִים אֲדִירִים :
11 מִי־קִלְכָּח וּבְאֵלֶם יְהוָה
מִי בַּמִּקְחָה נִאֲדָר פִּלְאֶשׁ
נִזְרָה תַּחֲלֹת עֲשׂוֹד־פִּלָּא :
12 נְטִיָּה וּמִיָּה תִבְלַעְמוּ אֶרֶץ :
13 נְחִיָּה בַּחֲסִדָּה עֲסִינוּ וְאִלְכָּה
בַּחֲלֹת בַּעֲזָה אֶל־גִּנְחַת הַדֶּשֶׁח :
14 שְׁמַעֲנוּ עַמִּים יִרְגְּזוּן
חֵיל אֱלֹהֵי וְשִׁבִּי פִּלְשֶׁת :
15 אִזּוֹ נִבְחֵלוּ אֱלֹהֵי אֲדוֹם
אֱלֹהֵי מוֹאָב וְאִחְזָמוּ רַעַד
נִמְנוּ לָלֵךְ וְשִׁבִּי בְּגֵעוֹ :
16 תַּפֵּל עֲלֵיהֶם אִשְׁתָּחַ וְנִפְחַד
בְּגִל וְזֹרְעָה יִדְמוּ פִּלְאָה
עֲדִיגְעָלָר עֲשִׂנוּ יְהוָה
עֲדִיגְעָלָר עֲשִׂנוּ הַמִּיָּה :
17 תִּבְאָמוּ וְתִשְׁעֲמוּ בְּתַר נִבְחֵלוּ

מְכוֹן לְשִׁכְתָּהּ פָּעִלָהּ יְהוָה
 מְקִיֵּשׁ אֲדָנִי כִּוְנָנִי יְרֵךְ :
 יְהוָה וְיִמְלֹךְ לְעֹלָם וָעֶד : 18
 כִּי בָּא סוֹס פָּרַעַח בְּרַכְבּוֹ וּבִקְרָשָׁיו 19
 בָּיִם וַיִּשָּׁב יְהוָה עֲלֵהֶם אֶת־מִי הָיִם
 וַיִּכְנֶי יִשְׂרָאֵל הַלֵּכָה בִּיבְשָׁה בְּתוֹךְ
 הָיִם :
 וַתִּקְרָא מִרְיָם הַנְּבִיאָה אֶחָדָה אֶחָדָה 20
 אֶת־הַתָּהָה בְּיָדָהּ וַתִּצְאֵן כָּל־הַנָּשִׁים
 אַחֲרֶיהָ בְּתַפְסִים וּבְחַלְלִית : 21 וַתִּצְעַן
 לָהֶם מִרְיָם שִׁירָה לַיהוָה כִּי־נָצְחָה נָצָח
 כִּסֵּם וַיִּכְבְּדוּ רַמָּה בָּיִם :

1 τότε ἤσε Μωσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν
 φῶδὴν ταύτην τῷ θεῷ. καὶ εἶπαν, λέγοντες.

ΚΕΦ. ΙΕ'.

ᾄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται.
 ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.
 2 βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς
 σωτηρίαν. οὗτός μου θεός, καὶ δοξάσας αὐτόν.
 θεὸς τοῦ πατρὸς μου, καὶ ὑψώσω αὐτόν. 3
 κύριος συντρίβων πολέμους, κύριος ὄνομα
 αὐτῷ. 4 ἄρματα Φαραῶ, καὶ τὴν δύναμιν
 αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀνα-
 βάτας τριστάτας. κατεπόθησαν ἐν ἐρυθρᾷ
 θαλάσῃ, 5 πόντῳ ἐκάλυνεν αὐτούς. κατέ-
 δυσαν εἰς βυθὸν ὥσει λίθος. 6 ἡ δεξιὰ σου
 κύριε δεδόξασται ἐν ἰσχυί. ἡ δεξιὰ σου χεὶρ
 κύριε ἔθραυσεν ἐχθρούς. 7 καὶ τῷ πλήθει τῆς
 δόξης σου συνέτριψας τοὺς ὑπεναντίους.
 ἀπέστειλας τὴν ὀργὴν σου. κατέφαγεν αὐτούς
 ὡς καλὰμην. 8 καὶ διὰ πνεύματος τοῦ θυμοῦ
 σου δέιστη τὸ ὕδωρ. ἐπάγη ὥσει τεῖχος τὰ
 ὕδατα. ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσ-
 σης. 9 εἶπεν ὁ ἐχθρὸς, διώξας καταλήψομαι,
 μερίω σκῦλα, ἐμπλήσω ψυχὴν μου, ἀνελῶ τῇ
 μαχαίρῃ μου, κυριεύσει ἡ χεὶρ μου. 10 ἀπέ-
 στειλας τὸ πνεῦμά σου. ἐκάλυνεν αὐτοὺς
 θάλασσα. ἔδυσαν ὥσει μολίβδος ἐν ὕδατι
 σφοδρῶ. 11 τίς ὁμοίός σοι ἐν θεοῖς κύριε,
 τίς ὁμοίός σοι; δεδοξασμένος ἐν ἁγίοις, θαν-
 μαστὸς ἐν δόξαις, ποιῶν τέρατα. 12 ἐξέτεινας
 τὴν δεξιάν σου. κατέπειν αὐτοὺς γῆ. 13
 ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου
 τοῦτον, ὃν ἐλυτρώσω. παρεκάλεσας τῇ ἰσχυί
 σου εἰς κατάλυμα ἁγίων σου. 14 ἤκουσαν
 ἔθνη, καὶ ὠργίσθησαν. ὠδίνες ἔλαβον κατοι-
 κούντας Φυλιστιεῖμ. 15 τότε ἔσπευσαν ἡγε-
 μόνες Ἐδῶμ, καὶ ἄρχοντες Μωαβιτῶν. ἔλαβον
 αὐτοὺς τρόμος. ἐτάκησαν πάντες οἱ κατοι-
 κούντες Χαναάν. 16 ἐπιπέσοι ἐπ' αὐτοὺς
 τρόμος καὶ φόβος. μεγέθει βραχίωνός σου

ἀπολιθωθήτωσαν, ἕως παρέλθῃ ὁ λαός σου
 κύριε, ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος, ὃν
 ἐκτίσω. 17 εἰσαγαγὼν καταφύτευσον αὐτοὺς
 εἰς ὄρος κληρονομίας σου, εἰς ἔτοιμον κατοι-
 κητήριόν σου, ὃ κατηρτίσω κύριε. ἁγίασμα
 κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου. 18 κύριος
 βασιλεύων τὸν αἰῶνα, καὶ ἐπ' αἰῶνα, καὶ ἔτι.
 19 ὅτι εἰσῆλθεν ἵππος Φαραῶ σὺν ἄρμασι καὶ
 ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ'
 αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης. οἱ δὲ
 υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ
 τῆς θαλάσσης. 20 λαβοῦσα δὲ Μαριάμ,
 ἡ προφῆτις ἡ ἀδελφὴ Ἀαρὼν τὸ τύμπανον ἐν
 τῇ χεὶρὶ αὐτῆς, καὶ ἐξήλθοσαν πᾶσαι αἱ γυ-
 ναῖκες ὅπισω αὐτῆς μετὰ τυμπάνων καὶ χορῶν.
 21 ἐξῆρχε δὲ αὐτῶν Μαριάμ, λέγουσα. ᾄσωμεν
 τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται. ἵππον
 καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

Au. Ver.—1 Then sang Moses and the
 children of Israel this song unto the Lord,
 and spake, saying, I will sing unto the
 Lord, for he hath triumphed gloriously:
 the horse and his rider hath he thrown into
 the sea.

2 The Lord is my strength and song, and
 he is become my salvation: he is my God,
 and I will prepare him an habitation; my
 father's God, and I will exalt him.

3 The Lord is a man of war: the Lord
 is his name.

4 Pharaoh's chariots and his host hath he
 cast into the sea: his chosen captains also
 are drowned in the Red sea.

5 The depths have covered them: they
 sank into the bottom as a stone.

6 Thy right hand, O Lord, is become
 glorious in power: thy right hand, O Lord,
 hath dashed in pieces the enemy.

7 And in the greatness of thine excellency
 thou hast overthrown them that rose up
 against thee: thou sentest forth thy wrath,
 which consumed them as stubble.

8 And with the blast of thy nostrils the
 waters were gathered together, the floods
 stood upright as an heap, and the depths
 were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will
 overtake, I will divide the spoil; my lust
 shall be satisfied upon them; I will draw my
 sword, my hand shall destroy [or, repossess]
 them.

10 Thou didst blow with thy wind, the
 sea covered them: they sank as lead in the
 mighty waters.

11 Who is like unto thee, O Lord,
 among the gods [or, mighty ones]? who is

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like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in, in the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Ken.—This triumphant ode was sung by Moses and the sons of Israel. And the women, headed by Miriam, *answered* the men, by repeating the two first lines of the song, altering only the first word; which two lines were probably sung more than once, *as a chorus*.

The conclusion of this ode seems very manifest. And yet, though the ancient Jews had sense enough to write this song differently from prose, and though their authority has prevailed, even to this day, in this, and three other poems in the Old Test. (Deut. xxxii., Jud. v., and 2 Sam. xxii.) still expressed by them as poetry, yet have

these critics carried their ideas of the song here to the end of verse 19. The reason, why the same has been done by others, probably is—they thought that the particle *ו*, *for*, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed by translating *ו* *when*; especially if we take verses 19, 20, 21, as being a prose explanation of the manner in which this song of triumph was performed. For these three verses say, that the men singers were *answered* in chorus by Miriam and the women, accompanying their words with musical instruments—"When the horse of Pharaoh *had gone* into the sea, and the Lord *had brought* the sea upon them: *and* Israel *had passed*, on dry land, in the midst of the sea: Then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) *answered them* (*סבחו*, the men) [by way of chorus] in the words, *O sing ye, &c.*" That this chorus was sung more than once, is thus stated by Bishop Lowth,—*Maria, cum mulieribus, virorum choro identidem succinebat*. Prælect. 19.

I shall now give what appears to me to be an exact translation of this whole song.

MOSES. Part I.

1 I will sing to JEHOVAH, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea.

2 My strength, and my song, is JEHOVAH; And he is become to me for salvation:

This is my God, and I will celebrate him; The God of my father, and I will exalt

him.

3 JEHOVAH is mighty in battle! Perhaps a chorus, sung by the men.
JEHOVAH is his name!

(Chorus, by Miriam and the women;

Perhaps sung first in this place.)

O sing ye to JEHOVAH, for he hath triumphed gloriously!

The horse and his rider hath he cast into the sea!

MOSES. Part II.

4 Pharaoh's chariots, and his host, hath he cast into the sea;

And his chosen captains are drowned in the Red sea.

5 The depths have covered them, they went down;

(They sank) to the bottom, as a stone.

6 Thy right hand, JEHOVAH, is become glorious in power;

Thy right hand, JEHOVAH, dasheth in pieces the enemy.

7 And in the greatness of thine excellence, thou overthrowest them that rise against thee;

Thou sendest forth thy wrath, which consumeth them as stubble:

8 Even at the blast of thy displeasure, the waters are gathered together:

The floods stand upright, as an heap:

Congeaed are the depths, in the very heart of the sea.

O sing ye to JEHOVAH, &c. Chorus, by the women.

MOSES. Part III.

9 The enemy said: "*I will pursue, I shall overtake;*

"I shall divide the spoil, my soul shall be satiated with them:

"I will draw my sword, my hand shall destroy them."

10 Thou didst blow with thy wind, the sea covered them;

They sank as lead, in the mighty waters.

11 Who is like thee among the gods, O JEHOVAH?

Who is like thee, glorious in holiness?

12 Fearful in praises! performing wonders!

Thou stretchest out thy right hand, the earth swalloweth them!

13 Thou, in thy mercy, leadest the people, whom thou hast redeemed;

Thou, in thy strength, guidest to the habitation of thy holiness!

O sing ye to JEHOVAH, &c. Chorus, by the women.

MOSES. Part IV.

14 The nations have heard, and are afraid; Sorrow hath seized the inhabitants of Palestine.

15 Already are the dukes of Edom in consternation;

And the mighty men of Moab, trembling hath seized them:

All the inhabitants of Canaan do faint.

16 Fear and dread shall fall upon them;

Through the greatness of thine arm, they shall be still as a stone:

17 Till thy people, JEHOVAH, pass over [Jordan];

Till the people pass over, whom thou hast redeemed.

18 Thou shalt bring them and plant them, in the mount of thine inheritance:

The place for thy rest, which thou, JEHOVAH, hast made;

The sanctuary, JEHOVAH, which thy hands have established.

Grand Chorus, by ALL.

JEHOVAH SHALL REIGN FOR EVER AND EVER!

Ged.—This division is pure fancy; and I believe that not any two persons who should separately set about dividing the piece into parts, would coincide in a single section.

1 *Au. Ver.*—*Hath triumphed gloriously.*

Ged.—Hath highly exalted himself.

Rosen.—*Canam Jovæ, quia extollendo se extulit se*, i.e., admodum potentem et magnificum sese ostendit. Verbum *extolli* proprie de rebus corporeis, quæ sese extollunt, ut de plantis (e. c. Job. viii. 11) et de aquis crescentibus (veluti Ezech. xlvii. 5), dicitur, deinde ad animum translaturum ejus elationem, in bonam et sequiorem partem, significat. Hic elationem, quæ ex egregio facto nascitur, indicat, unde LXX reddiderunt ἐνδόξως γὰρ δεδόξαται, et Hieronymus: *gloriose enim magnificatus est*. Bene Aben-Esra: *דַּרְשָׁא גִּבּוֹרָא דִּיהוָה*, ostendit magnificentiam suam; nam equum, qui se efferre solet, et qui ei insedit equitem fortem, utrosque in mare dejecit. Onkelos: *וַיִּתְּנֵהוּ עַל יָדָיו דְּרַחֲמָא*, extulit se super elatos, et elatio s. magnificentia ejus est. Quod probat Jarchi, qui addit et alteram expositionem, sed quæ minus simplex videtur, nimirum sensum esse: Deum valde exaltatum esse super omnes cantus, vel laudes, et quæcunque in laudem ejus dicta fuerint, longe superare; nec similem esse terrenis regibus, qui supra quam merentur, laudari solent.

2 *Au. Ver.*—*Song.*

Houb., Ken., Horsley, Ged., Booth.—My song.

Read *וַיִּתְּנֵהוּ*. See Kennicott, De Rossi, Houbigant.—*Horsley.*

Au. Ver.—*I will prepare him an habitation.* So Patrick, Pool, Prof. Lee.

Bp. Horsley.—Rather, "And I will make him my home." (See Parkhurst, *וַיִּתְּנֵהוּ*, and compare Ps. xc. 1.)

Ged.—Him will I celebrate.

Dr. A. Clarke.—*I will prepare him an habitation.* *וַיִּתְּנֵהוּ*. It has been supposed that Moses, by this expression, intended the building of the tabernacle; but it seems to come in very strangely in this place. Most

of the ancient versions understood the original in a very different sense. The Vulgate has *et glorificabo eum*; the Septuagint, *δοξάσω αὐτόν*, *I will glorify him*; with which the Syriac, Coptic, the Targum of Jonathan, and the Jerusalem Targum, agree. From the Targum of Onkelos the present translation seems to have been originally derived; he has translated the place *הבני לה מקדש*, *veebnei leh makdash*, "And I will build him a sanctuary," which not one of the other versions, the Persian excepted, acknowledges. Our own old translations are generally different from the present: Coverdale, "This my God, I will magnify him;" Matthew's, Cranmer's, and the Bishops' Bible, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

Gesen.—I. *הָיָה*, only in *Kal*, to dwell, abide. II. *הָיָה*, only in *Hiphil*, to be beautiful, i.e., *הָיָה*, *הָיָה*, to extol, to praise, Exod. xv. 2: *הָיָה לִי אֱלֹהִים*, *he is my God*, and *I will praise him*. LXX, *δοξάσω αὐτόν*. Vulg., *glorificabo eum*. So likewise the Syriac. Chald., *ædificabo ei sanctuarium*, properly, *I will cause him to abide*, according to the first signification, but contrary to the parallelism.

Rosen.—*הָיָה*, Onkelos vertit: *הָיָה לִי אֱלֹהִים*, *et ædificabo ei sanctuarium s. templum*; videlicet a verbo *הָיָה*, *habitavit* (Habac. ii. 5), forma *Hiphil*, quæ hic exstat, notaret *habitare facere, habitationem parare*. Sic Aben-Esra exponit: *וַיַּבְחֵד הָיָה*, *faciam eum manere in habitaculo*. Quod tamen jactantium dictum foret, nec convenit parallelum *וַיִּשְׁתַּבַּח הָיָה*, *et extollam eum*. Præferenda Jarchii explicatio: *וַיַּבְחֵד הָיָה*, *commemorabo pulchritudinem et laudem ejus*, *qui in mundum veniunt*; ut *וַיִּשְׁתַּבַּח הָיָה* proprie sit *decorabo eum* scil. laudibus, et *הָיָה* idem sit quod *הָיָה*, *decorus, pulcher fuit*, unde *הָיָה*, *pulcher*. Bene LXX et Vulgatus; *kal* *δοξάσω αὐτόν*, *et glorificabo eum*.

Au. Ver.—*My father's God*.

Bp. Patrick.—*My father's God*.] i.e., Jacob's, of whom God took a singular care, both before and after he came into Egypt.

Dr. A. Clarke.—*My father's God*.] I believe Houbigant to be right, who translates the original, *אֱלֹהֵי אָבִי*, *Elohey abi, Deus meus, pater meus est*, "My God is my Father." Every man may call the Divine Being *his* God; but only those who are his

children by adoption through grace can call him their FATHER. This is a privilege which God has given to none but his *children*. See Gal. iv. 6.

Rosen.—*הָיָה לִי אֱלֹהִים*, *Moses Mendelii fil. recte exponit הָיָה לִי אֱלֹהִים, hic est Deus patrum meorum*, et ad *וַיִּשְׁתַּבַּח הָיָה* adscribit: *וַיַּבְחֵד הָיָה*, *et decet mihi ut eum carmine meo extollam*.

Bp. Patrick.—3 *The Lord is a man of war*.] i.e., Gets great victories, as the Targum expresses it. For when the Hebrews would express any eminent quality, they put the word *isch* before it. As in 1 Sam. xvii. 33, we meet with this very expression concerning Goliath, "a man of war from his youth;" i.e., a great warrior. And in the foregoing chapter, David is called both *isch milchamah*, a man of war, and *isch toar*, a man of form or beauty; i.e., a beautiful or comely person, as we translate it 1 Sam. xvi. 18. And in this very book, *isch devarim*, a man of words, is an eloquent man.

The Lord is his name.] He seems to allude unto that which God said to Moses, when he first appeared to him (iii. 14—16, vi. 3, 4, 6).

Ged., Booth.—Mighty [Sam. *נָבוֹ*] in battle is the Lord [Heb., *Booth.*, Jehovah].

Rosen.—*Jova est vir belli, bellator*. Onkelos: *Jova est dominus victor bellorum*. Samaritani, quod Deo indignum putarunt, si simpliciter *bellator* vocetur, legunt *נָבוֹ בְּחַיִּים*, *potens in bello*. Simili de causa LXX, *συντριβων πολέμους conterens bella*. *וַיִּשְׁתַּבַּח הָיָה*, *Jova est nomen ejus*, q.d., quid satis pro dignitate ejus dici potest? ipsum nomen indicat, eum summe excellentem esse; cf. ad vi. 3, 6.

4 *Chariots*.

Bp. Patrick.—The Hebrew word *mercavah*, comprehends the horses by which they were drawn; which were commonly four to each chariot, as Maimonides probably gathers from 1 Kings x. 29. Where a horse is said to come out of Egypt at a hundred and fifty shekels, and a chariot at six hundred; because it comprehended four horses (More Nevoch., par. i. cap. 70).

Rosen.—4 *וַיִּשְׁתַּבַּח הָיָה*, *Currus Pharaonis et exercitum ejus projecit in mare*. Quum *וַיִּשְׁתַּבַּח הָיָה* de jaculandis sagittis dici soleat (vid. 1 Sam. xx. 36, 37; Ps. xi. 2; lxiv. 5), Aben-Esra his verbis significari existimat, Deum quam facillime currus et exercitum

Pharaonis in mare projecisse, perinde ac si sagittam ex arcu emisisset.

Captains.

Bp. Patrick.—The Hebrew word *shalish* imports something extraordinary; either in their stature, or in their command; which they had, perhaps, over three squadrons, as we now speak. But Hen. Valesius, a very learned man, thinks the LXX rightly translated the word by *ῥιστάρας*; which he translates “three fighting out of a chariot.” For *ῥιστάρας* and *παρστάρας*, are both words belonging to military discipline (which they call tactics), and *ῥιστάρας* he takes to be of the same kind, and rightly rendered by Rufinus, ternos statores, in Euseb. Histor. Eccles., lib. ix., c. ix., p. 358.

See also notes on xiv. 6.

Au. Ver.—*Are drowned.*

Ged., Booth.—He hath drowned. [So Syr., and most copies of LXX.]

Red Sea. See notes on xiii. 18.

5 *Au. Ver.*—*The depths have covered them.* So Rosen.

Ged., Booth.—With the gulfy billows he covered [Sam., LXX] them.

Gesen.—חָרָסָם comm. plur. חָרָסָם. Root, probably חָרַס, i. q., חָרַסָה, to rage, to be noisy, tumultuous, of the sea. 1. A flood, poet. for חָרָס, waters. Plur. Exod. xv. 3, 8; Ps. xxiii. 7. 2. A depth, abyss.

Rosen.—חָרָסָם, *Abyssi texerunt eos.* In voce חָרָסָם (3. Futur. Piel a חָרַסָה), quod scribi debebat חָרָסָם (Ps. cxl. 10), quatuor sunt anomala: 1. in secunda radicali ח excidit Dagesch forte ob subjectum Scheva (ut x. 11, חָרָסָם, et Genes. xxvi. 14, חָרָסָם); 2. tertia rad. י (est enim חָרַסָה pro חָרַסָה) servata est, contra morem verborum 3. rad. ה (alia exempla sunt חָרַסָה Deut. viii. 13, חָרַסָה Ps. xxxvi. 9); 3. Suffixo 3 pers. plur. ח additum est י, quod stylo poetico proprium est (ita חָרָסָם vs. 7, חָרָסָם et חָרָסָם vs. 9, חָרָסָם vs. 10); 4. ח pro חו ponitur: similis anomalie exempla sunt חָרָסָם pro חָרָסָם 18, 26, חָרָסָם pro חָרָסָם Ruth vi. 8.—Pron. suffix. 3, pers. masc. חו (pro חו) Æthiopiis esse communi usu receptum, observat Gesenius *Lehrg.*, p. 210.

6 *Au. Ver.*—Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

Rosen.—*Dextra tua, Jova, qui inclytus es robore, magnificus virtute.* חָרָסָם, participium Niphal cum Jod paragogico, quale in חָרָסָם, חָרָסָם, alii, est ad Jovam referendum; nam

חָרָסָם est nomen feminei generis. Ad hoc si referre velis, sumendum erit, esse adjectivum participiale femininum per apocopem literæ ח Chaldaeis familiarem pro חָרָסָם. Sed prius illud præferimus. חָרָסָם חָרָסָם חָרָסָם, *Dextera tua, Jova, confregit inimicum*, futurum pro præterito. Vel potest verti: *confringit inimicum*. Nam futura actum continuum quandoque denotant. Unde Jarchi sic exponit: חָרָסָם חָרָסָם חָרָסָם חָרָסָם, *assidue confringit et conterit inimicum*.

7 *Au. Ver.*—*Thou hast overthrown.*

Rosen.—*Destruis.*

Au. Ver.—*Thou sentest forth thy wrath, &c.*

Rosen.—*Immittis excandescentiam tuam, consumit eos ut stipulam.*

8 *Au. Ver.*—*See above.*

Ged.—By the breath of thy nostrils upheaved were the waters; upright stood the surges, like an heap; condensed were the gulfy billows in the midst of the sea.

Booth.—By the breath of thine anger upheaved were the waters;

Upright stood the waves, like an heap; . The gulfy billows were congealed in the midst of the sea.

Bp. Horsley.—*And with the blast of thy nostrils the waters were gathered together,*—were gathered together, נִשְׁמָה. The translation supposes this word to be the third person plural preterite Niphal of the verb שָׁם. But I take the verb to be נִשְׁמָה, and נִשְׁמָה to be the affixed pronoun plural, rehearsing נִשְׁמָה in the 7th verse. “And with the blast of thy nostrils the waters shook them off,” namely, off their seats, in their chariots or on their horses. (See chap. xiv. 27.) The apparent discord of the verb and noun, in this exposition of the passage, is no objection, נִשְׁמָה being one of those plural nouns that are sometimes constructed with a singular verb. (See Gen. ix. 15.)

Bp. Patrick.—8 *With the blast of thy nostrils.*] This may relate to the strong wind which drove the sea back (xiv. 21).

The waters were gathered together.] This word *Aram*, or *Haram*, signifies *to heap up together*: from whence the Arabians call those great banks, which are raised to keep in waters from overflowing a country, by the name of *Arem*, or *Harem*, as Bochartus hath observed in his *Phaleg.*, lib. ii., cap. 26. And so the word may be here translated, *the waters were heaped up as banks*, on each side of the Israelites.

Gesen.—I. שָׁם, in two conjugations, to

be clever, &c. II. עָצָה, in *Niph.* only, to be heaped, piled up, to accumulate, Exod. xv. 8. (Syr. and Arab. *idem.*)

Depths.

Rosen.—8 קָדַח בְּרוּחִי, *Et spiritu, i.e., flatu narium tuorum.* Quamquam *flatus* proprie קָדַח dicitur. Utrumque simul legitur Ps. xviii. 16. Videtur ventum intelligere quo pulsi sunt maris fluctus, aut Dei sermonem, qui non sine spiritu effertur. Hinc Onkelos: *sermone oris tui.* LXX autem: διὰ πνεύματος τοῦ θυμοῦ σου, et Jarchi *iram Dei* indicari existimat, notatque, Scripturam de Deo tanquam de homine loqui; cum enim homo irascitur, spiritum e nasu ejus egredi solere. Confert locum similem Job. iv. 9, *Theocrit.* i. 18, χολὴ ποτὶ ῥινὶ κάθηται, *ira naso insidet.* עֲצָה עֲצָה, *Coacervatae sunt aquae.* Verbo עָצָה (alibi *sapientem s. callidum esse*) *coacervandi* notionem inesse ostendit nomen saepius occurrens עָצָה (Cant. vii. 2, עֲצָה עֲצָה, *acervus tritici*) et verba quæ h. l. sequuntur: עָלָה עֲצָה עֲצָה, *Steterunt instar cumuli fluentia.* De voce עָלָה cf. ad Ps. xxxiii. 7. Onkelos עָלָה vertit: *sicut murus.* Syrus: *quasi in utribus,* et Græcus Venetus interpres, quem edidit Ammon V. S. V., ἕστησαν ὡς περ ἀρκὸς ῥέοντα, *steterunt sicut uter fluentia.* עָלָה cum עָלָה confuderunt, ut plures veteres Interpp. Psalmi l. l. Cf. Ammonii *Commentat. de usu indole et al. vers. Gr. Ven.*, p. 44. Verbum עָצָה Vulgatus vertit *congregatae sunt*; sed vox Hebr. *coagulationem, vel congelationem* denotat. LXX ἐπάγη τὰ κύματα, *concretae sunt undæ.* Aben-Esra: *congelatae s. condensatae sunt,* ut aqua gelu constringi solet. עָלָה, *in corde maris, i.e., in medio maris*; saepius medium rei cor vocatur. Neque tamen *cor* semper præcise medium rei significat, sed id *in corde* rei esse dicitur, quod *in ea* est. Ez. xxvii. 4. Tyrus dicitur sita fuisse *in corde marium,* quum tamen, uti vs. 3, habetur, *ad introitum maris* sita fuerit. Cf. ad xiv. 16.

9 *Au. Ver.*—*Mine hand shall destroy them.* So Rosen. and most commentators.

Perdet eos manus mea. LXX, κυριεύσει ἡ χεὶρ μου *dominabitur manus mea.* Cui affinis Tremelliana interpretatio, *asseret eos in hæreditatem.* Nam quod quisque hæreditate possidet, in illud dominium habet. Sed hoc loco vix dubium, עָלָה esse *exterminandi, delendi* significatu capiendum, quo et Num. xxxiii. 55; Ps. xlv. 3, et alias legitur. Ita h. l. Onkelos: עָלָה עָלָה, *excindet eos,* et Hieronymus: *interficiet eos.*—*Rosen.*

Ged.—My hand shall them subdue.

9, 10 *Ged.* and Booth. place verse 12 after this verse.

11 *Among the gods.*

Ged.—Among the mighty ones.

Jun., Tremell.—Inter potentes.

Fearful in praises. So most commentators.

Pool.—*Fearful in praises;* in praiseworthy actions; the act being put for the object, as *fear* is put for a thing to be feared, as Psal. xiv. 5; 1 Pet. iii. 14. Or, to be feared or had in reverence when thou art praised; to be both loved and feared at the same time. So Patrick.

Bp. Horsley.—*Fearful in praises;* rather, "striking with amazement in sudden manifestations." So I would render עָלָה עָלָה. (See Mr. Parkhurst under the root עָלָה.) I am inclined to think with him that the word עָלָה here alludes to what is mentioned chap. xiv. 24. The word עָלָה is applied to whatever excites admiration or amazement, though unmixed with fear. Therefore I render it striking with amazement; though the particular עָלָה, here alluded to, was terrible, and produced a pause.

Rosen.—עָלָה עָלָה, *Quis sicut tu, tibi similis, inter Deos?* עָלָה Jarchi exponit עָלָה, *inter fortes.* Sed multo gravior erit sententia, si עָלָה *deos* interpretetur, ut Ps. xxix. 1, ad quem loc. cf. not. — LXX, hic recte ἐν θεοῖς posuerunt.

Αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν Ἀθανάτων, ἔο δ' οὐτὸς ἐρήρωστα κράτος ἄλλος. עָלָה עָלָה, *Magnificus in sanctitate,* insigni sanctitate præditus. LXX, ἐν δόξῃς, quod est casus obliquus a recto τὰ δόξα quo templum denotatur, idem cælum, uti, ex quorundam sententia, Ps. xx. 3. Sed ibi templum intelligendum, de quo hoc loco nequit cogitari. עָלָה עָלָה, *Timendus laudibus.* Sed עָלָה haud raro summe venerandum, augustum denotat, itaque cum nomine *laudis* junctum significat eum, qui colendus est maxime laudibus, qui cum summa reverentia laudandus est.

13 *Au. Ver.*—*Hast led—hast guided.*

Ken., Ged., Booth.—Leadest, guidest.

Rosen.—*Duces benignitate tua populum hunc quem redemisti, liberasti.* Præter. עָלָה pro fut. usurpatur, quod ipsum valet de eo quod sequitur: *deduces* sc. populum, *potentia tua ad habitationem sanctitatis tuae.* Videtur terra Cananæa intelligi, quam Jova sedem quasi sibi elegit; cf. vs. 17, et Jer. l. 19. עָלָה proprie est *leniter et provide*

ducere, ut greges aquatum ducuntur, vid. ad Ps. xxiii. 2.

15 *Dukes*. See notes on Gen. xxxvi. 15.

16 *They shall be as still as a stone*.

Bishop Patrick.—The LXX translate it, ἀπολιθώθησαν, “turned into stones;” i.e., so struck with the terror of the Lord, that they remained unmoveable as stones; having no heart to oppose the passage of the Israelites into Canaan.

Until the people pass over.

Rosen.—*Donec transierit*, i.e., per eorum fines in Cananæam ingressus fuerit.

17 *Au. Ver.* See above.

Bp. Patrick.—17 *Mountain of thine inheritance*.] Moses seems to have foreseen, by the spirit of prophecy, that God would place his habitation upon Mount Sion. Which he understood, perhaps, from the sacrifice of Isaac upon Mount Moriah (Gen. xxii.).

Rosen.—17 *Duces eos et plantabis eos in monte hereditatis s. possessionis tue*. Metaphora ab arboribus desumpta. Innuit igitur firmam et certam sedem, cui opponitur habitatio vaga et incerta. Cf. Am. ix. 15; Ps. xlv. 3; lxxx. 9. Vel possunt verba in fut. posita in optativo sumi, ut sit precatio; adducas et plantes eos. *Monte possessionis Dei*, i.e., quem Deus possidet, non significatur mons Zion, ut nonnulli existimant, sed terra Cananæa, quæ montosa est, quæ Deut. iii. 25, *mons ille bonus* dicitur. Et cf. ad Ps. lxxviii. 54, ubi inter beneficia Dei memoratur et hoc, quod populum adduxit ad terminum suum sanctum, הַר הַמֶּלֶךְ montem illum, quem acquisiuit dextera sua, quo itid. Cananæa designatur, quam h. l. et vocat הַר הַמֶּלֶךְ, locum quem sedi tuæ parasti Jova. הַר הַמֶּלֶךְ hic vel valet *parare*, ut Ps. lviii. 3. *Parasæ* autem sibi sedem dicitur Deus, quod de ea capienda cogitaret. Vel, quod præferimus, potest præter. הַר הַמֶּלֶךְ pro fut. sumi: quem sedem tibi facies. Certe in fut. sumendum est quod sequitur: הַר הַמֶּלֶךְ הַר הַמֶּלֶךְ ad *sacrarium*, O Domine, quod parabunt manus tuæ, quod tibi in terra ista condendum curabis. Mosen jam tunc, cum in eo esset, ut rempublicam conderet, quæ in terris sanctissima foret (xix. 6), de sacrario cogitasse, quod in terra patria quondam Deo erigendum esset, nemini mirum esse potest. Neque igitur est, cur ob sacrarii mentionem hoc loco hymnum hunc seriori Mose ætati assignemus. Dagesch forte literæ p in הַר הַמֶּלֶךְ impositum mere euphonicum est. Cf. Gesenii *Lehrg.*, p. 87. Accentu Sakeph-gadol

nomini illi appposito divellitur ab הַר הַמֶּלֶךְ, atque hoc in vocativo capiendum esse innuitur.

20 *Au. Ver.*—See above.

Bp. Patrick.—*Miriam*.] Or, as the LXX, the Syriac, and others read it, *Mariam*; which some think comes from *Marah*, which signifies *bitterness* (as the Arabic word *marara* doth), and that their cruel usage by Pharaoh, especially his decree that all the male children should be slain, was the occasion of this name; for it *made their life bitter* to them, as the text saith (i. 14). Thus the author of Dibre Hajamim (or, of the Life of Moses) and our Dr. Lightfoot, and others. But Le Moine guesses, not unhappily, that it signifies as much as *marjam*, which is, in English, *a drop of the sea*; from which the story of Venus was framed, among the Greeks, who feigned her to have been born of the *froth of the sea*, which gave her the name of Aphrodite. The fable of Diana also, as well as Venus, had no other original, but from that which is here said of Miriam; as Huetius hath probably conjectured, in his *Demonstratio Evang.*, propos. iv., cap. 12, sect. 4.

The prophetess.] She was called by this name, I suppose, because she had a gift of composing hymns in praise of the Divine Majesty, which, it is certain, is meant sometimes by *prophesying* in Scripture (see 1 Sam. x. 5, 6). And thus among the Greeks, a *prophet* and a *poet* were the same thing: and the Latin word *vates* signifies both. For, as Quintilian saith (lib. i., cap. 10), music was had in such veneration in ancient times, that “*iidem musici, et vates, et sapientes judicarentur*.” But there are other places of Holy Scripture, which would incline one to think that she also received revelations from God, for the direction of the people. Particularly Mic. vi. 4, where she is mentioned as one that conducted Israel out of Egypt; and her own words, with Aaron’s (Numb. xii. 2), “*hath not the Lord spoken by us also?*” Which the Lord *heard*, and doth not contradict, but rather allow to be true; though they had not such near communication with him as Moses had (ver. 6). Perhaps she instructed the women, as Moses and Aaron did the men.

Au. Ver.—*With timbrels and with dances*.

Ged., *Booth*.—With tabours and with timbrels.

Gesen.—הַר הַמֶּלֶךְ fem., i. q., הַר הַמֶּלֶךְ m. (from הַר הַמֶּלֶךְ), *a dance, a circular dance*.

Prof. Lee.—דָּוִד, r. דָּוִד, *Dance, dancing*, which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's *Observ.* lii., p. 423, vol. ii., edit. 1816; Exod. xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4, 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Dervishes, Exod. xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in Exod. xv. 20; 1 Sam. xxi. 12; xxix. 5.

Rosen.—דָּוִד, LXX, καὶ (μετὰ) χορῶν, quod sequutus Clericus: "et in choris, i.e., in choris divisæ, quarum alter aliquot versus præcinebat, alter respondebat, uti vs. sequi dicitur." Sed דָּוִד potius saltantium et tripudiantium choreas significat, a דָּוִד, in orbem ire. Neque aliter illud nomen capi potest infra xxxii. 19, et Jerem. xxxi. 4, quibus locis plane ineptus est tibiærum s. fistularum significatus, quem alii nomini illi tribunt.

21 *Au. Ver.*—And Miriam answered them. *Ged., Booth.*—And to them [LXX, Syr., Onk., Vulg., and three Heb. MSS.] Miriam gave the song, saying, &c.

Gave out the song, i.e., as I understand it, she was precentrix or leader of the choir to the women, as Moses was to the men.—*Ged.*

Rosen.—21 Et respondit iis Mirjam rel. "Verbum דָּוִד, quod vulgo est respondere, non raro etiam primum loqui significat, ut Deut. xxvi. 5. Ubi de canticis sermo est, promiscue præcinere et respondere sonat. Sic 1 Sam. xxi. 11. Nonne huic דָּוִד canebant: occidit Saul millia sua, David vero sua decem millia? Paulo plenius res narratur xviii. 7, וַיִּצְעֲקוּ הַנָּשִׁים, Et respondebant mulieres saltantes, et dicebant: occidit rel. Aliæ nimirum dicebant: הָרָחֵל, percussit Saul millia sua, alia vero respondebant: הָרָחֵל, David vero sua decem millia, qui sunt duo versus ὁμοιοτέλευτοι. Erant, ut loquitur sponsus Cant. vi. 12, חֲדָרֵי הַחַיִּים, chori duorum agminum, quorum unus versiculum unum, alter alterum canebat. Atque hinc דָּוִד aliquando canere significat, ut infra xxxii. 18." Cleric.: Ceterum observat Moses Mendelii fil., si Mirjam responderit mulieribus; pro דָּוִד ponendum fuisse הָרָחֵל. Sed verisimile esse, illud דָּוִד referendum esse ad Mosen et Israelitas, ut virorum choro responderit, Mir-

jama præcinente, chorus mulierum. Nihil tamen obstat, quo minus דָּוִד referatur ad mulieres, quæ proxime antea memorantur, quum nec alia ejusdem ἀκρίας exempla desint, vid. e. c. Ezech. xiii. 20; Ruth i. 22, et cf. Gesenii *Lehrgeb.*, p. 791. Præterea alternantes chori nonnisi hæc, quæ hic exprimuntur verba: canite Jovæ, et quæ sequuntur, e versu primo repetita, singulis versibus, quos Moses cecinit, intercinisse videntur, pro more talium canticorum.

Ver. 22.

וַיֵּצֵא מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף
וַיֵּצֵאוּ אֶל-מִדְבַּר-שׁוּר וַיֵּלְכוּ שְׁלֹשֶׁת
יָמִים בְּמִדְבָּר וְלֹא-מָצְאוּ מָיִם :

ἐξῆρε δὲ Μωσῆς τοὺς υἱοὺς Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς, καὶ ἤγαγεν αὐτοὺς εἰς τὴν ἔρημον Σούρ. καὶ ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ, καὶ οὐχ ὑπῆρκεν ὕδωρ, ὥστε πνεῖν.

Au. Ver.—22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

Ged., Booth.—Then Moses journeyed with the Israelites from the Red sea, and brought them [Sam. LXX] unto the wilderness of Shur; and they went a journey of [Sam.] three days, &c.

Bp. Patrick.—So Moses brought Israel from the Red sea.] Not without some importunity; they being eagerly bent upon gathering the spoil of the Egyptians. Some such thing the Hebrew word seems to import, which is *jassa*, he made them to go up. Which signifies some unwillingness, or backwardness; arising either from that cause, or from a desire to return to Egypt (as some fancy), which now perhaps they thought to be so empty, that they might get it for themselves.

Ver. 25.

— אָמַן אָמַן לֵךְ הָאֵל וַיִּשְׁפָּט וְאָמַן
בְּקָרוֹ :

— ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις, καὶ ἐκεῖ αὐτὸν ἐνείπαρε.

Au. Ver.—25 And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

And he cried.

Ged., Booth.—And Moses [Sam., LXX, Syr., and one MS.] cried.

There he made for them, &c.

Ged.—Here it was that the Lord to prove them made a conditional covenant with them, and said.

Bp. Horsley.—"There he made for them a statute and ordinance;" rather, "there he appointed for them [or prescribed to them] an express rule." "An express rule"—so I would render *חוק ישר*, in this place, for the thing meant is the general rule laid down in the next verse—"and there he proved them"—"for there they tempted him,"—the people by their murmurs tempted God.

Pool.—*There he made for them a statute.*] God, or Moses, in God's name, and by his order, constituted and published to them a statute. Which seems to be understood not of any particular statute or law, as that concerning the Sabbath, or their duty to their parents, or the like; for the specifying of their duties is reserved to another time and place; but of a general law or rule formerly given, and now solemnly renewed by Moses at God's command, like that given to Abraham their father, Gen. xvii. 1, *Walk before me, and be perfect.* God having thus far performed his part of that covenant made with Abraham and his seed, to bring them out of Egypt towards Canaan, tells them that he expects and requires of them their observance of the condition of that covenant, and gives them this indefinite and universal law or precept, that they should obey and fulfil all the commands which God had already laid upon them or their parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this *statute*, even all God's statutes or *commandments*, which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, *statute*, being put for the plural, *statutes*, which is a figure very frequently used, both in Scripture and in other authors. God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them; and having undertaken to be their king, and protector, and captain, he claims their subjection to himself, and to his laws or statutes. *He proved them, or tried them, i.e., the*

Israelites. There he tried both their faith by the difficulty now mentioned, viz., their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars.

Bp. Patrick.—*A statute and an ordinance.*] This seems to signify, that for their better government, God now gave them a few rules to be observed for the present, till he should more fully declare his will to them from Mount Sinai. And it is a most ancient constant tradition of the Jews, that now he commanded them to observe the *Sabbath* (which they understand by *statute*), and to do justice; particularly *honour their parents*; which they understand by *ordinance* or *judgment*, as the Hebrew word imports. And they instance especially in keeping the Sabbath, and honouring of parents; because those two commandments are pressed upon them in Deuteronomy, with this particular enforcement, "As the Lord commanded thee" (Deut. v. 12, 16), which they will have to relate unto this command at Marah (see Mr. Selden, lib. iii. de Jure Nat. et Gent., cap. 9, p. 314, 333, &c.). And perhaps these two might be in the number; but it is probable there were more commands besides these, which were now given them, as the following verse seems to intimate.

And there he proved them.] He began there to make a trial of their obedience, whether they would observe these laws or no.

Dr. A. Clarke.—*There he made for them.*] Though it is probable that the Israelites are here intended, yet the word *לו*, *lo*, should not be translated *for them*, but *to him*, for these statutes were given to Moses that he might deliver them to the people.

There he proved them.] *נִסָּהוּ*, *nissahu*, *he proved* *הֵם*. By this murmuring of the people he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord and seek all his help from him.

Rosen.—*וְיִשְׁמְעוּ לְךָ יְיָ אֱלֹהֵינוּ, Ibi (Deus) præcepta ei, populo, dedit.* Deum esse intelligendum, qui leges dederit, apparet ex iis, quæ sequuntur. Ceterum de legum quarundam promulgatione hæc verba intelligi non possunt; alioquin sensus vs. 26, obscurus esset et imperfectus. Igitur cum

Dathio hæc verba intelligo tantum de ea adhortatione, quæ sequitur. וְשִׁי נִסָּה, *Et ibi probavit eum*, populum, sc. per sitim. Exploravit fidem ac patientiam eorum deducendo in locum, ubi erant aquæ potui non aptæ.

CHAP. XVI. 1.

Au. Ver.—And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, &c.

Ged., Booth.—Then the whole congregation of Israelites removed from Elim and came unto the wilderness of Sin, &c.

Ver. 4.

Au. Ver.—4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day [Heb., the portion of a day in his day], that I may prove them, whether they will walk in my law, or no.

Between the third and fourth verse, Houb., Horsley, Ged., and Booth., insert verses 11, 12.

Now Jehovah spoke to Moses, saying, I have heard the murmurings of the Israelites: Speak to them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

4 For behold, said Jehovah to Moses, &c.

This arrangement is disapproved of by Seb. Rav., Rosen., &c. See note on ver. 8.

Behold I will rain, &c.

Rosen.—מִן הַשָּׁמַיִם לָכֵן לָכֵן, *Faciám, ut depluat vobis panis e cælo.*

A certain rate every day.

Pool, Rosen.—Every day, Heb., the thing, i.e., the provision of a day in his day, i.e., every day, as much as was sufficient for a man's sustenance that day.

Au. Ver.—Law.

Ged., Booth.—Laws. So Sam., Syr., Arab.

Ver. 6, 7, 8.

וַיֹּאמֶר מֹשֶׁה וְאַתָּה יְיָ אֱלֹהֵינוּ
יִשְׂרָאֵל עָרַב וַיְדַבְּרֵם כִּי יִהְיֶה הוֹצֵא
אֶתְכֶם בְּאֶרֶץ מִצְרַיִם : 7 וּבִקֵּר וַיֹּאמֶר
אֶת־כְּבוֹד יְיָ בְּשִׁמְעוֹ אֶת־תְּלִלָתְכֶם
עַל־יְהוָה וְנִחַנּוּ מָה כִּי תִלְוִנוּ עֲלֵינוּ :
וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֵן בְּעָרַב

בְּשִׁמְעוֹ לְאֵכָל וְלֶחֶם בִּבְקָר לְשִׁבְעָה בְּשִׁמְעוֹ
יְהוָה אֶת־תְּלִלָתְכֶם אֲשֶׁר־אַתֶּם מְלִינִם
עָלָיו וְנִחַנּוּ מָה לְאֵכָלְכֶם תִּלְוִנוּ עֲלֵי־יְהוָה :

ו. 7. 'ק' חלני

6 καὶ εἶπε Μωϋσῆς καὶ Ἀαρὼν πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ. ἐσπέρας γνῶσεσθε, ὅτι κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου, 7 καὶ πρῶτ' ὄψεσθε τὴν δόξαν κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ θεῷ. ἡμεῖς δὲ τί ἐσμεν, ὅτι διαγογγύζετε καθ' ἡμῶν; 8 καὶ εἶπε Μωϋσῆς. ἐν τῷ διδόναι κύριον ὑμῖν ἐσπέρας κρέα φαγεῖν καὶ ἄρτους τὸ πρῶτ' εἰς πλησμονήν, διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν, ὃν ὑμεῖς διαγογγύζετε καθ' ἡμῶν. ἡμεῖς δὲ τί ἐσμεν; οὐ γὰρ καθ' ἡμῶν ἐστὶν ὁ γογγυσμὸς ὑμῶν, ἀλλ' ἡ κατὰ τοῦ θεοῦ.

Au. Ver.—6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

6 *All the children of Israel.*

Ged.—The whole assembly [LXX, one Sam. and one Hebrew MS.] of the children of Israel.

7 *Au. Ver.*—And in the morning.

Booth.—For in the morning.

Au. Ver.—And what are we.

Ged., Booth.—For what are we.

8 *Au. Ver.*—This shall be.

Ged.—This shall ye know and see [he supplies וַיֵּדְעוּ וַיִּרְאוּ from verses 5 and 6].

Rosen., Booth.—This shall ye know.

Bp. Horsley.—Some emendations seem necessary in the 7th and 8th verses; for, besides the confusion arising from unnecessary repetitions, it is said in the beginning of the 7th verse, that after some experience of Jehovah's power in the evening, promised in the 6th, which appears from what follows to be the miraculous flight of quails, they should see the glory of Jehovah in the morning. Whereas, by the relation of the

Quails. So Rosen., Ged., Booth., Lee, Gesen., Clarke, &c.

Gesen.—שָׂמִי, plur. שְׂמִיִּם, m. a quail, Exod. xvi. 13; Numb. xi. 31, 32; Ps. cv. 40, Chethib, where the *Kri* reads שְׂמִי. (Arab.

سليمي, *idem*, from سلى, to be fat, whence the quail is elsewhere called سمائي, the fat one.) As to the quantity of them in Arabia, see *Diod. Sic.* I., p. 38, ed. *Rhodom.* LXX, ὀρνυγομήτρα. Vulg., *coturnix*. See *Bocharti Hieroz.* II., p. 92. *Faber zu Harmer's Beobachtungen üb. d. Orient.*, th. ii., p. 441. *Niebuhr's Besch. von Arabien*, p. 176.

Bp. Patrick.—*The quails came up.*] The only person among the Jews, that adventures thus to translate the Hebrew word *selau* (which is used here, and Numb. xi. 31, and Psalm cv. 40) is Josephus. All others either keep the Hebrew name, or make it another thing than *quails*. For Jonathan translates it *pheasants*; and Abarbinel makes them a kind of *sea-fowl*: and the Talmudists comprehend four sorts of birds under this name; viz., that which feeds upon figs (which the Greeks call σκυκαλῖς), and *thrushes*, and *pheasants*, and *quails* (see *Bochartus*, par. ii., *Hierozoic.*, lib. i., cap. 14). But all this is without good ground; for the account which Moses gives of *selau* in the book of Numbers agrees to none of these, nor anything we have knowledge of, but a kind of *locusts*: which Job Ludolphus therefore pitches upon, and gives very solid reasons for it; as I shall show when I come to that place, Numb. xi. 31.

Dr. A. Clarke.—שָׂמִי from שָׁלַם, to be quiet, easy, or secure; and hence the quail, from their living at ease and plenty among the corn. "An amazing number of these birds," says Håsselquist, *Travels*, p. 209, "come to Egypt at this time (March), for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians know that they are thieves, and when they imagine the field to be full of them they spread a net over the corn and make a noise, by which the birds, being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." The Abbé Pluche tells us, in his "*Histoire du Ciel*," that the quail was among the ancient Egyptians the emblem of *safety* and *security*.

"Several learned men, particularly the famous Ludolf, Bishop Patrick, and Scheuchzer, have supposed that the שָׂמִי, *selavim*, eaten by the Israelites were *locusts*. But not to insist on other arguments against this interpretation, they are expressly called שָׂר, *sheer, flesh*, Psalm lxxviii. 27, which surely *locusts* are not; and the Hebrew word is constantly rendered by the Septuagint ὀρνυγομήτρα, a large kind of quail, and by the Vulgate *coturnices, quails*. Compare *Wisd.* xvi. 2; xix. 12; Numb. xi. 31, 32; Ps. cv. 40; and on Numb. xi., observe that שָׂמִי, *keamathayim*, should be rendered, not *two cubits high*, but, as Mr. Bate translates it, '*two cubits distant* (i.e., one from the other), for *quails* do not settle like the *locusts* one upon another, but at small distances.' And had the quails lain for a day's journey round the camp, to the great height of *two cubits*, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them in the burning sands for use, which is still practised in Egypt." See Parkhurst, sub voce שָׂלַם, *salah*.

The difficulties which encumber the text, supposing these to be *quails*, led Bishop Patrick to imagine them to be *locusts*. The difficulties are three: "1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous had they been *quails*, for it would have made them corrupt the sooner; but this is the principal way of preparing *locusts* to keep for a month or more, when they are boiled or otherwise dressed." This difficulty: he thinks interpreters pass over, who suppose *quails* to be intended in the text. Mr. Harmer takes up the subject, removes the bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing, or at least the two last; nevertheless, I have met with several passages in books of travels, which I shall here give an account of, that they may soften them; perhaps my reader may think they do more.

"No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little

island which covers one of the ports of Alexandria: 'It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crews of those vessels which in that season lie in the harbour of Alexandria, have no other meat allowed them.' Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then does what, according to the bishop, no commentator has done; it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camels' flesh in the sun and wind, which, though it be not at all salted, will if kept dry remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerome may be supposed to refer to, when he calls the food of the Arabs *carnes semicrudæ*. This drying then of flesh in the sun is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the East, so far as I at present recollect, give any account of drying them in the sun. They are, according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So, Dr. Russel says, the Arabs eat these insects when fresh, and also salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails; and, in truth, he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails to the depth of more than forty-three inches, without doubt is a startling representation of this matter; and I would beg leave to add that the like quantity of locusts would have been very extraordinary: but then this is

not the representation of Scripture; it does not even agree with it; for such a quantity of either quails or locusts would have made the clearing of places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp, very fatiguing, which is not supposed.

"Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds; and that, having crossed the sea to the camp of Israel, they who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage as to be within reach of the Israelites. This explains what he thought was meant by *the two cubits from the face of the earth*—their flying within three or four feet of the ground.

"And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them, and knocking them down with their *zerwattys*, or bludgeons, as we should call them, I think I almost see the Israelites before me pursuing the poor, fatigued, and languid quails.

"This is indeed a laborious method of catching these birds, and not that which is now used in Egypt; for Egmont and Heyman tell us, that in a walk on the shore of Egypt they saw a sandy plain several leagues in extent, and covered with reeds without the least verdure; between which reeds they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"Bishop Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles in diameter: and as the text evidently designs to express it very indeterminately, *as it were a day's journey*, it might be much less.

"But it does not appear to me at all

necessary to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used Exod. vii. 24, where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by what Dr. Shaw tells us of the three flights of storks which he saw, when at anchor under the Mount Carmel, some of which were more scattered, others more compact and close, each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought, like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this, in consequence of the declaration of Moses, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the bishop was their being brought with the wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds come to Egypt in great numbers; but he observed that their numbers were not so large in those years in which the winters were favourable in Europe; from whence he conjectured that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

"It is certain that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Thevenot may be said to do it; for after he had told his reader that they catch snipes in Egypt from January to March, he adds that in May they catch turtles, and that the turtles return

again in September; now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which Russel tells us that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails that their coming was caused by a wind, that nothing is more natural. The same wind would in course occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind, and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps, where they alighted.

"Nothing more remains to be considered but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night without intermission; and of them, and of them only, I presume it is to be understood that he that gathered fewest gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive that, if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the 'red partridge, but as not being larger than the turtle-dove.' To this he adds, that 'the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there,' p. 442. In another place he tells us 'it is found in Judea as well as in Arabia Petraea, and that he found it between Jordan and Jericho,' p. 203. One would imagine that Hasselquist means the *scata*, which is described by Dr. Russel, vol. ii., p. 194, and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a claspnet, in the above-mentioned months, they are in such plenty."—*Harmer*, vol. iv., p. 367.

Au. Ver.—*And in the morning the dew lay, &c.* So Rosen. See below.

Ged., Booth.—There was a fall of dew, &c.

Rosen.—Voce חֲלִיל quid significetur, interpretes dissentiunt. Fuerunt qui contenderent חֲלִיל esse locustas. Judæi quoque hodie in Arabia viventes putant חֲלִיל esse locustas, quia quibusdam earum speciebus vesci valde amant; adstipulaturque huic sententiæ ipse Niebuhr., *Descr. Arab.*, p. 172. Sed præter rationes philologicas huic sententiæ præcipue hoc obstat, quod Lev. xi. 22, nomen חֲלִיל inter locustas mundas a Mose nominatas non reperiatur; deinde David Ps. lxxviii. 27, illas vocat חֲלִיל, *volucres alas*, quod nomen nullo modo est aptum locustis. Nullis etiam idoneis rationibus nititur eorum sententia, qui intellexerunt *pisces alas*, qui et in sinu Arab. inveniuntur, et quibus vesci solent Orientales. Sed horum piscum copia in sinu Arab. tanta non est, ut tam magnus populus eis saturari potuerit, nec illi sese ultra tres aut quatuor pedes super mare adtollere valent. Sed vix dubium est, חֲלִיל fuisse *coturnices*. Vertunt ita plerique veteres. LXX habent h. l. et Num. xi. 31, ὀρτυγομήτρα, *coturnices prægrandes*, quasi ὀρτυγῶν μήτηρ, *coturnicum mater*; vid. Bocharti *Hieroz.*, t. ii., p. 650, ed. Lips., Auctor libri Sapient. xvi. 2. Τροφὴν ἡρώμωσας ὀρτυγομήτραν. Philo de vita Mosis, l. i., vol. ii., p. 114, ed. Mang.: *Ortygometrarum continens nubes a mari adstantium tota castra inumbrabat*. Accedit vocis Arab. חֲלִיל significatio. Quum Forskal hanc vocem aliquando Alexandriæ a venatore quodam audivisset et Consulem Gallicum in illa urbe per litteras rogasset, quænam avis vocabulo illo significetur; responsum accepit, eandem esse avem, quam Galli *Roy des Cailles* (ὀρτυγομήτρα) vocant; vid. Niebuhr, l. 1., p. 176. Deinde vero, et præcipue numero plurali, nomen illud in universum *coturnices* denotat. Confirmat has rationes, ex ipso vocis usu petitas, Arabiæ Petrææ historia naturalis. In hac enim regione coturnices valde frequentes esse, et usitatum Arabum cibum, tum veteres tum recentiores testantur. *Joseph. Ant.*, iii. 1, 5: *Et aliquando post magna vis coturnicum, quod genus avium præ ceteris alit sinus Arabicus, advolavit, interjectum mare transgressa; et simul volandi labore fatigata, ac propius quam aliæ volucres terram accedens, ad Hebræos defertur*. Nec procul inde Rhino-

colura, ubi magnam vim coturnicum e mari advolantem capi his verbis tradit *Diod. Sic.* l. 1, p. 38, edit. Rhodom.: *Calamis ex vicina regione detonsis et fissis, longa retia parabant, quibus prope littus in multa stadia constitutis, coturnices quæ per magnos greges ex mari eo se conferunt, capientes, earum colligebant, quantum ad victum sufficeret*. Prosper Alpinus *Rerum Ægyptiac.* iv. 1: *Coturnicibus usque adeo tota ea regio abundat pinguisimis, ut rustici eas non retibus, sed propriis manibus, celeri cursu persequentes capiant easque ita vili pretio vendant, ut denario argenteo Maidin vocato viginti habeantur*. Coturnices fuisse חֲלִיל existimant etiam *Hasselquist in Itinerar.*, p. 331, sqq. et Shaw, p. 167, vers. germ. חֲלִיל אֶרֶץ מִדְבָּר, *castra texerunt*, i.e., tanta copia cedere, ut vix per castra humus cerni posset. Plura vid. in *d. a. u. n. Morgenl.*, p. ii., p. 247, sqq., חֲלִיל חֲלִיל, *Et mane fuit cubatio roris*, i.e., ros stratus fuit. Onkelos: *erat descensus roris*. Quod sequutus Aben-Esra dicit Hebræam vocem *descensum* significare. Sed h. l. verbis חֲלִיל חֲלִיל aliquid descensu roris posterius indicari videtur, nempe cubatio ejus.

Ver. 14.

וַתַּעַל שְׁכֶבֶת הַחֹלֶל וְהַגֹּהַר עַל-פָּנָיו
הַמִּדְבָּר בָּהּ מִחֲסִסָּם בָּהּ פֶּפֶר עַל-
הָאֲרֶץ :

καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὥσει κόριον λευκόν, ὥσει πάγος ἐπὶ τῆς γῆς.

Au. Ver.—14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

And when the dew that lay was gone up.

Ged., Booth.—And when the fall of dew was gone off.

Rosen.—וַתַּעַל שְׁכֶבֶת הַחֹלֶל, *Et ascendit cubatio roris*, i.e., ascendit ros et super terram decubuit. Ex h. l. coll. Numb. xi. 9. Hebræi fere colligunt, primo rorem descendisse, deinde mannam super rorem, et postremo alterum rorem super mannam, ut igitur manna inter duos rores tanquam in capsula fuerit reposita. Verum recte Abarbenel dicit, unum duntaxat rorem fuisse, qui primo descendit, deinde mannam super rorem descendisse; quod autem hic dicitur, *ascendisse rorem* (ad verbum *cubationem* s. *stratum roris*), non intelligendum esse de ascensione roris a terra, sed de ascensione

ejus super terram, ut עָלָה non aliud hic designet quam יָרַד , *descendit* (Num. xi. 9), hoc enim dici respectu aëris, unde ros descendit, illud autem respectu terræ, super quam ascendit. Atque eo certe sensu usurpatur עָלָה , vs. 13: $\text{וַיַּעֲלֶה ה' עֹמֶת}$, *et ascendit coturnix*, nempe super terram, etiamsi respectu aeris descendit.

Au. Ver.—*A small round thing.*

Geddes, Booth.—Something small and shining.

Bp. Patrick.—*A small round thing.* This word is nowhere else to be found in the Holy Scripture; which hath made it differently rendered. But our translation is authorized by what is said, ver. 31, that it was like *coriander seed*: which hath respect not to its colour or taste, but to its form and figure. And so the LXX here understood it, when they translated it $\omega\sigma\epsilon\iota\ \kappa\omicron\rho\iota\alpha\upsilon\delta\ \lambda\epsilon\upsilon\kappa\omicron\nu\kappa\omicron\nu$.

Gesen.— קָדָה , adj. f. קָדָה (from קָדַה). 1. *Soft, fine*, said of dust. Isai. xxix. 5: קָדָה הָאֶבֶן , *fine dust*. Levit. xvi. 12. Then: *something fine*, a substance of a dusty nature, *dust itself*. Exod. xvi. 14; Isai. xl. 15. קָדָה , *quadrilitt.* Part. pass., קָדָה , Exod. xvi. 14 only; *something of a scaly kind, like scales*, (Comp. קָדָה , to exfoliate, and the Arabic خزف . Plur. أخزاف , sherds, scales).

Rosen.—Demisso igitur rore, apparuit זֶרֶם־יִשְׁכָּרִי , *super faciem deserti tenue, minutum quid*. Quod vero sequitur, קָדָה , quid significet, haud satis constat. LXX, $\omega\sigma\epsilon\iota\ \kappa\omicron\rho\iota\alpha\upsilon\delta$, *ut coriandrum*, ex mera conjectura, quod Num. xi. 7, coriandro manna comparari meminerant. Chaldaeus, Syrus, et Arabs Erpenii *decorticatedum* vertunt, coll. קָדָה , *denudavit*. Vulgatus: *quasi pilotusum*; Saadias: *rotundum*. Recentiorum nonnulli voc. illud referentes ad Chaldaicum קָדָה , *argilla, lutum*, vertunt: *friabile ut lutum*. Rectum haud dubito vidisse J. D. Michaellem, qui in *Supplem.*, p. 869. קָדָה , ex Arab. كاسح , *nix asperior leviterque concreta*, atque קָדָה , *nix, frustum, glaciei exponit concreescens, nivis in morem, schneeförmig*, quæ vera est mannæ descriptio, et sequenti versus membro congrua, ubi cum pruina comparatur. Bis ergo idem dici videtur, imagine modo mutata, *minutum, nivi simile, minutum ut pruina*.

Ver. 15.

$\text{וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מִן הָרֹאֵה כִּי לֹא יִדְקֶה מִדְּהֹוָה$

$\text{וַיֹּאמְרוּ מִשָּׁה אֶל־הֶחָלֶם חָמָא הֶלֶחֶם אֲשֶׁר בָּתָּן יְהוָה לָכֶם לֶאֱכֹלָהּ$

Idōntes δὲ αὐτὸ οἱ υἱοὶ Ἰσραὴλ εἶπαν ἑτέροις τῶ ἐτέρῳ. τί ἐστὶ τοῦτο; οὐ γὰρ ᾗδεισαν τί ἦν. εἶπε δὲ Μωϋσῆς αὐτοῖς. οὗτος ὁ ἄρτος, ὃν ἔδωκε κύριος ὑμῖν φαγεῖν.

Au. Ver.—15 And when the children of Israel saw it, they said one to another, It is manna [or, What is this? or, it is a portion]: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

It is manna.

Ged., Booth.—What is it?

Ken.—*They said one to another, It is manna: for they wist not what it was.* Very strange and unintelligible! Let the words then be translated literally thus, *They said one to another, What is this? for they wist not what it was.* From this question כִּי , *man* (which in Chaldee now signifies what), the manna afterwards took its name. See the Greek version, τί ἐστὶ τοῦτο ; And Josephus says:—"Man, secundum nostram locutionem, interrogationis particula est." —l. iii. c. i.

Gesen.— קָדָה with suffix, קָדָה , (according to some MSS. without dag.), Neh. ix. 20, *the Arabian manna*, a sweet substance which in Arabia and other countries issues from the leaves of several trees, the best, from the sweet thorn, camel thorn (*Hedysarum Alhagi Linn.*), especially in July and August, before the rising of the sun, and more frequently after a certain heavy fog, and which the inhabitants gather in small transparent grains. Exod. xvi. 31, &c.; Numb. xi. 5. Comp. *Niebuhr's Beschreibung von Arabien*, p. 145; *J. E. Faber historia Mannæ, in Faber and Reiske opusc. med. Arab.*, p. 121. According to Exod. xvi. 14, 31, its name proceeds from קָדָה , *what?* which is properly a Chaldee word.

Prof. Lee.— קָדָה , plur. non occ. Aff. קָדָה ; once, Neh. ix. 20. It is difficult to say what the true etymology of this word is. It appears to have originated in the expression, קָדָה הָאֵל , Exod. xvi. 15. Comp. ver. 32. Auth. Vers. margin, "*What is this?*" Taking the Chaldaic signification of קָדָה , *Who? what?* or, "*It is a portion:*" taking קָדָה as the root, or Arab. مَنَى , *convenit, aptum fuit*.

According to which, קָדָה would signify, *It is convenient, suitable, opportune*; and this

would suit the context. Or the root might be *مَنَّ*, *benevolus, benignus, fuit*; and, in this case, *He is kind, gracious*, or the like, would be the meaning; which seems to me the most suitable to the whole of the preceding context. It has been assumed by modern lexicographers, and other writers in Germany generally, that the *manna* here spoken of is a *sort of gum* still found in certain parts of the deserts of Arabia, and elsewhere in the East. But nothing can be more improbable than this: for, I. Had this been the case, the Israelites could not have been ignorant as to what it was (see v. 15). II. It would not have bred worms, nor have stunk (vv. 20, 24). III. It would not have been found in a double portion on the day preceding the Sabbath, and not at all on that day (vv. 22, 26, 27). IV. Its being a *small round thing*, like *coriander seed* (vv. 14, 31), is proof sufficient that it was not the *gum* above-mentioned: as is the fact—V. That it continued to fall during the whole forty years of the sojourning of the Israelites in the desert (ver. 35), and ceased on the morrow after they had entered Canaan. (Josh. v. 12.) See under מַן with the note.

Rosen.—Voces מַן וְפֶרֶק fere vertunt *quid hoc?* et vulgaris est opinio, *Manna* nomen ex illis vocabulis ortum esse. LXX. τί ἐστι τοῦτο; Syrus: *quid est?* Vulgatus: *Manhu, quod significat: quid est hoc?* Consentit Joseph., *Ant.* III., 1, 10. In V. T. libris etsi de *rebus* מַן tantummodo, aut פֶּרֶק interroget, possit tamen fieri, ut in lingua populari tum cum Israelitæ Ægypto exierunt, פֶּרֶק pro *quid?* in usu fuerit. Conveniret illud cum Syr. מַן unde usitatius מַן. Et hoc significatu ut פֶּרֶק sumamus, flagitant fere verba: מַן אֵלֶּיךָ שֶׁכֶּהוּ, *nescierunt enim, quid esset illud.* Neque tamen improbabilis est Kimchii sententia in *Lex. etymol.* ita scribentis: *quia ignorabant nomen ejus, appellabant illud Man, i.e., donum et portio est a Deo O. M. data.* Refert nomen פֶּרֶק ad פֶּרֶק, *annumeravit, admetitus est*, formæ פֶּרֶק a פֶּרֶק, et פֶּרֶק a פֶּרֶק. A qua sententia proxime abest Hackmannus in *Præcidaneis SS.*, p. 69, qui פֶּרֶק refert ad Arab. بَرَق, *largitus est, liberaliter contulit beneficium in aliquem.* Exclamasse igitur Israelitas: מַן פֶּרֶק, *donum sc. divinum hoc est!* Ita et interpres Pers. reddidit; *beneficium sc. divinum est ipsum.* J. E. Faber quoque (*Hist. Mannæ Hebræorum*, Kilon., 1770, vid.

Reiskii et Fabri Opuscul. Medica ex Monumentis Arabum et Hebr., Hal., 1776, p. 87) *mannam a largiendo dictam putat, quasi præcipuum sit liberalis donum naturæ ac beneficium.* “Unde intelligitur,” inquit, “quum Hebræi campis manna superfusus ea conspecta, essetne vere *manna*, nec ne, quævisissent, eos antea nomen quidem cognitum habuisse, rem non item; quam tum primum, præsertim uberrime fusam, oculis usurparent; et tanquam insolitam, atque, ut erat, certissimum curæ divinæ indicium ac documentum admirarentur.” Verba מַן וְפֶרֶק interrogative censet vertenda: *mannane est?* “Adjicit quidem Moses, Hebræos, quid esset, ignorasse; quod nequaquam repugnat. Nam interrogare, esse ignorantis, quem fugit? Unde merito Moses Deut. viii. 3, *mannam, ait, neque populo, neque ipsius majoribus cognitam fuisse, præsertim quum ejus esset ratio longe diversa ab ea, quæ unius naturæ beneficio edi solet.*” Fortasse Hebræis illa solum *mannæ* species nota fuit, quæ in Ægypto invenitur et diversa est ab ea, quæ in Arabia colligitur. Quam quum nondum vidissent, interrogasse videntur, *an etiam hæc manna esset?* Ceterum *manna hodie vulgatio est succus concretus ad sacchari aut mellis saporem accedens, odore leni ac debili et admixta aqua liquecens.* Variis funditur arboribus ac plantis.

Ver. 23.

Au. Ver.—And he said. So the Heb.

Ged.—And Moses [LXX, Syr., and two MSS.] said.

Ver. 31.

וַיִּקְרָא בִּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מַן
וְהָיָה פֶּרֶק עֹד לֶחֶם וְסַעֲדָתָם
בְּדִבְרָשׁ:

καὶ ἐπωνόμασαν αὐτὸ οἱ υἱοὶ Ἰσραὴλ τὸ ὄνομα αὐτοῦ, μάν. ἦν δὲ ὡσεὶ σπέρμα κορίου λευκόν. τὸ δὲ γεῦμα αὐτοῦ ὡς ἑγκρίς ἐν μέλιτι.

Au. Ver.—31 And the house of Israel called the name thereof *Manna*: and it was like *coriander seed, white*; and the taste of it was like *wafers made with honey.*

And the house of Israel.

Ged., Booth.—And the children [LXX, Syr., and Arab., and five MSS.] of Israel.

Coriander seed. So LXX, Vulg., Chald., Syr., Arab., Gesen., Lee, &c.

P P

Pool.—It was like coriander seed, in shape and figure, but not in colour, for that is dark-coloured, but this white, as it follows here, like *bdellium*, &c. Numb. xi. 7. *The taste of it*, when it was raw; but when it was drest it was like fresh oil, Numb. xi. 8.

Rosen.—חֶרֶסֶת וְיֶזֶק, LXX, ἦν δὲ ὡς σπέρμα κορίου λευκόν, erat autem tanquam semen coriandri album. Id plurimi Interpp. sequuti sunt. Sed quum coriandrum non sit album, Jarchi et Kimchi mannam non nisi ob rotunditatem semini coriandri comparari ajunt, ut verba ita sint capienda: manna erat alba, et ex granis constabat instar seminis coriandri. Nescio tamen, an verba Hebr. eam interpretationem admittant. Aben-Esra fatetur, se quid וְיֶזֶק significet ignorare. Sane in nulla dialectorum cum Hebræa cognatarum illud aut simile nomen de planta exstat; unde J. D. Michaelis conjecit, esse Africanum. Scholiastes Cod. Vaticani hic notat, Samariticum habere: ὡς σπέρμα ὀρύζης, et profecto in Vers. Samar. verba וְיֶזֶק versa sunt כִּי כֶסֶד, sicut *oryza decorticata*. Certe *oryza* propter colorem magis convenit; flavet enim ex candido. וְיֶזֶק כְּצֶמֶת מִלֶּחֶם, Et sapor ejus fuit sicut placenta in melle, s. placenta mellita. LXX, τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκλῖς ἐν μέλιτι, gustus autem ejus tanquam laganum in melle. Quum autem Num. xi. 8, manna sapore similis dicatur oleo recenti, id cum hoc loco sic conciliari potest, mannam dulcem quandam ac delectabilem saporem, tanquam vel placentæ mellitæ, vel recentis olei habuisse. Burckhardt l. 1., mannæ saporem dulcem, jucundum, et pæne aromaticum inesse ait.

Ver. 33.

קַח צִנְצָנֶת יֵאוֹת וּבֹרֵךְ

λάβε στάμνον χρυσοῦν ἕνα, κ.τ.λ.

Au. Ver.—33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

A pot.

Ged., Booth.—A golden [LXX] urn.

Bp. Patrick.—Take a pot.] He saith nothing of the matter of this pot or urn; which some say was an earthen pot, others say of lead, brass, or iron; and Abarbinel thinks it was of glass, that one might see what was within. But the apostle hath settled this controversy, by calling it a *golden pot* (Heb. ix. 4), and so do the LXX

in this place. And indeed all the vessels of the sanctuary being of gold, it was but reason that this, which contained such a precious monument of God's mercy, should be of the same metal.

Rosen.—חֶרֶסֶת est ἀπαξ λεγ. Onkelos: *scutella*, Aben-Esra vero: *vas testaceum vel aheneum*. LXX, στάμνον χρυσοῦν, urnam auream, et præterquam quod ea interpretatio firmatur loco Hebr. ix. 4, ratio ipsa dictat, vas aureum potius quam vel testaceum vel æneum ad servandam mannam fuisse adhibitum. וְיֶזֶק אֵרָא לְפָנֵי יְהוָה, Et pone illud coram Jova, i.e., coram arca (vs. 34). Jarchi et Aben-Esra recte observare videntur, id post tabernaculi sacri extructionem factum fuisse, etiamsi h. l., ubi de manna textitur historia, scriptum sit.

Bp. Patrick.—Lay it up before the Lord.] i.e., Before the ark of the testimony, as it is explained in the next verse; which shows that this command was given after the building of the tabernacle: and is here mentioned, because it belongs to the same matter which Moses relates in this chapter. Others suppose it was spoken by way of prolepsis; which seems not to me so probable.

Ver. 34.

פָּאָרֹן צָבַח יְהוָה אֱלֹהֵי מִצְרָיִם וַיִּקְרָא
אֶתֵּנוּ לִפְנֵי הָעֵדוּת לְמִשְׁמֶרֶת:

ὃν τρόπον συνέταξε κύριος τῷ Μωσῇ. καὶ ἀπέθικεν Ἀαρὼν ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν.

Au. Ver.—34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Bp. Horsley.—It is evident that the two clauses of this verse have been transposed. Read, "So Aaron laid it up before the testimony to be kept, as Jehovah had commanded Moses."

Ibid.—"before the testimony," i.e., before certain sacred emblems, of the same sort with those which were afterwards within the tabernacle, which at this time were in the tent mentioned chap. xxxiii., which seems to have been the moveable sanctuary of the Israelites, before the new tabernacle was made by Moses.

Pool.—Before the testimony.] i.e., Before the ark [so Patrick, Rosen.], which is called *the ark of the testimony*, Exod. xxv. 16; and here, by way of abbreviation, *the testimony*, or *witness*, because in it were the tables of

the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man. See Deut. x. 5; xxxi. 26. *Quest.* How could this be laid up before the ark, when the ark was not yet built? *Ans.* This text only tells us that Aaron did lay it up, but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *testimony*, i.e., the ark, was built. As the next verse also speaks of what was done in the following forty years.

Rosen.—*Posuitque illud Aaron coram lege*, i.e., coram arca, in qua erant tabulæ lapideæ. Ponitur *וְהָאֵלֹהִים* hic pro *וְהָאֵלֹהִים*, cf. xxv. 21, 22. Sunt qui *וְהָאֵלֹהִים* testimonii significatu sumant, quæ vox tamen, ubicunque legitur (si Ps. lx. 1, et lxxx. 1, excipias, ubi nomen instrumenti musici est) notat *præceptum*, *legem*, cf. Ps. xix. 8, et ibi not., et cxix. 14, 26; Deut. iv. 15; vi. 20, rel.

CHAP. XVII. 1.

Au. Ver.—1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

After their journeys, &c.

Ged.—*Regulating* their journeys according to the word of, &c.

Ver. 3.

And the people thirsted, &c.

Ged., Booth.—But the people, &c.

Ver. 10.

וַיַּעַשׂ יְהוֹשֻׁעַ כְּמֹשֶׁה אֲמַר לְכָל מִלְחָמָה לְיָהוָה בְּעַמְלֵךְ וְגו'

— καὶ ἐξελθὼν παρατάξας τῷ Ἀμαλήκ.
κ.τ.λ.

Au. Ver.—10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And fought.

Ged., Booth.—And went to [LXX, Syr.] fight.

Ver. 13.

וַיִּחַלֵּשׁ יְהוֹשֻׁעַ אֶת־עַמְלֵךְ וְאֶת־עַמּוֹ לְפִי־יָהוָה :

καὶ ἐτρείψατο Ἰησοῦς τὸν Ἀμαλήκ, καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας.

Au. Ver.—13 And Joshua discomfited Amalek and his people with the edge of the sword.

Ged., Booth.—And Joshua defeated the people of Amalek, and smote them [Sam.] with the edge of the sword.

Rosen.—*Amalekum et ejus populum*, est ἐν διὰ δυοῖν pro populum Amalekitarum.

Ver. 14.

וְגו' כִּי־מָחָד אֶת־יָדְכֶם אֶת־יָדְכֶם וְגו' —

— ὅτι ἀλοιφή ἐξάλειψω τὸ μνημόσυνον Ἀμαλήκ ἐκ τῆς ὑπὸ τὸν οὐρανόν.

Au. Ver.—14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

For I will.

Ged., Booth.—That I will.

Ver. 15, 16.

וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה אֵלֵינוּ : וַיֹּאמֶר בְּיַדְךָ יְהוָה מִלְחָמָה לְיָהוָה בְּעַמְלֵךְ מִדֶּרֶךְ :

15 καὶ ᾠκοδόμησε Μωσῆς θυσιαστήριον κυρίῳ. καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ, κύριος καταφυγῇ μου. 16 ὅτι ἐν χειρὶ κρυφαίᾳ πολεμεῖ κύριος ἐπὶ Ἀμαλήκ ἀπὸ γενεῶν εἰς γενεάς.

Au. Ver.—15 And Moses built an altar, and called the name of it Jehovah-nissi [that is, The LORD my banner]:

16 For he said, Because the LORD hath sworn [or, Because the hand of Amalek is against the throne of the LORD, therefore, &c. Heb., Because the hand upon the throne of the LORD] that the LORD will have war with Amalek from generation to generation.

Ged.—15, 16 So Moses builded an altar, the name of which he called *JEHOVAH-NISSI* [The-Lord-my-signal]; "because," said he, "it will serve for a signal of the war, that is between the Lord and the Amalekites, from generation to generation."

Booth.—15 And Moses built an altar, and called the name of it *JEHOVAH-NISSI* [JEHOVAH IS MY BANNER]. 16 And he said, Because this shall be known as my banner of the war which Jehovah will have with Amalek from generation to generation.

Bp. Patrick.—Jehovah-nissi.] Or, the Lord my banner; i.e., by him we overcame them. Some will have it translated, not *he called it*, but *he called him*; i.e., the Lord, by the name of *the Lord who lifted up a banner*; i.e., fought for them (Psalm lx. 6). From which inscription Bochartus thinks came the name of Dionysius among the Greeks; who, from this word *Nissi*, call him *Nissæus*, or *Nysæus*; and adding the name of their own Jupiter to it, called him *Διόνυσος* (lib. i. Canaan, cap. 18). For Bacchus is said to have been a great warrior, and to have made mighty conquests. And, as Huetius observes, is called Arsaphes, which is the very name given to Moses by the Egyptians, who called him Osarsiph. Nay, in Orpheus's hymns, Bacchus is called Mises, which seems to be the same with Moses. Out of whose story all that the Greeks and others say of Bacchus seems to have been framed; as he shows with great probability (Demonstr. Evang., propos. iv., cap. 4, n. 3.)

16. *Because the Lord hath sworn, &c.*] In the Hebrew the words are, *the hand upon the throne of the Lord*. Which is commonly interpreted, *the Lord hath sworn by his throne*. So R. Solomon, and Aben-Ezra; and the Chaldee, whose paraphrase is, "this is spoken with an oath, from the face of the terrible one, whose Majesty is upon the throne of glory, that the Lord will have war with Amalek," &c. That is, saith Maimonides, he hath sworn by himself (More Nevoch., par. i., cap. 9), for in this, and all other places, the word *kisse* (i.e., *throne*) signifies his magnificence and power: which is not anything without his essence; but is himself.

But here being no mention of *lifting up the hand*, which is the phrase for swearing (Exod. vi. 8; Deut. xxxii. 40), it may more simply be expounded, "because the hand of the Lord, sitting upon the throne" of his Majesty, is stretched out, and holds up his banner, to fight with Amalek throughout all generations. For Moses seems to allude in this phrase to what he had said, vv. 11, 12, "When Moses lifted up his hand, then Israel prevailed," &c., and bids them take notice it was his hand, i.e., the omnipotent power of God, which gave them this victory: and would perpetually prosecute Amalek, till they were destroyed.

Joseph Scaliger would have *Kes-jah* to be

but one word, and to signify the same with *Kese*; which, according to him, is the last day of the month, on which this battle was fought. And so this to be a part of the inscription upon the altar; as if he had said, "this pillar was set up on the last day of the second month, to declare *ἄσπονδον πόλεμον*, irreconcilable war with Amalek for ever" (lib. iii. de Emend. Temp., p. 223). But this is too bold a conceit, and is confuted by Hackspan and Glassius. There is a more ingenious conjecture (which I have somewhere met with), if there were anything in Scripture to warrant it, that *laying the hand on the throne* was a form of swearing: as *touching the altar* was among some nations, which was as much as our *laying the hand on the Bible*: a principal external character of a solemn oath. Whence Juvenal saith, *atheists do intrepid altaria tangere*, "touch the altars boldly without trembling;" i.e., make no conscience of an oath.

But the marginal translation, after all, is very literal, and makes the sense exceeding plain and clear; "because the hand (of Amalek) is against the throne of the Lord (i.e., against God himself), therefore the Lord will have war with Amalek, from generation to generation." This is easy and natural, and agrees with the whole history; that because they came out and opposed the design of God, who in a visible and most glorious manner conducted the Israelites to the land he had promised to give them, he would never be reconciled to them. For it was a high affront to his Majesty, who had lately done such astonishing wonders, as were famed, no doubt, in all the neighbouring nations (xv. 14, 15).

Pool.—16 For, or, and, as the Hebrew particle properly signifies; for these words are not a reason of the passage next preceding, but an additional sentence. *Because, or, surely* (as that particle is oft used, as Job viii. 6; xx. 20; Psalm x. 14; xlv. 22, &c.) Heb., *the hand upon the throne of the Lord, for the hand of the Lord upon his throne*, which is perfectly the same thing, only the order of the words is a little varied after the manner of the Hebrew tongue. These words, then, are a paraphrastical description of a solemn oath, by the usual posture of it, viz., the *lifting up the hand*, which is usually put for *swearing*, and in

that sense is ascribed both to men, as Gen. xiv. 22, and to God, as Deut. xxxii. 40. And this hand of God lifted up upon his throne, where his Majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said Heb. vi. 13. And thus the Chaldee and Arabic interpreters understand it. Others render the place thus, Because the hand (or, his *hand*, the pronoun being here understood, as it frequently is in the Hebrew language, of which several instances have been given before, i.e., the hand of Amalek, which may easily be understood out of the following clause, in which Amalek is named) *was against the throne of the Lord*, i.e., was stretched out against God himself; for so God esteems it, because it was done against that people among whom God had placed his throne, or seat, or dwelling, according to his covenant made with them; which also was well known to the Amalekites by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with Jacob's arts, whereby he robbed Esau, the father of Amalek, Gen. xxxvi. 15, 16, of his birthright and blessing, and consequently of the land of Canaan, to which now God was bringing them, that he might plant them there, and set up his throne among them. And the Amalekites doubtless heard, as the other neighbours also did, in what a miraculous manner God had brought them out of Egypt, and over the Red Sea. And they knew better than others, by tradition from their parents, that God had promised Canaan to them, and now they saw that he was conducting them thither, and therefore to prevent this they now commence a war against them, and against God or his throne, whose presence with and conduct over them was most manifest; which was a great aggravation of their sin. And this latter translation and interpretation seems most probable, 1. Because it exactly agrees with the Hebrew words, and the order in which they are placed. 2. It makes the coherence more clear than our translation doth, the former part of the verse containing a reason of the latter, to wit, of that severe curse and everlasting war denounced against Amalek, because they attempted by force to overthrow God's throne and people, and that with so many aggravating circumstances; of which see Deut. xxv. 17, 18.

Rosen.—15, 16 וְהָיָה, *Jova vexillum meum*, pro וְהָיָה לְיָדִי, *altare Jovæ signi mei*. LXX, καταφυγήν μου, *Vulgatus exaltationem meam*. Sed וְ is est signum, quod pertica adtollitur, ut copiae ad id concurrant, vid. Num. xxi. 9; Ps. lx. 6; Jes. v. 26. Alludere videtur Moses ad virgam Dei, qua, signi militaris instar, victi fuerant Amalekitæ. — 16 Verba וְ הָיָה לְיָדִי non satis sunt clara. Cod. Sam. pro וְ is legit וְהָיָה, *thronus*, ex recepta Hebræis interpretibus sententia, וְ per apocopen pro וְהָיָה positum esse. LXX, ὅτι ἐν χειρὶ κρυφαία πολεμεῖ Κύριος, quasi legissent: וְהָיָה לְיָדִי, *manu occulta pugnavit Jehova*. *Vulgatus: quia manus solius Domini et bellum Domini erit contra Amalek*, omisso וְ. Syrus: *ecce manum contra sedem*. *Bellum Domini contra Amalek, etc.*, omisso וְ. Verborum vero, ut in textu sunt, commodissimus sensus esse videtur, quem proposuit Clericus: *quia manus ejus, sc. Amalek fuit contra thronum Dei, ideo bellum Jovæ contra Amalekitas, in omne ævum*, ut sequitur. Thronus Dei censebatur tum esse inter Israelitas, quia Deus illorum rex erat. Idem Clericus haud spernendam conjecturam affert, pro וְ legi posse וְ (quamquam hæc lectio per nullum Cod. confirmatur), ut ad nomen altari impositum Moses respiciat, quod illis temporibus plerumque facere solebant, qui rei cuiuspiam nomen dederunt, uti ex aliis exemplis constat, v. c. Gen. xvi. 13. Facile etiam litteræ וְ et י permutari possunt. Ceterum cf. d. a. u. n. *Morgenl.*, p. ii., p. 52.

CHAP. XVIII. 1.

God.

The Lord God [one MS.].

Israel.

Ged.—The children of [Syr., Arab.] Israel.

Ver. 4.

Au. Ver.—4 — for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.

The sword of Pharaoh.

Ged., Booth.—The hand [LXX] of Pharaoh.

Ver. 5, 6, 7.

וַיִּחַדְּמוּ אֶל־מִשְׁכַּן מֹשֶׁה וְאֶת־חֹהֶן אֶת־יְהוָה

וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה

6 ἀντηγγέλῃ δὲ Μωσῆϊ, λέγοντες. ἰδοὺ ὁ γαμβρός σου Ἰσθὺρ παραγίνεται πρὸς σε, καὶ ἡ γυνή, καὶ οἱ δύο υἱοὶ σου μετ' αὐτοῦ.

Au. Ver.—5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare [Heb., peace]; and they came into the tent.

5 *Encamped.*

Ged., Booth.—Was encamped.

Ken., Ged., Booth.—6 And it was said to Moses, Behold [LXX, Syr., and fourteen MSS.], thy father-in-law Jethro cometh to thee, and thy wife, and her two sons with her.

The great impropriety of Jethro speaking to Moses before he met him, and of Moses going out to meet Jethro after he had been spoken to by Jethro, will convince us that the word *אֵלַי*, *I*, is corrupted from a word very similar in sound, *הִנֵּה*, *behold*; agreeably to the Greek and Syr. versions. And though the Sam. text is printed with the same corruption here as the Hebrew, almost all the Sam. MSS. read here *הִנֵּה*. As to the first verb, in ver. 6, see Gen. x. 3, and 2 Kings v. 4. The whole difficulty is therefore removed by rendering ver. 6—*And it was told Moses, Behold, thy father-in-law Jethro is come, &c.*—Kennicott.

Pool.—6 He spoke, not by word of mouth, as the next verse sheweth, but either by a letter [so Patrick], or by a messenger, as that word is used, Matt. viii. 6, 8, compared with Luke vii. 3, 6.

Rosen.—6 *Dixit Mosi*, sc. per præmissum nuncium, qui inducitur loquens instar ipsius Jethronis. Sic Dei instar Moses loquitur, vii. 17.

Bp. Patrick.—*I thy father-in-law Jethro am come unto thee, &c.* Am upon the way, and come near to thee.

Here it may be fit to take notice, that there is a great dispute among interpreters, about the time when Jethro came from Midian, with Moses's wife and children; whether immediately after the fight with Amalek, as it is here set down; or some time after, when the Israelites were better settled. One would think, that he could not but take the first opportunity to visit Moses, and to bring him and his nearest

relations together, after he heard the news of their coming out of Egypt, and their passing the Red Sea, &c., the news of which could not but reach him, who was a borderer upon this wilderness. Yet the Hebrews are generally of an opinion, that this fell out after the giving of the law at Mount Sinai, and many Christians have been of the same mind; particularly such great men as our most learned primate Usher, ad A.M. 2514, and Mr. Selden, lib. ii. de Synedr., cap. 2, where he saith, no other account of it is to be received; nec aliam sanè sententiam omnino amplexandam sentio: but they are not agreed in what year he came. Some say it was in this first year, after their coming out of Egypt; and the Hebrews have an opinion that it was in the month of Tisri, and on the eleventh day of that month, when Jethro gave the following counsel to Moses (ver. 19, &c.), i.e., above three months after God gave the law from Mount Sinai; or after Moses received the second tables. But others are as confident that it was in the second year; and place this story, according to order of time, after Numb. x. 28, or, as Dr. Lightfoot thinks, it should come in between the 10th and 11th verses of that tenth of Numbers. And primate Usher, in like manner, judges his coming to have been about that time. But though all this be uncertain, yet Mr. Selden thinks he hath a strong ground to affirm it was after the giving of the law, from what we read Deut. i. 6, 9—11, &c. And I confess it seems plain from thence, that the regulation which Moses made by the advice of Jethro, was after God spake to them in Horeb, which is the same with Mount Sinai. For though he did appear at Horeb before this (as I observed xvii. 6), yet he said nothing then of that which Moses mentions Deut. i., which was after the giving of the law. At which time he saith, there (ver. 9) it was that he told them, "he was not able to bear them himself alone," &c. But notwithstanding this, I cannot think that the *coming* of Jethro to Moses was deferred so long (for no reason can be given why Moses here places the story of it, if it did not follow their fight with Amalek), though he did not give him the *advice* for the better administration of justice, till after God had delivered the law from Mount Sinai; as I shall observe in its proper place.

Pool.—Jethro came, not at this time, but after the delivery of the law at Mount Sinai; as it may appear, 1. Because he finds them *encamped*, as it here follows, *at the mount of God*, i.e., Sinai, whither they came not till Exod. xix. 2. 2. Because the laws of sacrifices were given before his coming, as appears from ver. 12. 3. Because the execution of this counsel here given about the choice of magistrates, ver. 19, is related after the Israelites' departure from Sinai, Deut. i. 7, &c. And therefore here is a transposal in this history, which is also frequent in other places of Holy Scripture.

Ver. 8.

καὶ ὅτι ἐξέηλατο αὐτοὺς κύριος ἐκ χειρὸς Φαραώ, καὶ ἐκ χειρὸς τῶν Αἰγυπτίων.

Au. Ver.—8 — and how the Lord delivered them. So the Heb.

Ged.—And how the Lord had rescued them from the hands of Pharaoh, and of the Egyptians [LXX].

Ver. 9.

ὅτι ἐξέηλατο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραώ.

Au. Ver.—9 And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

Out of the hand of the Egyptians. So the Heb.

Ged., Booth.—Out of the hand of the Egyptians and of Pharaoh [LXX].

Ver. 10, 11.

וַיֹּאמֶר יִתְרוֹ בְּרֵחוֹ יְהוָה אֱלֹהֵינוּ
הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה
אֱלֹהֵינוּ הִצִּיל אֶתְהֶם מִקֶּדֶם יִתְרוֹ
מִצְרַיִם: 11 עַתָּה יִדְעָתִי כִּי־גָדוֹל
יְהוָה מִכָּל־הָאֱלֹהִים כִּי בִדְבַר אֱלֹהֵינוּ
צָלִיחִים:

10 καὶ εἶπεν Ἰσθόρ. εὐλογητὸς κύριος, ὅτι ἐξέηλατο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραώ. 11 νῦν ἔγνων ὅτι μέγας κύριος παρὰ πάντας τοὺς θεοὺς ἕνεκεν τούτου, ὅτι ἐπέθεντο αὐτοῖς.

Au. Ver.—10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

Bp. Patrick.—11 *For in the thing wherein they dealt proudly, he was above them.*] If we refer this to what immediately goes before (viz., all gods), the meaning is, that the Lord appeared superior to all the Egyptian gods, who insolently attempted, by the magicians, to equal him in his wonderful works; but were baffled and exposed to contempt, and at last thrown down in their images (viii. 19; ix. 11; xii. 12). But it is commonly thought to relate to the Egyptians and Pharaoh, mentioned in the foregoing verse: and then the meaning is, that the Lord confounded them that proudly contemned his authority, saying, "Who is the Lord?" &c. (v. 2), whom he forced to beg his pardon (ix. 27), and at last drowned him and his host in the Red Sea, when they said, in a haughty boasting manner, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them," &c. (xv. 9.) And to this purpose the Chaldee expounds it: "in that very thing wherein they thought to judge (i.e., to punish or destroy) the Israelites, they were judged themselves;" i.e., drowned in the sea, as they intended to drown all their male children.

Geddes and Boothroyd transpose this latter clause of ver. 11 to the end of ver. 10. —10 And Jethro said, Blessed be Jehovah, who hath delivered you from the hand of the Egyptians, and from the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians, because they had dealt [Booth., in every thing they had dealt] haughtily with them. 11 Now I know that Jehovah is greater than all other gods!

11 *Because they had dealt haughtily with them.*] The Hebrew words are, כִּי דַבַּר אֱלֹהֵינוּ, and are placed in the text at the end of ver. 11; but what sense they can have there it is not easy to perceive. They are thus literally rendered by Montanus. *Quia in re qua superbierunt contra eos*: and by our last English translators: "For in the thing wherein they dealt proudly he was above them." The ancient interpreters vary in their versions. Sept., ἐνεκεν τούτου, ὅτι ἐπέθεντο αὐτοῖς. Vulg., eo quod superbe egerunt contra illos. Conformable to these are the Syr. and Pers. versions: but Onkelos

and the Targums paraphrase thus: "Because by the selfsame judgment which they thought to have inflicted on the Israelites were themselves judged." This idea seems to have been prevalent in the time of Philo. Saadias seems to have understood the words in a similar sense: *אין שפוטתו אלה באלהם אלהם*. Consonant is Arab. Erp., *אין שפוטתו אלה באלהם אלהם*. Gr. Ven. most literally, as usual: *ὅτι ἐν τῷ λογῷ φηκατευσσάτο ἐν' αὐτοῖς*, leaving his reader to supply what word he pleased. That something should be supplied, our critics agree: but what is it? Le Clerc makes the gods of Egypt the nominative to *וה*, and their pride the antecedent to *עליהם*, "Quia id, quo superbiebant, contra eos fuit." Houbigant fancied that *ו* had been dropped after *וה*; and, making the Egyptians the nominative to *וה*, renders "Quoniam Egyptii contra eum se extulerant, extulit se contra illos." Mr. Dimock would supply *בני* after *וה*; "In the thing they boasted of, *he* prevailed against them." Dathe repeats *גדול*, or *הגדול*, *ex antecedentibus*; and renders "Nam in eo ipso, in quo illi (Egyptii) Israelitas longe superabant, magnum sese exhibuit." That is, "For in that very thing (namely, cavalry) in which they (i.e., the Egyptians) far surpassed the Israelites, he (i.e., the Lord) showed himself great." This, I confess, appears to me a strange version. Michaëlis is of opinion that Jethro alludes to the cruelty of the Egyptians in drowning the male children of the Israelites, and renders, "Denn in eben dem element bewies er sich gross, damit sie an den Israeliten tyranny geübt hatten." This idea he seems to have borrowed from the Targums, in which we find the following paraphrase: *אדם בשמים ראשע מצאח לסדן זה ישראל במים' עליהם הודר דינא*, *אליהם*, the meaning of which is, that as the Egyptians had wickedly made water the instrument of destroying the Hebrew children, the God of the Hebrews makes now use of the same element to avenge himself of them. I wonder that this quaint notion should be adopted by Hezel. I am persuaded that Jethro never thought of any such refinement. We have seen what shifts have been used to give the words any tolerable meaning, as they now stand; but let them be transposed to the end of ver. 10, or mentally referred thither, and all will be clear, without any supplement or alteration.

See my version. Nehemiah hath evidently in view this very passage, and understood it as I do, when, in his prayer, chap. ix. 9, 10, he says: "Thou sawest the affliction of our forefathers in Egypt, and heardest their cry at the Red Sea; and shewedst signs and wonders on Pharaoh and on all his servants, and on all the people of his land: because thou knewest that they had dealt haughtily with them." *כי הוידו עליהם*; the very terms used here by Jethro. The *Egyptians*, then, are the nominative to *dealt haughtily*; and, whether the colon be transposed or not, it must necessarily be referred to them. — *Geddes*.

Ver. 12.

וַיֵּלֶךְ יִתְרוֹ חָתָן מֹשֶׁה עִלָּה וַיִּבְרָחֵם לְאַלְהֵימָם

καὶ ἔλαβεν Ἰσθὲρ ὁ γαμβρὸς Μωσῆ ὁλοκαυτώματα καὶ θυσίας τῷ θεῷ.

Au. Ver.—12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God.

Ged., Booth.—12 And Jethro, the father in law of Moses, brought a burnt-offering and other sacrifices to God.

Pool.—Took a burnt-offering, i.e., gave, or offered; as that verb is used Ps. lxxviii. 18, compared with Eph. iv. 8; also Exod. xxv. 2.

Ver. 16.

וַיְהִי כִּי יַגִּיד לְיִתְרוֹ אֶת־כָּל־אֲשֶׁר־עָשָׂה לְיִשְׂרָאֵל וְעַמּוֹתָם

καὶ συμβαβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ.

Au. Ver.—16 When they have a matter, they come unto me; and I judge between one and another [Heb., a man and his fellow], and I do make *them* know the statutes of God, and his laws.

And I do make them know the statutes of God, &c.

Ged., Booth.—And I make known to them [Sam., LXX, Syr., Onk., Arab.] the statutes of God, &c.

Ver. 19, 20.

19 — הָיָה אִתָּה לָעֵם מִלִּי הָאֱלֹהִים וְהִבְאֵתָ אִתָּה אֶת־הַדְּבָרִים אֲלֵי־הָאֱלֹהִים : 20 וְהִזְכַּרְתָּ אִתָּהֶם אֶת־קִשְׁקִישׁ וְאֶת־הַתְּזִלָּת וְגו'

of *valuable*, such as the precious metals, precious stones, &c. Hence, (b) *An object of special regard*.

Rosen.—עַמְּךָ כְּלִי־חַיִּים, *Estis mihi peculium ex omnibus populis*, i.e., populus quem peculiari complector favore. Ita sæpius vocatur populus Israel, e.g., Deut. vii. 6; xiv. 2; xxvi. 18. LXX his omnibus locis vertunt λαὸς περιούσιος, *populus acquisitus*, peculiaris. Cf. Tit. ii. 14; 1 Pet. ii. 9.

Ver. 12.

וְהִנְבַּלְתָּ אֶת־הָעָם סָבִיב לְאֹמֶר
הַשִּׁמְרִי לָכֵן. עֲלֹת בָּהָר וְיִנָּע בְּהֶחָאֵה
כְּלִי־הַנֶּנֶצַּב בָּהָר כֹּת יִנָּמֵת :

καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ, λέγων. προσ-
έχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος, καὶ
θίγειν τι αὐτοῦ. πᾶς ὁ ἀψάμενος τοῦ ὄρους
θανάτῳ τελευτήσει.

Au. Ver.—12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: whosoever toucheth the mount shall be surely put to death.

Ged., Booth.—12 And set thou a boundary round about the mountain, and speak to [Sam.] the people, saying, &c.

Houbigant prefers the Sam. lection, and properly observes, that as the text now stands it implies that boundaries were fixed not round the mount only, but the whole camp of the Israelites, which is wholly opposed to the design for which the command was given.—*Booth*.

That ye go not up.

Bp. Horsley.—For מִן read, with Houbigant, מִן־הָהָר.

Ver. 13.

— בְּמִשְׁחֶה הַיָּד הַזֹּאת יִצְלַח בָּהָר :

ὅταν αἱ φωναὶ καὶ αἱ σαλπικγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκείνοι ἀναβήσονται ἐπὶ τὸ ὄρος.

Au. Ver.—13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet [or, cornet] soundeth long, they shall come up to the mount.

When the trumpet soundeth long, &c.

Ged.—When the trumpet-like sound hath ceased [Chald., Syr., LXX], and the cloud hath left the mountain [LXX], then they may come up to the mountain.

Booth.—When the trumpet hath ceased, they may come up to the mountain.

Rosen.—וְהִנְבַּלְתָּ, *Cum trahet tuba*, i.e., longiore sonitu canet; sive, si tonitruum sonus similis erit tubæ clangori. וְיִנָּע pro וְיִנָּע uti patet e Jos. vi. 5. Varias de nominis וְיִנָּע significatu sententias recensuit et examinavit Fullerus in *Miscell. SS.*, l. iv., cap. 8. Adde J. D. Michaelis *Supplemm.*, p. 1048, ubi tamen prætermissa est Jo. Geo. Frankii in *Novo system Chronolog. S.*, p. 13, proposita sententia, ab וְיִנָּע, ἐπάγειν, וְיִנָּע esse epactam, intercalationem, et וְיִנָּע tale cornu, cujus clangore annus ἐπαγόμενος indicabatur. Per וְיִנָּע videntur principes populi intelligendi, aut quidam ex iis tanquam legati a populo, cf. xxiv. 1.

Ver. 15.

וַיֹּאמֶר אֶל־הָעָם הָיִי נָכְנִים לְשִׁלּוֹשֶׁת
יָמִים אֶל־הַתָּשׁוּ אֶל־יְהוָה :

καὶ εἶπε τῷ λαῷ. γίνεσθε ἑτοιμοὶ, τρεῖς
ἡμέρας μὴ προσέλθῃτε γυναῖκα.

Au. Ver.—15 And he said unto the people, Be ready against the third day: come not at *your wives*.

Come not at your wives. So Rosen., Ged., Booth., and most commentators.

Ken.—Verse 12 strictly forbids the people from coming near and touching Mount Sinai, which mount then burnt with fire. The words, therefore, in ver. 15, וְיִנָּע, seem rather to signify, *come not near unto the fire*: especially as the phrase *ne appropinquetis ad mulierem* (sing.) is not at all probable. But the fire is on this occasion spoken of so very emphatically, that we are naturally led, either to consider וְיִנָּע here as וְיִנָּע transposed, or to say (with *Simoni's Lexicon*) וְיִנָּע fœm. idem quod masc. וְיִנָּע ignis.

Rosen.—*Neque ad uxorē accedite.* Hac re se pollui existimabant Orientales pæne omnes. Id de Babyloniis et Arabibus narrat Herodot. i. 198, et de Ægyptiis ii., 61. Ægyptiī sacerdotes sacris solemniis instantibus multis rebus abstinebant, πρὸ δὲ πάντων ἀφροδισίων καὶ ὁμιλίας γυναῖκεας, ut dicit Chæremon apud Porphyrium *de abstinētia*, iv. 7. Idem mos invaluerat apud Græcos, ut docet præter alios Meursius in *Eleusiniis*, cap. vii., et apud Romanos, ut liquet ex Tibullo, lib. ii. eleg. 1. Moham-medani quoque cum loca sacra Meccæ visitant mulieribus abstinere debent.

Ver. 19.

וַיְהִי כִּלְשָׁר הַשָּׁמַיִם הוֹלֵךְ וַיִּזְנֶק מֵאֵד
וְנִי

ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα. κ.τ.λ.

Au. Ver.—19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Booth.—19 And when the sound as of a trumpet grew stronger and stronger, &c.

Ver. 22.

וְגַם הַכֹּהֲנִים הַנִּזְכָּרִים אֶל־יְהוָה
יִתְקַדְּשׁוּ פְרִי־יָדָם בְּהֵם יְהוָה :

καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ θεῷ ἀγιασθήτωσαν, μὴ ποτε ἀπαλλάγῃ ἀπ' αὐτῶν κύριος.

Au. Ver.—22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

Priests. So most commentators.

Booth.—*Chiefs.*] So I have rendered, as it is well known that the term כֹּהֲנִים denotes equally priests or princes. The 24th verse supports this sense, as we are sure that the chiefs or elders must have been present with the people on this occasion. Aaron is allowed to go up with Moses, but the other elders are at present forbid. These elders might be called כֹּהֲנִים, because, like the patriarchs, they were accustomed to offer sacrifices for their families, previous to the legal priesthood.

Bp. Patrick.—22 *Let the priests also.*] Who these were is much disputed; for Aaron and his sons were not yet consecrated. The Jews (it is commonly known) readily answer, they were the *firstborn*; whose prerogative it was to minister to God, as his priests, till the law of Moses ordered things otherwise. But I have often observed this not to be true; being confuted by several examples of others who sacrificed and were not the firstborn. And lately there is a learned man, who, in a just discourse, hath overthrown this opinion (see Campeg. Vitringa, *Observ. Sacrae*, lib. ii., cap. 23), which was called in question, and briefly censured some time before by a very learned friend of mine, Dr. Outram (de Sacrificiis, lib. i., cap. 4). Conradus Pellicanus, in the beginning of the Reformation, seems to have given a

better account of the priests here mentioned, which were the prime and most honourable persons in the several tribes; the elders, and such as administered the government under Moses: among which there might be some of the firstborn, nay, it is possible, many of them; but not by any special right which they had to this office.

Rosen.—*Et ipsi Sacerdotes.* Quum Aharonicum sacerdotium tum nondum institutum esset, plures putarunt significari hic primogenitos Israelitarum, qui Deo veluti consecrati fuissent, xiii. 2, et quorum vice postea Leviticam tribum consecrari sibi voluisset Deus, Num. viii. 14. Sed quum xxiv. 5. Moses dicatur misisse ad sacra facienda נָגִידֵי יִשְׂרָאֵל, *adolescentes filiorum Israelis*; verisimilior est Clerici sententia, signari nonnullos ex juventute, quos Moses huic rei praefererat. Et observavit jam Abarbenel, delegisse Mosen ex Israelitis, nulla ordinis nascendi ratione habita, juvenes robore, ad sacrificia illa paranda necessario, sufficienter instructos. Robur utique requirebatur haud mediocre ad juvencos plures prosternendos, jugulandos, excoriandos, eviscerandos, et ad partes hostiarum, majores quidem illas, ad altare deportandas. Quocirca nemo vel senectute debilitatus, vel alia ex causa viribus destitutus sacrificii officio fungi rite omni ex parte poterat.

Which come near to the Lord.

Pool.—Not at this time, for both priests and people are now kept at equal distance, ver. 24; but usually: q.d., Whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this privilege by their function.

Ver. 24.

Au. Ver.—24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

Aaron.

Ged., Booth.—Thy brother Aaron [Syr., and one MS.].

The priests and the people. So most commentators.

Booth.—The chiefs of the people. See note on verse 22.

Ver. 25, and CHAP. XX. 1.

וַיִּרְדּוּ מֹשֶׁה אֶל־הָעָם וַיֹּאמֶר אֲלֵהֶם :

CHAP. XX.

וַיִּרְדּוּ אֲלֵהֶם אֶת פְּלִי־הַדְּבָרִים
הָאֵלֶּה לֵאמֹר :

κατέβη δὲ Μωϋσῆς πρὸς τὸν λαόν, καὶ εἶπεν αὐτοῖς.

ΚΕΦ. Κ'.

Καὶ ἐλάλησε κύριος πάντας τοὺς λόγους τούτους, λέγων.

Au. Ver.—25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 And God spake all these words, saying.

Bp. Horsley.—25 To this 25th verse should be subjoined the words which we find out of their place in the first verse of the following chapter, וְאֵלֶּה הַדְּבָרִים הָאֵלֶּה, and the first verse of the following chapter should stand simply thus: וַיְדַבֵּר אֲלֵהֶם.

25 "So Moses went down unto the people, and spake unto them all these things."

Chap. xx. 1 "And God spake, saying."

Geddes.—25 *And told them.*] What? Doubtless all that God had ordered concerning them. But Houbigant imagined that the words, וְאֵלֶּה הַדְּבָרִים הָאֵלֶּה, have been dropped out of the text; or that these words in chap. xx. 1, belonged originally to chap. xix., and that chap. xx. should commence with וַיְדַבֵּר אֲלֵהֶם, so that the whole should run thus: So Moses went down from the mountain unto the people, and told them all these words.....And the Lord spoke, saying, I am, &c. His reason is, because וְאֵלֶּה is used only to express what had preceded; but this is a mistake, into which it is strange such a critic as Houbigant should fall.

1 *Au. Ver.*—And God.

Ged., Booth.—Then God.

Rosen.—25 וַיֹּאמֶר אֲלֵהֶם, *Et dixit eis.* Quid dixit, non exprimitur, atque ideo exponi potest: *et alloquutus est eos*, ut וַיֹּאמֶר idem sit quod וַיְדַבֵּר, ut Gen. iv. 8, ubi cf. not. Verum et in usitata significatione licet hic accipere וַיֹּאמֶר: *et dixit eis*, nempe quæ a Deo eis dicenda acceperat. Recte Jarchi: וַיֹּאמֶר אֲלֵהֶם הִנֵּה אֲנִי מְבַרְכֶּם, *dixit eis hanc admonitionem*, scil. quæ vs. 24 habetur.

Ver. 6.

Au. Ver.—6 And showing mercy unto thousands of them that love me, and keep my commandments.

Ged., Booth.—6 But showing mercy to a thousand generations, when they love me and keep my commandments.

Pool.—Unto thousands, to wit, of their generations, i.e., for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice. Compare Psal. ciii. 17.

Rosen.—וַיִּצְדַּק, in millia, scil. יְצִדִּיק generatium s. ætatum, i.e., ut Aben-Esra exponit, *absque fine, in æternum.*

Ver. 7.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
לְשׁוֹנוֹ כִּי לֹא יִבְרָךְ יְהוָה אֶת־אִשְׁרֵי־עָמָּה
אֲת־שִׁמּוֹ לְשׁוֹנוֹ :

οὐ λήψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαιαί. οὐ γὰρ μὴ καθαρίσῃ κύριος ὁ θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαιαί.

Au. Ver.—7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Ged.—Thou shalt not apply the name of the Lord thy God to falsehood: for the Lord will not acquit him who to falsehood applieth his name.

I have not rendered, with our common version, "Thou shalt not take the name of the Lord, thy God, in vain;" because I am persuaded that this is not the real meaning of the Hebrew. The meaning is well expressed by Syr.: *לֹא תִשָּׂא בְשֵׁם דְּמִידָא אֱלֹהִיךָ*, *Thou shalt not lyingly swear by the Lord, thy God.* To the same purport Onk., Tharg., both Arabs., and admirably Gr. Ven.: *Οὐκ ἀρεῖς τὸ ὄνομα τοῦ ὄντων, τοῦ Θεοῦ σου εἰς ψευδος.* A similar and just version I find in Bishop Law's MS. Notes: "Thou shalt not use the name of the Lord, thy God, in a falsehood." Comp. Deut. v. 19, where *שׁוּבָה* is a false testimony *μαρτυρία ψευδής.*—*Geddes.*

Pool.—In vain; or unto vanity, or vainly. Either, 1. Falsely, or in a false oath; thou shalt not swear falsely by the name of the Lord, or not lift up the name of God into thy mouth in an oath to the confirmation of a lie. Or, 2. In vain, as we render it, and as the word *schave* is frequently used, as Job vii. 3; xv. 31; Psalm lx. 11; lxxxix. 47; Isa. i. 13. You shall not use the name of God, either in oaths or in common discourse, lightly, rashly, irre-

οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου, οὔτε τὸν ἀγρόν αὐτοῦ, οὔτε τὸν παῖδα αὐτοῦ, οὔτε τὴν παιδίσκην αὐτοῦ, οὔτε τοῦ βοῦς αὐτοῦ, οὔτε τοῦ ἵππου αὐτοῦ, οὔτε παντὸς κτήνους αὐτοῦ, οὔτε ὅσα τῷ πλησίον σου ἐστί.

Au. Ver.—17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Ged., Booth.—Thou shalt not covet thy neighbour's * wife, † nor shalt thou covet thy neighbour's house, ‡ nor his field, nor his man-servant, &c.

* Following the order of the Greek, &c., with Deuteronomy v. 18, and one Heb. MS.

† So Sam., Vulg., with twelve Heb. and eight Chald. MSS., and P. P., Deut. v. 21.

‡ Sam., LXX, with three MSS., and Deut. v. 21.

After this verse, the Sam. Pent. adds:—

18 And it shall come to pass, when the Lord thy God shall bring thee into the land of the Canaanites, whither thou goest to possess it; then thou shalt set thee up great stones: and thou shalt plaister them with plaister, and shalt write upon the stones all the words of this law.

19 And it shall come to pass, when ye are passed over Jordan; ye shall put these stones, which I command you this day, upon mount Gerizim.

20 And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them.

21 Thou shalt build the altar of the Lord thy God of whole stones; and shalt offer thereon burnt-offerings to the Lord thy God, and shalt sacrifice peace-offerings: and thou shalt eat there, and rejoice before the Lord thy God.

22 That mountain is on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign, over against Gilgal, beside the plain of Moreh, near Sichem.

Kennicott on Deut. xxvii. 4.—It must have appeared strange, surprisingly strange, during the reader's perusal of the preceding remarks, that it is not more clearly expressed, *what this Law*, thus to be engraved, *was* [And thou shalt write upon the stones all the words of this law very plainly. Deut.

xxvii. 8]: that a point of so much importance should not have been, somewhere or other, very accurately noted, and very particularly circumscribed by Moses; partly for the more secure direction of Joshua, and partly to render this awful transaction more intelligible through future ages. But all this surprise ceases; all this puzzle is unravelled; all this uncertainty is at once removed; if we allow the authority of the Samaritan Pentateuch: if we will but grant that there may have been in the Hebrew text a certain passage, which is now found in all the copies of the Samaritan text and version: and which is also found, exactly as in the Samaritan Pentateuch, in that Arabic version of it (in the Arabic character) which has been mentioned in page 31; and which is a very valuable, because a very literal version. For, in Exod. xx., as soon as the Tenth Commandment is concluded, we read in the Samaritan Pentateuch the five following verses.

18 And it shall come to pass, &c. [See above.]

Here then, according to this truly venerable copy of the Book of Moses, all is clear; the whole is perfectly regular, and in harmonious proportion. We have seen the several circumstances concurring to render it highly probable, that the *Ten Commandments* constituted *the Law*, which was to be engraved. And, as it can scarce be conceived that such a point could have been quite omitted by Moses, it makes greatly for the honour of the Samaritan Pentateuch, to have preserved so very considerable a passage. Why the ancient Jews should omit this passage, can be matter of no doubt at all with those who mark the honour it does to mount Gerizim. And therefore the same men, who corrupted Deut. xxvii. 4, have but acted with uniformity, if they have also corrupted the twentieth chapter of Exodus; *omitting* Gerizim in the latter instance, just as honestly as they *altered* it in the former.

But that some few verses did formerly follow after the Tenth Commandment in ver. 17, and before the 18th ver. of Exod., chap. xx., we have not only the authority of the Samaritan Pentateuch (which, together with the several foregoing confirmations, may be thought satisfactory), but we have also the authority of an ancient Syriac MS., which contains a version of the Old Testament, and is catalogued (in the Bodleian

Library) No. 3,130. Between the 17th and 18th verses, at the very place where this passage is now found in the Sam. Pent.; in this Syriac MS. (though translated from an ancient Hebrew copy) there is left, in the middle of the page, a vacant space just equal to the five verses expressed in the Samaritan: and no such vacant space is left anywhere else, through the whole MS.; excepting a space somewhat larger in the twenty-seventh chapter of Ecclus., and one somewhat less in 2 Maccab. chap. viii. The inference from this very remarkable circumstance I leave to the learned reader.

That the Samaritan text should be condemned as corrupted, *merely* for having more in it than the Hebrew, no man of learning will maintain. Certainly the Jews *might omit* as easily as the Samaritans *might insert*. And I presume it has been, and will be hereafter more fully proved, that several whole passages, now in the Samaritan, but not in the Hebrew Pentateuch, are not *interpolations* in the former, but *omissions* in the latter. And as to this particular passage (which, with a very absurd sneer, has been called the *eleventh Commandment**) it is, if genuine, a solemn order from God, relative to the Ten Commandments just before delivered: enjoining the Israelites, that, when they took possession of the land of Canaan, *they should engrave these Ten Commandments upon stones, and fix them upon mount Gerizim, near Sichem.*

* Carpzov., Crit. sacr. Vet. Test., p. 606.

Ver. 18.

וְכָל-הָעָם רָאוּ אֶת-הַקּוֹלֹת וְאֶת-
הַלְפִּיזִים וְאֶת הַקֶּשֶׁף הַזֶּה וְאֶת-הַקֶּשֶׁף
עָלָיו וַיֵּרָא חֶזֶק וַיִּצְעַר וַיִּעֲקְרוּ בְּרִדָּה :

καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνήν, καὶ τὰς
λαμπάδας, καὶ τὴν φωνὴν τῆς σάλπιγγος, καὶ
τὸ ὄρος τὸ καπνίζον. φοβηθέντες δὲ πᾶς
ὁ λαὸς ἔστησαν μακρόθεν.

Au. Ver.—18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Ged., Booth.—Now all the people heard [Sam.] the thunderings, and the sound as of a trumpet, and they saw [Sam.] the lightnings, and the mountain smoking. And all [Sam., LXX, Targ., and three MSS.] the people were afraid; and stood afar off.

18 *Now the whole people heard, &c.*] The text has וְכָל הָעָם רָאוּ, lit., *et omnis populus videntes*: a collective singular noun, with a plural participle: and so read all the authorized versions. But the Samaritan, instead of רָאוּ, has שָׁמַע, *audivit*, which I have followed in my version. Yet I would not say that the other is not a very probable reading. The metaphor of expressing what we hear by seeing is not uncommon. So Sophocles in *Cedip.*, col. 136, φωνή γὰρ ὄρω.

Rosen.—*Videbant tonitrua et flammæ et clangorem tubæ et montem fumantem*, h. e., *videbant flammæ et montem fumantem, et audiebant tonitrua et tubæ clangorem*. Sæpius occurrit hæc constructio, qua verbum aliquod pluribus nominibus jungi solet, licet ejus notio ad eorum partem pertineat, ita ut supplendum sit alterum verbum. Ita Esth. iv. 1, *induebat cilicium et cinerem*, sc. substernebat sibi, vid. et Jes. lviii. 5; 1 Sam. x. 9. Cf. Gesenii *Lehrg.*, p. 853.

Ver. 19.

Au. Ver.—19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Geddes and Boothroyd follow the Sam.: —19 And they said to Moses, Lo! our God hath showed us his great glory; and we have heard his voice from amidst the lightning. This day we have seen, that God may speak with man, and yet he may live. But now, why should we die? For if we hear the voice of Jehovah our God any longer, that awful lightning will consume us, and we shall die. For who, of all flesh hath heard the voice of the living God, speaking from amidst the lightning, as we have done, and hath lived? Approach then, and hear all that Jehovah our God shall say; all that Jehovah our God shall say, speak thou to us; and we will hear and do it; but let not God speak with us, lest we die.

Ver. 20.

Au. Ver.—20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Ged.—And Moses said to the people, Fear not: God cometh thus for the purpose of proving you, and to the end that, the fear of him being upon you, ye may not sin.

Ver. 21.

Au. Ver.—21 And the people stood afar

off, and Moses drew near unto the thick darkness where God was.

Geddes and Boothroyd follow the Sam. Pent.:—So the people stood afar off; and Moses drew near to the thick darkness where God was.

Then Jehovah spoke to Moses, saying, I have heard the voice of the words of this people which they have spoken to thee. All which they have spoken is proper. O that such an heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children for ever! For I will raise up to them a prophet, like thee, from among their own brethren; and I will put my words in his mouth, and he shall speak to them whatsoever I command him. And should there be one who will not hearken to his words, which he shall speak in my name, I will call him to account for it. But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods; that prophet shall die. And if ye say in your hearts, How shall ye know the word which Jehovah hath not spoken? If what the prophet saith in the name of Jehovah, be a thing which cometh not to pass, this is a thing which Jehovah hath not spoken. The prophet hath spoken it presumptuously; be not afraid of him.

Go now and say to them, Return to your tents; but do thou abide here with me, that I may tell thee all the commandments, the statutes, and the ordinances which thou shalt teach them; and which they shall observe in the land which I give to them for an inheritance.

Ver. 22.

Au. Ver.—22 And the LORD.

Ged., Booth.—Again the Lord.

Ver. 23.

לֹא תַעֲשֶׂוּן אִתִּי זָהָב וְכֶסֶף וְאֵלֶּי
וְיָבֵב לֹא תַעֲשֶׂוּ לָבָם :

οὐ ποιήσετε ὑμῖν αὐτοῖς θεοὺς ἀργυροῦς, καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν ταυτοῖς.

Au. Ver.—23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

With me.

Ged.—Beside me.

Pool.—*With me*, i.e., to worship together

with me; I will allow no companion; or, to me, as it follows, unto you; and ver. 24, unto me; and the particle *eth* is sometimes used for *el*, or *lamed*, as 1 Sam. xxii. 14; 2 Kings xxii. 14; or, for me, either to represent my person, by comparing this with the parallel place, Deut. iv. 15, 16, or to worship me by, as it is apparent that the Israelites afterwards did intend to worship Jehovah in the golden calf, and therefore Aaron calls the feast of the calf *a feast to Jehovah*, Exod. xxxii. 5, and that with the approbation of the people, whom he then complied with, and durst not resist.

Rosen.—מֵעִי, *mecum*, i.e., quos una *mecum* colatis. Onkelos: מֵעִי, *coram me*.

Ver. 24.

Au. Ver.—24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Ged., Booth.—24 An altar of earth shall ye make to me, and shall sacrifice thereon your burnt-offerings, and your feast-offerings; whether from [Sam.] your flocks or your herds. And in whatsoever place I record my name, thither [Sam.] I will come to you, and bless you.

Rosen.—בְּכָל מְקוֹם שֶׁיִּשְׁמְעוּ, *Quocunque in loco celebrari jussero nominis mei memoriam, ad te veniam tibiue benedicam*. In omnibus locis, quæ cultui mihi exhibendo destinabo, preces invocantium exaudiam et me iis benignum præbebo. Ubi מִזְבֵּחַ אֶרֶץ, *commemorare faciam nomen meum*, i.e., ubi cultum mihi exhiberi jubebo, nam cultus non potest Deo exhiberi, sine multa nominis ejus commemoratione. Hinc formulā מִזְבֵּחַ אֶרֶץ interdum cultus divinus significatur, ut 1 Chr. xvi. 4.

CHAP. XXI. 1.

Au. Ver.—1 Now these are the judgments which thou shalt set before them.

Pool.—*Judgments*; or, *the judicial laws*, by which thou and the judges before mentioned shall govern thyself and the people in civil and criminal causes.

Ver. 2.

Au. Ver.—2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

He shall serve.

R R

Ged., Booth.—He shall serve you. [Sam., LXX, Syr., Vulg., Arab.]

Ver. 6.

וְהַגִּיִּשְׁוֹ אֶת־נַפְשׁוֹ אֶל־הַיְּהוָה וְגו'

προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ, κ.τ.λ.

Au. Ver.—6 Then his master shall bring him unto the judges, &c.

Gesen.—וְהַגִּיִּשְׁוֹ has also been understood of other authorities and judges, e. g., Exod. xxi. 6; xxii. 7, 8. (But Deut. xix. 17, shows that it is here to be understood of God himself, whom the arbitrating priests only represented.)

Prof. Lee.—Nor does the word וְהַגִּיִּשְׁוֹ, signify judges or magistrates, in Ex. xxi. 6; xxii. 7, 8, &c. Comp. Deut. xix. 17, where וְהָיָה לְפָנֵי יְהוָה, before Jehovah, is followed by וְהָיָה לְפָנֵי הַיְּהוָה, before the priests and judges; who all assembled before God, from Him to receive, and for Him to pronounce, the judgment.

Rosen.—Sensum vocc, וְהַגִּיִּשְׁוֹ, LXX, bene expresserunt: πρὸς τὸ κριτήριον τοῦ Θεοῦ, ad tribunal Dei, i. e., a Deo constitutum. Non enim per se *judices s. magistratus* Hebræorum וְהַגִּיִּשְׁוֹ vocabantur (uti plerique putant), sed respectu tantum loci judicii, quod ibi judicia Dei exerceant; uti dicitur Deut. xix. 17: *Sistant sese duo viri, quibus lis erit, coram Jova, coram sacerdotibus et judicibus, qui illis diebus erunt.* Unde colligi potest, judicia in loco sacro habita fuisse, ubi Deus peculiari quodam modo præsens existimabatur. Cf. et loca Exod. xxii. 8, 28; Deut. i. 17; Ps. xxii. 1.

Ver. 8.

אִם־רָצָה בְּעֵינֶי אֲדֹנֶיהָ לְאִשְׁרָהּ יִשְׁלַח וְהִפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשָׁל׃
לְמַכְרָהּ בְּבְנוֹת־בָּרָה׃

ו' י' v. 8.

ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς, ἢ αὐτῷ καθωμολογήσατο, ἀπολυτρώσει αὐτήν, ἔθνη δὲ ἄλλοτριῶ οὐ κύριος ἐστὶ πωλεῖν αὐτήν, ὅτι ἠβέτησεν ἐν αὐτῇ.

Au. Ver.—8 If she please not [Heb., be evil in the eyes of, &c.] her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

Ged., Booth.—If she please not her master, so that he will not [Sam.] betroth

her, then shall he let her be redeemed. He shall not have power to sell her to a foreign nation because he despiseth her.

8 *That he will not betroth her.* There is a various reading here of a single monosyllable, but which gives quite a contrary meaning, followed by our translators: "Who hath betrothed her to himself." All the Samaritan copies and the printed Hebrew text have the negative particle *לֹא*, and so read Aq., Theod., Sym., Syr., both Arabs., Pers., Gr. Ven., and, most probably, the Septuagint. On the other hand, the Keri, with five or six Hebrew MSS., Onkelos, and Vulg., have *י*, *sibi*, which reading, says Dathe, seems to be preferable. Propter ultima verba בְּבָנוּ, *quod fidem datam ei fallat*: igitur promiserat ei matrimonium. This inference, to me, appears unjust. Whoever reads the context with any attention, must, I think, be persuaded, that the textual is the true reading. "Lectio textualis," says Rosenmüller, "ob majoris auctoritatis, testes, et ob meliorem sensum, videtur preferenda." So Houbigant, *quia ipsam non desponsavit*: and Michaelis: "So dass er sie nicht für sich bestimmet." For the rest I render בְּבָנוּ not "because he hath dealt deceitfully with her;" but *because he despiseth her*; with Sept. and Vulg., *ὅτι ἠβέτησεν ἐν αὐτῇ, si spreverit eam*. Not badly Houbigant: *cum animo erit in eam alieno*. But better Michaelis, by a slight transposition: "Verachtet er sie, so ist er nicht berechtigt, sie unter ein fremdes Volk zu verkaufen."

Rosen.—8 וְהִפְדָּהּ—וְהִפְדָּהּ, *Si mala fuerit in oculis domini ejus, si displicuerit domino suo, qui non desponsaverit eam, tum faciet redimi eam*. Sed notabilis in hisce verbis scripturæ varietas reperitur. Nam pro *לֹא*, negandi Particula, ad marginem legi jubetur *י*, pron. 3 pers. masc., quo e sensu negativo fit affirmativus: *si illam sibi desponsaverit*. Istud *י* in textu habere 5 codd. observavit Kennicottus, paucos sane inter 700 fere ab eo collatos codd. Ex de Rossii codd. nonnisi unicus *י* exhibet, ceteri omnes maxime antiquiores et accuratiores, legunt *לֹא* in textu. In LXX eadem varietas, dantibus aliis codd.: *ἢν οὐ καθωμολογήσατο αὐτήν*, aliis: *ἢ αὐτῷ καθωμολογήσατο, quæ ei adnominata, s. desponsata sit*. Contra in Samar. textu est *לֹא*, hujusque pariter in versione; similiter in Syro, in Græcis, Aquila, Symmacho, Theodotione, et Arabe Erpeniano.

Chaldæa paraphrasis Jonathani tributa de uxore, sive ducta, sive non ducta, nihil habet. Negativum sensum et exprimit Saadias: *si incommodum videatur domino, ut conjugem eam ducat*, i.e., si non duxerit. Onkelos, qui suo מ' marginalem scripturam prodit, et Vulgatus, qui vertit: *cui tradita fuerat*, τὸ פ' putentur prætulisse. Testes igitur pro vindicanda textuali in antiquis multo sunt plures et valentiores, quam pro altera. Sed ipsa etiam comparatio duplicis conditionis, quam lex memorat, textualem adserit, uti observat Aurivillius in Diss. *de varietate lectionis vocum* מ' et י' in *cod. bibl.*, § 3, in Ejus *Dissertt. junctim edit.* a J. D. Michaelis, p. 470.

"Sancit lex vs. 10, 11, si servam pater dedisset filio uxorem, et hic dein debita ei jura connubii negaret, oportere מ' פ' מ', *gratis, nulla data pecunia*, eam dimitti liberam. Qua igitur æquitatis specie crederetur, patri tamen, si quam ipsi sibi servam junxisset uxorem, sicubi displiceret, licuisse, ut, nisi accepto redemptionis pretio, liberam non dimitteret?" Verbum מ', propr. *prædicere, promittere, locum et tempus constituere*, h. l. de connubio cum ancilla usurpatum denotat *eam destinare sibi concubinam*. Sensus est: si herus ancillam suam Israeliticam, nec sibi nec filio concubinam destinavit; is non tam iniquus esse debet, ut illam ad omne tempus vitæ innuptam retineat in servitio, sed curare debet, ut ea redimatur. מ' פ' intelligitur quilibet alius Israelita, qui non sit de domo emtoris, non ejus propinquus. Nam aliis gentibus ne poterat quidem per legem servus Hebræus vendi, ut notat Joseph. *Antiqq.* xvi. c. 1, מ' פ', *Si adspernatur illam*; hac enim notione מ' etiam occurrit Ps. xxv. 3; Jes. xxxiii. 1. Ita et LXX verterunt, voce καταφρονεῖν utentes, Hos. vi. 7; Habac. i. 5, 13; Zeph. iii. 5; Prov. xiii. 16; Job vi. 15. Sensus est: si herus ancillam suam aspernatur, sive ea concubina uti non vult, non habet potestatem vendendi eam viro ex alia familia.

Ver. 14.

וְכִי יִמְכַּר אִישׁ עַל־יָדָהוּ לְחֶרֶן
דְּצַרְמָה מִמֶּנּוּ מִזְבָּחֵי הַקְּהָנִים לְמִיתָּה :

ἐὰν δέ τις ἐπιθῇται τῷ πλησίον ἀποκτείνει αὐτὸν δόλω, καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου μου λήψῃ αὐτὸν θανατώσαι.

Au. Ver.—14 But if a man come pre-

sumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Ged.—But when a man premeditatedly and deceitfully murdereth his neighbour, from mine altar thou shalt take him, &c.

Booth.—But when a man dealeth wickedly with his neighbour by slaying him through guile; even from mine altar ye shall take him, &c.

Bp. Patrick.—*If a man come presumptuously.*] The Vulgar Latin rightly translates it *industriously*, or with design to kill him; for it is opposed to ignorance. The Hebrew word also carries in it a signification of *boiling anger*.

Gesen.— *but if one commits violence on his neighbour, to slay him with guile.* מ' approaches here to the signification of מ', *to waylay*.

Rosen.—*At qui de industria dolose alium interfecerit, is vel ab ara mea ad supplicium trahatur.* (Exemplum vid. 2 Sam. ii. 19—23; iii. 26, 27, coll. 1 Reg. ii. 28, 32.) מ' פ' *proæretice agere cum calliditate*. Vb. מ' enim, propr. *superbire*, adhibetur etiam de eo, qui sciens peccat, quia is existimatur superbia legi, quam sciat, obedire nolle, coll. Deut. xvii. 12, et Ps. cxix. 21. מ' sunt *proæretici peccatores*, ac Ps. xix. 14; erratis illisque, quæ nos ipsos latent, opponuntur מ', *proæretica peccata*.

Ver. 16.

וְגָב אִישׁ יִמְכְּרוּ וְנִמְצָא בְיָדוֹ מוֹת
יָמָת :

ὅς ἐὰν κλέψῃ τις τινὰ τῶν υἱῶν Ἰσραὴλ, καὶ καταδυναστεύσας αὐτὸν ἀποδώται, καὶ εὔρεθῃ ἐν αὐτῷ, θανάτῳ τελευτάτω.

Au. Ver.—16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Ged.—He who stealeth one of the children of Israel, and secreteth him [LXX] that he may sell him, if the person stolen be found with him, he shall assuredly die.

Booth.—Moreover, he who stealeth an Israelite that he may sell him; and he be found with him, shall surely be put to death.

Rosen.—He that stealeth a man, whether he shall have sold him, or whether he shall be found with him, shall be put to death. *Qui furatus fuerit hominem, sive vendiderit eum, sive is apud ipsum inveniatur, capitis*

pœnam luat. Ex Deut. xxiv. 7, apparet, sub $\Psi\alpha$ intelligendum esse Israelitam, unde et LXX, $\delta\varsigma \epsilon\acute{\alpha}\nu \kappa\lambda\acute{\epsilon}\psi\eta \tau\iota\varsigma \tau\omega\acute{\alpha} \tau\omega\acute{\nu} \nu\acute{\iota}\omega\acute{\nu} \text{ } \iota\sigma\tau\alpha\eta\lambda$.

Ver. 17.

Geddes and Boothroyd, with the LXX, place this verse after ver. 15.

Ver. 18.

Au. Ver.—And if men strive together, and one smite another [or, his neighbour] with a stone, or with *his* fist, and he die not, but keepeth *his* bed.

With a stone, or his fist. These words are omitted in Sam.—*Ged.*

Fist. So Rosen., Gesen., Lee, and most commentators.

Others.—Staff.

Rosen.—Vocem $\eta\gamma\gamma\eta$ alii vertunt *pugnum*, ut LXX, qui $\pi\upsilon\gamma\mu\eta$ habent, quos sequitur Vulgatus, alii *baculum*, ut h. l. Syrus, Chaldaeos et Arabs. Et Michaeli quidem in *Supplem.*, p. 362, huic loco posterior significatio aptior videtur, et significari putat instrumentum rusticum, iracundo statim ad manus, quod optime cum lapide componi possit. Attamen *pugni* significatum $\eta\gamma\gamma\eta$ et in seriore Hebraismo obtinet.

Ver. 20.

Au. Ver.—20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished [Heb., avenged].

With a rod. These words are wanting in Sam.—*Geddes.*

Ver. 22.

כָּאִשֶּׁר יִשֶּׂית עָלָיו בַּעַל הָאִשָּׁה —
וְהָיָה בְּפָלְלִים :

$\kappa\alpha\theta\omicron\tau\iota \delta\upsilon \epsilon\pi\iota\beta\acute{\alpha}\lambda\eta \delta \acute{\alpha}\nu\eta\rho \tau\eta\varsigma \gamma\upsilon\nu\alpha\iota\kappa\omicron\delta\varsigma, \delta\omega\sigma\epsilon\iota \mu\epsilon\tau\acute{\alpha} \acute{\alpha}\zeta\acute{\iota}\omega\mu\alpha\tau\omicron\varsigma.$

Au. Ver.—22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

And he shall pay as the judges determine. So most commentators.

Bp. Horsley.—Rather, "and he shall pay it before the judges." So Houbigant. He was to pay down the mulct in open court.

Ged.—Which he shall give with apologies.

With apologies. By Jerome rendered *quantum arbitrii judicaverint*; and in our

public version, "as the judges shall determine." So, equivalently, Onk., Tharg., Syr., Arab. Erp., Pers., and Gr. Ven. But such a construction is harsh and unusual; and I am persuaded that Sept. and the Sam. translator have given the true meaning— $\mu\epsilon\tau' \acute{\alpha}\zeta\acute{\iota}\omega\mu\alpha\tau\omicron\varsigma, \text{ } \iota\omega\tau\iota\omega\tau\iota\omega$, *deprecationibus.*—*Ged.*

Ver. 28, 29.

Au. Ver.—28 If an ox gore a man, or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

28 *An ox.* So the Hebrew.

Sam.—An ox or any other beast.

28, 29. *The ox.*

Sam.—The beast.—*Ged.*

Ver. 31, 32.

Au. Ver.—31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

31 *Gored.*

Sam.—Smitten.

32 *If the ox shall push.*

Sam.—If the beast shall smite.

Ibid.—Ox.

Sam.—Beast.—*Ged.*

Ver. 33.

Au. Ver.—33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein.

Ged.—And if a man open an *old* pit, or dig a *new* one.

Ver. 35, 36.

Au. Ver.—35 And if one man's * ox hurt another's, that he die; then they shall sell the live † ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known ‡ that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay § ox for ox; and the dead shall be his own.

* 35 *Sam.*—Ox or any other beast.

† Sam.—Beast.

‡ 36 Sam.—That the beast was noxious.

§ Sam.—Beast for beast.—Ged.

CHAP. XXII. Heb., 1, 2; Au. Ver. 2, 3.

אִם-בְּמִדְּוָהּ יִשָּׂא הַנֶּגֶב וְהָיָה
דָּמָת אִין לוֹ דָּמִים : אִם-זָרָחָה
הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שְׁלֵם יִשְׁלֵם אִם-
אִין לוֹ וְנִכְפָּר בְּנִדְבָהּ :

2 εὖν δὲ ἐν τῷ διορύγματι εὐρεθῇ ὁ κλέπτης, καὶ πληγῆς ἀποθάνῃ, οὐκ ἔστιν αὐτῷ φόνος. 3 εὖν δὲ ἀνατελῇ ὁ ἥλιος ἐπ' αὐτῷ ἐνοχός ἐστιν, ἀνταποθαίνειται. εὖν δὲ μὴ ὑπάρχῃ αὐτῷ, πρᾶθῇτω ἀντὶ τοῦ κλέμματος.

Au. Ver.—2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

Bp. Patrick.—*If a thief be found breaking up.*] Some translate it, *if a man be found with a digging instrument*; or, it may signify any sort of weapon: yet he was to be taken in the very act of breaking up or digging.

Gesen.—סִחָרָה fem. (from סָחַר), the act of breaking into a house. Exod. xxii. 1; אִם בְּמִדְּוָהּ יִשָּׂא, *if a thief is taken in the act of breaking in.* So Rosen., Lee, and most commentators.

Ged., Booth.—2 If a thief be found breaking in, and one smite him, so that he die, he is not guilty of bloodshed. 3 If the sun be risen upon him, he is then guilty of bloodshed; he shall surely make satisfaction. If the thief have nothing [Ged.—If he have not wherewith to restore], then he shall be sold for his theft.

If he have not wherewith to restore, &c. That this relates to theft in general, and not to the case immediately preceding, is clear from the context. The case of the house-breaker ends at שָׁם, where the point should be. So the Septuagint well understood it: ἐνοχός ἐστιν, ἀνταποθαίνειται. Εὖν δὲ μὴ, κ.τ.λ. So also Vulg.: homicidium perpetravit, et ipse morietur. Si non habuerit, &c. To make the words לוֹ אִין, apply to the house-breaking thief, our interpreters have been obliged to give to שָׁם שָׁם a turn which they cannot bear; namely, “the housebreaking thief would have been obliged to make full restitution; and if he had not, &c.” than

which a more forced and unnatural explication can hardly be conceived; and all this to save the credit of the Masoretic punctuation. But if, by a very common synchysis, the words לוֹ אִין be referred to the general term thief, all is clear, and the text consonant with itself.

Rosen.—אִם בְּמִדְּוָהּ יִשָּׂא, Si fur in ipso delicto deprehensus et percussus fuerit, ut moriatur, (percussor) homicidii reus non est. Nocturnum furtum spectari apparet e vs. sq. מִדְּוָהּ proprie in perfossione; LXX, διορύγματι; Vulgat., perfodiens. Spectari debet parietum in Oriente perfodiendorum facilitas; videntur enim olim ut hodie ædes constitisse dumtaxat argilla inter trabes transversas posita. Cf. Job. iv. 19. — אִין לוֹ דָּמִים, Non ei sanguis, sc. שָׁחַט, imputabitur. — אִם זָרָחָה הַשֶּׁמֶשׁ עָלָיו, Si sol exortus fuerit super eum. Onkelos: Si oculus testium ceciderit super eum. Atque hæc quidem vera videtur ratio, quare nocturnus fur interfici potuit, quod incertum esset, utrum dumtaxat ad furandum, an etiam ad cædem faciendam venerit. שְׁלֵם שְׁלֵם, Rependendo rependet, nempe diurnus fur, atque ideo occidi non debet. אִם אִין לוֹ, Si nihil ei, i.e., si non habeat quod solvat, vendetur pro furto suo, i.e., vendi debet in compensationem rei ablatæ.

Heb., Ver. 4; Au. Ver., 5.

כִּי יִבְעֶר-אִישׁ עֵצָה אֶרְבֵּי
וְשָׂלַח אֶרְבֵּעֵיהֶּ וּבָגֵד בְּשִׁנָּה אֶחָד
מֵיטֵב עֹדָהּ וּמֵיטֵב פָּרְמוֹ יִשְׁלֶם :

ר. 4. בערו ק

εὖν δὲ καταβοσκήσῃ τις ἄγρον ἢ ἀμπελῶνα, καὶ ἀφῇ τὸ κτήνος αὐτοῦ καταβοσκήσαι ἄγρον ἕτερον, ἀποτίσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γέννημα αὐτοῦ. εὖν δὲ πάντα τὸν ἄγρον καταβοσκήσῃ, τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτίσει.

Au. Ver.—5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Ged., Booth.—5 If a man waste another's field or vineyard, or shall send his cattle, that they may waste another's field, from his own field and his own vineyard he shall make full restitution according to the produce; and if he have wasted the whole field or vineyard [Sam., LXX], with the

best of his own field, and the best of his own vineyard, shall he make restitution.

Ver. 8.

Au. Ver.—8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

To the judges.

Bp. Patrick.—The principal judges were called *Elohim, gods*. And there were to be three of them at least, who were to examine upon oath (ver. 11), and endeavour to find out the truth (see Selden, lib. ii. de Syned., cap. 5, p. 232.)

Others.—God. See note on xxi. 6.

Rosen.—מִשְׁפָּטֵי אֱלֹהִים, *Ad Deum*, i.e., magistratus, vid. not. supra ad xxi. 6. Ita et hic Onkelos מִשְׁפָּטֵי דִּימִי, *coram iudicibus*. Josephus *Antiqq.*, lib. iv., cap. 8, § 38, ex usu sui αὐτὶ ἐπὶ τοὺς ἑπτα κριτάς. Post מִשְׁפָּטֵי דִּימִי subaudiendum est וְשָׁפַט, *jurabit*. Depositarius enim coram magistratibus *jurare* debebat, conf. vs. 10. Sic et LXX καὶ ὁμείται; *Vulgat.*, et *jurabit quod non extenderit manum in rem proximi*. De particula וְ, in iurisdictionis formulis negante, vid. Gesenii *Lehrgeb.*, p. 844, seqq.

Heb., Ver. 8; *Au. Ver.*, 9.

עֲלֵי-שׂוֹר עֲלֵי-שׂוֹר עֲלֵי-חֲמוֹר
עֲלֵי-אֶמָּה עֲלֵי-שֶׁלֶמָּה עֲלֵי-כָל-אֲבִדָּה אֲשֶׁר
יֵאמַר בֵּינָהּ זֶה עַד הָאֱלֹהִים יָבֹא
דִּבְרֵי-שְׁגִיחָם אֲשֶׁר יִרְשָׁעוּן אֱלֹהִים יִשְׁלָם
שְׂגִיחָם לְרֵעֵהוּ :

κατὰ πᾶν ῥητὸν ἀδίκημα, περί τε μόσχου, καὶ ὑποζυγίου, καὶ προβάτου, καὶ ἵππου, καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης. ὅ,τι οὖν ἂν ᾖ, ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων, καὶ ὁ ἄλλος διὰ τοῦ θεοῦ ἀποτίσει διπλοῦν τῷ πλησίον.

Au. Ver.—9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

Ged.—In every matter of prevarication concerning either ox, or ass, or sheep, or raiment, or any other lost thing, if one of the parties say, "It is so," the cause of both, &c.

Judges.—See note on xxi. 6.

Rosen.—עַל-כָּל-דִּבְרֵי, *Super omni verbo doli mali*, i.e., quod attinet ad omne dolum malum. שָׁפַט h. l. eam fraudem significare videtur, cum quis periisse ait, quod sibi servandum commissum est, nec tamen id periit, sed dolo interversum est et occultatum.

Heb., Ver. 12; *Au. Ver.*, 13.

אֲדַמְרָה יִפְרָה יִבְאָחוּ אֶר הַפְּרָפָה
לֹא יִשְׁלָם :

ἐὰν δὲ θηριάλωτον γένηται, ἄξει αὐτὸν ἐπὶ τὴν θήραν, καὶ οὐκ ἀποτίσει.

Au. Ver.—13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

Bp. Horsley.—Rather, "then let him conduct him [i.e., the owner] to the torn carcase, and he shall not make it good."

Pool.—Let him bring it; it, i.e., some part of the torn creature, which the wild beast haply had left, Amos iii. 11, 12.

Quest. What if the whole creature were carried away, as a sheep or lamb is sometimes by the wolf? *Ans.* 1. I suppose this was not frequent, and that those ravenous creatures did speedily fall to their meal, and that something was left not far from the place, which the shepherd might easily procure. 2. The words may be otherwise rendered, *he shall bring a witness*, as the Chaldee and Samaritan render it; or, *a testimony*, i.e., some evidence whereby the judge might be satisfied; as, for instance, that some wolf or lion, &c., was seen in those parts, &c., or some witness of his diligence and faithfulness in all other things, which therefore might well be presumed in this.

Bagster's Bible.—Rather let him bring a testimony or evidence of the thing torn, such as the *horns, hoofs*, &c. This is still the law in some countries among graziers: if an animal intrusted to a person be lost, and the keeper asserts that it was devoured by dogs, &c., the law obliges him to produce the *horns* and *hoofs*, because on these the owner's mark is generally found. If these can be produced, the keeper is acquitted. A similar law is found in the Code of Gentoo Laws (p. 151), which obliges a cowherd to bring the *head, tail, fore-foot*, or some such convincing proof, of an animal which has died of a distemper, in order to be acquitted.

Rosen.—וְיָבֹא, *Afferet illud testem*, s. in

testimonium. Illud וְאִם־יִשְׁלַח־הוּא־אֶת־הַכֶּלֶב potest exponi vel *afferet illud*, nempe quod discerptum est, aliquam sc. ejus partem; vel *afferet ei*, nempe pecoris discerpti domino, ut וְאִם־יִשְׁלַח sit pro וְאִם־יִשְׁלַח־הוּא־אֶת־הַכֶּלֶב. Bene Hierosolymitanus: *afferet ei ex membris ejus testem*, membrum aliquod animalis discerpti, quod discerptum fuisse testetur (cf. Amos iii. 12). Cf. d. a. u. n. *Morgenl.*, p. i., p. 148. LXX, ἀξεί αὐτὸν ἐπὶ τὴν θήραν, quod sequutus Hieronymus: *deferat ad eum quod occisum est*. Pro וְאִם־יִשְׁלַח, quod *prædæ* significatu ceperunt, quomodo occurrit Gen. xlix. 27; Zeph. iii. 8; Jes. xxxiii. 23. — וְאִם־יִשְׁלַח, וְאִם־יִשְׁלַח, *Raptum illud non restituet.* Jarchi observat, non dici וְאִם־יִשְׁלַח, sed וְאִם־יִשְׁלַח, *raptum illud*; interdum enim id quod raptum est, restitui debere, interdum vero non item. Quod a fele raptum est, vel a vulpe, vel a marte, reddendum esse, non autem quod a lupo, leone, urso, serpente, nempe quia in his humana diligentia nihil valeat.

Heb., Ver. 14; Au. Ver., 15.

אִם־יִשְׁלַח־הוּא־אֶת־הַכֶּלֶב
וְאִם־יִשְׁלַח־הוּא־אֶת־הַכֶּלֶב

ἐὰν δὲ ὁ κύριος ἢ μετ' αὐτοῦ, οὐκ ἀποτίσει.
ἐὰν δὲ μισθωτός ᾖ, ἔσται αὐτῷ ἀντὶ τοῦ
μισθοῦ αὐτοῦ.

Au. Ver.—15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

Gesen.—אִם־יִשְׁלַח־הוּא־אֶת־הַכֶּלֶב, if it is hired, it (the loss or accident) goes with the hire, i.e., the lender bears the loss. In the abridgment of this Lexicon, Gesenius translates this same passage thus: if he (the owner) was one that lets on hire, and it (the beast) went for hire: according to which the second member of the verse forms a part of the preceding clause, which cannot be the case, for it is evident that the Mosaisal law here makes a distinction between the loss of a beast borrowed and hired.—*Leo's Translation of Gesenius's Lexicon.*

Rosen.—Si mercede conductum fuerit, pro mercede venerit, i.e., si mercede conductum est, hæc damnum compensat; si nempe dolus et culpa absint.

Heb., Ver. 17; Au. Ver., 18.

מִכְשָׁפָה לֹא תִתִּיָּה

φαρμακούς οὐ περιποιήσετε.

Au. Ver.—18 Thou shalt not suffer a witch to live.

A witch. See note on Exod. vii. 11.

Booth.—Sorcerers ye shall not [LXX, Syr., Vulg.] suffer to live.

Ver. 27.

Au. Ver.—27 For that is his covering only, it is his raiment for his skin, &c. So the Hebrew.

Ged., Booth.—For it may be his only covering; his mantle to cover his nakedness.

Heb., Ver. 27; Au. Ver., 28.

וְלֹא־תִבְזֶה־הָאֱלֹהִים
וְלֹא־תִבְזֶה־הָאֱלֹהִים

θεοὺς οὐ κακολογήσεις, καὶ ἀρχοντα τοῦ
λαοῦ σου οὐ κακῶς ἔρεις.

Au. Ver.—28 Thou shalt not revile the gods [or, judges], nor curse the ruler of thy people.

The gods.

Ged., Booth., Rosen.—Magistrates. See note on xxi. 6.

Pool.—*Gods*; not gods falsely so called, as some would have it, as appears by 1 Kings xviii. 27; Jer. x. 11; but magistrates and governors, whether civil or ecclesiastical, as it is evident both from Acts xxiii. 3—5, and from the following words, which explain the former, according to the common use of Scripture, and from the title of gods commonly given to such, as Exod. vii. 1; Psal. lxxxii. 6; John x. 34, 35.

Rosen.—*Magistratibus non maledices, neque principem in populo tuo diris devovebis.* וְלֹא־תִבְזֶה, magistratus, ut xxi. 6. Non addit Moses, qua pœna affici debeat is, qui magistratui maledicat, nec poterat constitui generalis pœna; delictum enim in magistratum majorem commissum severius ulciscendum erat, quam delictum in minorem. Igitur Moses pœnas permittit judicio magistratum, qui eas pro magnitudine delicti constituebant. Alii hunc Vs. ita intellexerunt, quasi vetaretur aliorum populorum diis maledicere. Philo *de vita Mosi*, l. 3, t. ii., p. 166, ed. Mang.: *Simulacrorum enim et statuarum similitumque signorum orbis terrarum refertus est, quorum contumelia abstinendum est, ne quis e Mosi sectatoribus consuescat, appellationem Dei aliqua ex parte contemnere.* Et in l. i *de Monarchia*, t. ii., p. 219: *Non permittit effreni lingua petulantia conviciari diis creditis falsa aliorum persuasione, ne et illi irritati prorumpant in voces nefarias contra Deum optimum maximum.*

Similiter Joseph. *Ant.*, 4, 8, 10; et contra *Ap.*, 2, 33: *Et ridere eos, quos gentium aliorum opinio deos confinxit, iisque maledicere, id expresse legislator noster vetuit ob ipsam Dei appellationem.* Idem sequutus Mendelii fil. vertit: *ein göttliches Wesen sollst du nicht schelten.* Neque hæc sententia improbanda foret, nisi id, quod additum est, *nec principem populi tui diris devoveas*, argueret, sermonem hic esse de magistratibus. Philo et Josephus haud dubie ita protulerunt gentilium causa, sub quibus vivebant, ut ii intelligerent, Judæos non usque adeo petulantes esse in Deos alienos, ut vulgo habebantur. Vid. plura in Michaelis *J. M.*, p. v., § 251; p. vi., § 295.

Heb., Ver. 28; Au. Ver., 29.

מְלֶאכֶתָּהּ וְדִמְעָהּ לֹא תִחַחֵךְ

ἀπαρχὰς ὧλων καὶ ληνῶ σου οὐ καθύστερήσεις.

Au. Ver.—29 Thou shalt not delay to offer the first of thy ripe fruits [Heb., thy fulness], and of thy liquors [Heb., tear].

Ged., Booth.—29 The first of your ripe fruits, the first run of your presses, he shall not withhold from me.

Gesen.—מְלֶאכֶתָּהּ, m. *A tear*, metaph. used of the trickling of the pressed grapes and olives, wine and oil. Exod. xxii. 28 only. מְלֶאכֶתָּהּ, LXX, ἀπαρχὰς ὧλων καὶ ληνῶ, which translation the context requires.

Rosen.—*Primitias areae tuæ et torcularis tui offerre ne tardes.* מְלֶאכֶתָּהּ propr. plenitudo, deinde fructus plenæ maturitatis, et h. l. ii fructus maturi, qui Deo offerebantur, illorum primitiæ. LXX bene ἀπαρχὰς ὧλων. מְלֶאכֶתָּהּ proprie est lachryma, et metaph. liquor stillans instar lachrymarum, qualis stillat ex uvis et olivis, quando calcantur, hinc h. l. oblationem de vino et oleo denotat. LXX, ἀπαρχὰς ληνῶ, primitias torcularis. Alii sub מְלֶאכֶתָּהּ intelligunt optimam et præstantissimam partem cujusque rei, quia humor sive succus ex arboribus, vitibus et oleis sponte fluens præstantissimus est.

Heb., Ver. 29; Au. Ver., 30.

כִּדְרֵי־עֹזֶן

οὕτω ποιήσεις.

Au. Ver.—30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Ged., Booth.—30 Thus shall ye do to the *firstlings* of your herds and your flocks: seven days, &c.

CHAP. XXIII. 1.

לֹא תִשָּׂא אֶת־יָדְךָ עִדְוָה עַל־רֵעֲךָ
עִדְוָה עַל־רֵעֲךָ לֹא תִשָּׂא

Οὐ παραδέξῃ ἀκοὴν ματαίαν. οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἀδικος.

Au. Ver.—1 Thou shalt not raise, [or, receive] a false report: put not thine hand with the wicked to be an unrighteous witness.

Ged., Booth.—1 Ye shall not keep up a false report; nor join hands with the wicked to become unrighteous witnesses.

Pool.—Thou shalt not raise, Heb., not take up, to wit, into thy mouth, as Exod. xx. 7, either by the first raising, or further spreading of it; or not bear, or endure, as that word oft signifies; not hear it patiently, delightfully, readily, approvingly, as persons are very apt to do; but rather shalt discourage and reprove the spreader of it, according to Prov. xxv. 23. Possibly the Holy Ghost might choose a word of such general signification to show that all these things were forbidden. Put not thine hand, i.e., not conspire or agree with them, which is signified by joining hands, Prov. xi. 21, not give them a helping hand in it, not encourage them to it by gifts or promises, not assist them by counsel or interest. Others, not swear with them; but swearing is not noted by putting the hand, but by lifting it up.

Bp. Patrick.—1 Thou shalt not raise a false report.] The Hebrews think this law peculiarly concerns judges; who are not to suffer their minds to be prepossessed with false reports. For that word we translate raise, signifies also to take up, i.e., to entertain, or receive (as we have it in the margin) and give credit to reports. And, consequently, they were not to hear any man's cause unless his adversary was present; but to look upon all as false, which was said by one party alone without the other. So R. Levi of Barcelona. Yet he confesses, that the law hath respect also to him who brings an action against another; that he should not lay his cause before the judge, in the absence of him that is to answer, though the judge would hear it. And he also adds, that the rabbins take it to comprehend such as report a calumny, or that receive it; or

give a false testimony. And Philo thinks the Greeks from thence took that law, *μη μαρτυρεῖν ἀκοήν*, "not to make a proof of a hearsay;" which was in the Attic law, as Mr. Selden observes (lib. ii. de Synedr., cap. 13, p. 576). And it seems to me most rational to take this to relate to *witnesses* (as the following clause doth), that they should neither calumniate any man, nor bring ungrounded reports to carry a cause.

Put not thine hand with the wicked to be an unrighteous witness.] This the Hebrews likewise think concerns judges; who are required not to receive the testimony of a wicked man, nor do anything upon his suggestions. And here they mention ten sorts of persons whose testimony was not to be received. But the last words in this clause incline one to think it rather concerns witnesses than judges. *For to put one's hand with another*, is to help and assist him; to be confederate with him: and therefore *to put the hand with the wicked*, is to help a wicked man in a bad cause, viz. (as the last words interpret it), by giving a false testimony in his behalf. Of the Hebrew word *chamas*, which we rightly render *unrighteous*, or unjust, Bochartus hath a long discourse in his *Hierozoic.*, par. ii., lib. ii., cap. 15.

Rosen.—*אֵת שׁוֹפֵט מִשְׁפָּחָא לֹא תִתֵּן*, *Non tolles, vel non recipies rumorem falsum, vel vanum.* *שׁוֹפֵט*, est *tollere, elevare*; item *accipere, suscipere*; et *אֵת*, *vanitatem simul ac falsitatem* significat. Sermo vero h. l. non est de iis, qui rumorem falsum tollunt, s. proferunt, sed, uti recte observat Jarchius, admonentur ii, qui delatori aurem præbent. Ita jam LXX, οὐ παραδέξῃ ἀκοήν ματαιὰν, et Hieron.: *non suscipies vocem mendacii.* *אֵת שׁוֹפֵט תָּרִי*, *Ne ponas manum tuam cum impio, ut sis testis injuriæ*, i.e., cujus testimonio innocens damnatur. Sensus: Ne te cum impio conjungas in dicendo falso testimonio, quo innocenti fit injuria. *שׁוֹפֵט* hic is esse videtur, cujus peior est causa, ut supra ii. 13; Prov. xvii. 15.

Ver. 2.

לֹא תִתֵּן אֶת־יָדְךָ לְרֵעֶךָ לְרָעָה וְלֹא
תִּשָּׁעַר עִלְיוֹב לְנֶפֶשׁ אֶחָד מִיִּשְׂרָאֵל
לְחַיִּיתָ :

οὐκ ἔση μετὰ πλείονων ἐπὶ κακίᾳ. οὐ προστεθήσῃ μετὰ πλήθους ἐκκλῖναι μετὰ τῶν πλείονων, ὥστε ἐκκλίσαι κρίσιν.

Au. Ver.—2 Thou shalt not follow a

multitude to *do evil*; neither shalt thou speak [Heb., answer] in a cause to decline after many to wrest judgment.

Ged.—Ye shall not be retainers of the great, for the purpose of doing evil; nor, having to answer in any cause, shall ye lean to the side of the great, so as to swerve from the truth.

Booth.—Ye shall not follow a multitude to do evil; nor shall ye, when ye have to answer in a cause, incline to the multitude, so as to swerve from the truth.

Pool.—*Thou shalt not follow a multitude*, either their counsel or example. But the Hebrew *rabbim*, both here and in the following clause, is by some rendered *great men* [so Houbigant, Horsley], men in power and authority, whom we are commanded not to follow. And as the word is thus used Job xxxii. 9; Jer. xli. 1, so this sense may seem most probable, 1. Because in the last clause he speaks of *causes* or *controversies*, as the Hebrew *rib* signifies; and matters of *judgment*, which were not determined by the multitude, but by great men. 2. Because these are opposed to the *poor* in the next verse. 3. Because the examples of such men are the most prevalent. *To do evil*, either in general or particular, to work mischief, to oppress or crush another. *Neither shalt thou speak*, Heb., *answer*, when thou art summoned as a witness in any cause. *To wrest judgment*, or *to turn aside right*, or *to pervert* thyself, the verb being taken reciprocally, as *hiphil* is oft put for *hithpahal*; or, which is all one, *to do perversely*, i.e., unrighteously.

Bp. Patrick.—*Thou shalt not follow a multitude to do evil.*] This may well be thought to respect judges, as the foregoing verse doth witnesses. And the most obvious meaning is, that no judge should condemn an innocent man, though the whole court, besides himself, gave sentence against him. But many of the Jews say, that they should not condemn one, whom they thought guilty, if he was cast only by one voice: if there were a majority of two, then, indeed, they say, a judge was bound to join with them. See Mr. Selden, lib. ii. de Synedr., cap. 5, p. 229, and cap. 6, p. 259, where he shows they take the word *evil* in this place to signify the *evil of punishment* (see also cap. 12, p. 525). But this seems to be only a subtlety. Their opinion is more reasonable, who, by the Hebrew word *rabbim* here,

understand, not a multitude, but *great and potent men*: to whom a judge was not to have respect in judgment, no more than to a poor man; who (ver. 3) is opposed to those men of might. But what follows I think will better interpret this.

Neither shalt thou speak in a cause to decline after many to wrest judgment.] This is interpreted by Maimonides to signify, that no judge was to give his sentence in a capital cause, either for absolving or condemning, according to the opinion of the rest, if he were not able to deliver any opinion of his own (see Mr. Selden, lib. ii. de Synedr., cap. 13, p. 529). Other fancies they have about the word *rabbim* in this clause of the verse, which he notes there, cap. 9, p. 421. But the sense I think will be most plain and easy, if we take *rabbim* in the first part of the verse (as we do) for the *multitude*; and in this latter part, for the *great and potent*, or *ruling men*, who are generally attended by a multitude; and expound the whole thus: that the judges were not to be deterred, either by the people or by mighty men, to pronounce a false judgment. This agrees with what follows and with Lev. xix. 15.

Rosen.—לֹא תִשְׁמָע בְּרַבִּים לְמַעַן תִּשְׁמָע בְּרַבִּים, *Noli sequi multos ad male faciendum.* Si quis innocens tibi videatur, quamquam a plerisque damnabitur, seu iudex sedeas, seu privatus, ejus innocentiae intrepido animo aderis, eumque contra multos defendes. Sunt, qui רַבִּים hic *magnos*, potentes denotare existiment, ut Job. xxxv. 10, al., ut sensus hic sit: ne insistito vestigiis potentiorum ad mala. Verum רַבִּים hic *multos* esse, suadet quod additur: וְלֹא תִשְׁמָע בְּרַבִּים, *nec respondebis de lite declinando post multos ad declinare faciendum*, i.e., pervertendum. Vult, non esse in judicio sententiam plurimorum sequendam, sed ex vero judicandum.

Ver. 4.

Au. Ver.—4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

Ged., Booth.—If ye meet your enemy's ox, or his ass, or any other beast [Sam.] going astray, &c.

Ver. 5.

כִּי־תִרְאֶה חֲמֹר שְׂנֵאָתְךָ לִבָּן תַּחַת מַשְׁאֵל וְחִדְלָתָה מֵעֲזֹב לֹו עֲזָב תַּעֲזֹב עִמּוֹ :

ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πεπτακὸς ὑπὸ τὸν γόμον αὐτοῦ, οὐ παρελεύσῃ αὐτὸ, ἀλλὰ συναρείς αὐτὸ μετ' αὐτοῦ.

Au. Ver.—5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him [or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him: thou shalt surely leave it to join with him].

Pool.—This translation depends upon this supposition, that the Hebrew verb *azab*, which is thrice used in this verse, signifies not only to *leave*, but also to *help*, or *erect*, or *lift up*, or *strengthen*, or *restore*; which signification of the verb may be proved, 1. From that use of it, Neh. iii. 8; iv. 2. 2. From the parallel place, Deut. xxii. 4, where instead of this verb *azab* is *hakim*, which is properly to *erect* or *lift up*. But if the verb did signify only to *leave*, it may be thus rendered according to the Hebrew words, *then*, or *therefore*, or *surely* (for all these ways the Hebrew particle *vau* is used) *thou shalt forbear to leave it*, to wit, the ass groaning under his burden, or the lifting up of the ass and burden, *to him alone*; but if thou wilt be leaving, I will appoint thee a better object for it, *thou shalt surely leave or lay aside what thou hast against him*, i.e., whatsoever controversy thou hast with him, that shall not hinder thee from succouring him or his in any distress. The Hebrew preposition *im*, doth oft signify *against*, as Gen. xxvi. 20; Psal. lxxxv. 4; xciv. 16; Hos. ix. 8. And it is a concise or short way of speaking, which is very common in the Hebrew language, *against him, for what thou hast against him*. Or thus, *and wouldest forbear to leave*, to wit, thy business which thou art going about, *for him*, i.e., for the sake of him who is thy enemy, as the Hebrew preposition *lamed* is oft used, as Exod. xiv. 25; Numb. xxv. 13; Josh. x. 14, &c.; thou shalt repress those malicious desires, and *thou shalt surely leave it to be, or to tarry, or to help with him to lift up the ass*. So there is only an ellipsis of the verb, which is most common in the Hebrew tongue.

Bp. Patrick.—*And wouldest forbear to help him, thou shalt surely help with him.*] The sense is clear enough: but the construction of the words in the Hebrew, is not so plain. For the word *azab*, which we translate *help*, signifies to *leave* or *forsake*: and so the

Chaldee here interprets it: "Thou shalt in that moment dismiss or forsake thy enmity to him, and go and help him." And L. de Dieu to the same purpose: "Rather than leave him under his burden, quit thine enmity to him," &c. A great many other ways there are to make out the grammar of the Hebrew words; but Bochart thinks all in vain: unless, instead of the particle *lo* with a *vau*, we admit it with an *aleph*: and then it runs clearly in the Hebrew in this manner, "Thou shalt cease (or abstain) from leaving him" (i.e., not follow thy own inclinations to pass by him); "leaving thou shalt not leave him" (i.e., by no means leave him), viz., to raise up his beast himself, as if it nothing concerned thee. Or, "Thou shalt abstain from leaving it" (i.e., the ass labouring under his burden); "I say, thou shalt by no means leave it." The same thing is repeated, because it is a command so opposite to men's depraved affections; and therefore was fit to be inculcated, that they might not lightly pass it over (see Hierozoic., par. i., lib. ii., cap. 40, p. 399).

Bp. Horsley.—For לֹא Bochart would read לא, joining it to the latter clause. And certainly, without introducing the negative into the latter clause, it is inexplicable by any known sense of the word לא. I would read לא חשב לו שב לא חשב עמו, "then thou shalt forbear to leave him to himself: Thou shalt by no means leave him by himself." (Compare Deut. xxii. 4.)

Ged.—If ye see the ass of your enemy succumbing under its burthen, ye shall not withhold your assistance, but shall surely help up with him [so also Booth.].

Ye shall not withhold your assistance, but shall surely help up with him. The words of the text are thus barbarously rendered by Montanus: *Et cessabis a deserendo ei; deserendo deseres cum eo.* Our English translators: "and wouldest forbear to help him, thou shalt surely help with him." But this is wresting the Hebrew to a sense it will not bear; for שׁוּב never signifies *to help*; but, on the contrary, *to forsake*. Purver tried his skill to give a more literal meaning thus: and by forsaking dost let him alone, thou shalt be utterly forsaken with him;—an odd method truly to explain a text. Others have taken other methods equally fanciful, which the reader may see in Bochart and in Poole.

I shall notice only two: that of Sypkens, adopted by Dathe, and that of Michaelis. According to the former, the meaning of the verse will be: *Quando videris osoris tui asinum succumbentem sub onere suo, et volueris eum auxilio destituere, quo minus vincla ei relaxes, relaxando relaxabis cum eo*: but how this, without much straining, can be brought out of the Hebrew, I confess myself at a loss to see. Michaelis thus: "Siehst du den esel deines feindes unter der last erliegen, so sollst du nicht vorbei gehen, und ihn seinem herren hülfflos überlassen, sondern du sollst angreifen, und ihn nicht eher, als der eigenthümer selbst verlassen." This translation, or paraphrase, is founded on a supposed double meaning in the word שׁוּב; first *to leave a thing to its lord*; and, secondly, *to leave a thing with its lord*. But why so much ingenuity exerted to explain a text which is visibly corrupted, and out of which no one yet has been able to draw even a plausible reading? The original meaning of the text was, in my opinion, certainly not שׁוּב, but שׁוּב in all the three places: this is the first emendation to be made. Then instead of וְלֹא we should read וְלֹא; or, with Le Clerc (with Houbigant's good leave), render interrogatively: "Wilt thou omit to help him?" And in either of these ways the sense will be clear and consistent. The beth, and resh, in the old Samaritan characters, resemble each other as much as the daleth and resh in the common Hebrew characters; and many instances of their having been interchanged might be pointed out. It is evident that the Septuagint must have had שׁוּב in their copy, and that they read the negative before שׁוּב, since they render ου παρελευση αυτο, αλλα συναρεις [so Rom., but Ald. and Compl. have συναρεις, and Alex. εγερεις, in the same meaning] αυτο μετ' αυτου. So likewise Jerome: *non pertransibis, sed sublevabis cum eo*. The text, thus amended, presents no difficulty. Compare Deut. xxii. 4.—*Geddes*.

Rosen.—5 Hic vs. ad verbum ita sonat: *Cum videbis asinum inimici tui sub onere suo jacentem, desines a relinquendo ipsi; relinquendo relinques cum eo*. Quæ quia in speciem contraria sunt, interpretes, ut hæc concilient, in omnes partes se vertunt: LXX, verba וְלֹא שׁוּב שׁוּב, sic vertunt: Οὐ παρελεύση αὐτό. ἀλλὰ συναρείς αὐτό, μετ'

αἰρού, et Hieron.: *non pertransibis, sed sublevaris cum eo*. Pro *συναγείς* alii codd. habent *συνεγείεις*, *uma eriges*. Apparet, illos, de verbis non admodum sollicitos sensum eum, quem res et contextus suadent, utcumque expressisse. Onkelos: *tunc cessabis ab eo derelinquendo*, i.e., cave derelinquas eum, *relinquendo relinquis id, quod habes in corde tuo contra eum, et solvas cum eo*. In qua interpretatione tamen id displicet, quod וְעַתָּה in eadem periodo diverso significato sumitur. Recentiores quoque Interpp. varie hunc locum torserunt; quorum tamen opiniones in hoc Scholl. nostrr. Compendio prætermittendas censemus. Interpretationem autem ceteris longe probabiliorem attulit Henr. Sypkens in *Observatt. Miscell. ad selecta V. T. loca* (in *Sylloge Diss. sub Schultensii et Schræderi præf. defens.*, p. ii., p. 925, sqq.) Atque primum quidem observat, וְעַתָּה hic dici de eo, qui *socium destituit auxilio*, ut Job. xix. 14. Alterum verbum, וְעַתָּה, *laxare, relaxare*, atque ita *missum facere*, dici primo de rebus, quæ ita relaxantur, ut nulla earum habeatur cura, ut Job. ix. 27, Prov. iv. 6, deinde vero illam *relaxandi* notionem præsertim quoque frequentari de iis, qui pecora *elazatis vinculis*, quibus constricta tenebantur, *dimittunt*, ut libera quaquavorsum queant vagari, coll. Zach. xi. 17, Job. x. 1. Quare hunc Vs. ita reddit: *Quando videris osoris tui asinum, succumbentem sub onere suo, et volueris eum auxilio destituere, quominus vincula ei relaxes, relaxando relaxabis cum eo*, sc. osore tuo. Particula וְ enim nexum arctissimum indicat inter verba וְעַתָּה et וְעַתָּה, et verti commode potest *et tum*, ut Gen. xxi. 15; Ez. xxxix. 15. Sensus igitur hic erit: si quando contingat, ut videas asinum ejus, quocum tibi inimicitiae intercedunt, graviorebus pressum sarcinis, ita ut suis viribus surgere nequeat, et si tu, pristinae inimicitiae memor, promptum auxilium pro illo erigendo præstare recuses; cave, ne ejusmodi criminis fias reus; e contrario, tum, una cum inimico tuo omnem adhibebis operam, ut vincula oneris, quibus constrictus et pressus hæret, dissolvas et elaxes, ut sic surgere atque libere procedere possit.

Ver. 6.

Au. Ver.—6 Thou shalt not wrest the judgment of thy poor in his cause.

Ged., Booth.—Ye shall not wrest judgment in a poor man's cause.

Ver. 7.

מְדַבֵּר שֶׁגֶד תִּהְיֶה וְגַם וְצִדִּיק אֶל-
תִּהְיֶה כִּי לֹא-מִצְדִּיקִים דָּשָׁע :

ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ. ἀβῶων καὶ δίκαιον οὐκ ἀποκτενεῖς. καὶ οὐ δικάωσεις τὸν ἀσεβῆ ἕνεκεν δώρων.

Au. Ver.—7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Bp. Patrick.—*Keep thee far from a false matter.* i.e., From a false judgment (for he seems to speak to the judges), and neither admit that which is false, nor pronounce it.

For I will not justify the wicked.

Booth.—Nor justify (thou) the wicked. So LXX, Sam. הַצִּדִּיק.

Rosen.—7 קִדְּוֹתָ שֶׁגֶד תִּהְיֶה, *A mendacio procul absis.* Quum hic sermo de officio judicis sit, horum verborum hæc significatio esse videtur, judici cavendum esse, ne falsa rei expositione deceptus innocentem damnet, aut nocentem absolvat. *Item innocentem et justum ne occidas.* Vocc. וְצִדִּיק, *innocens et iustus*, *justus* sunt synonyma. *Neque enim justificabo improbum*, i.e., nolo improbum immunem exire; talem igitur qui debita poena absolvit, sanctam legem meam contemnit. Cod. Sam. pro וְצִדִּיק habet הַצִּדִּיק, ita ut subaudiri debeat אֶת. LXX, οὐ δικάωσεις τὸν ἀσεβῆ ἕνεκα δώρων, quasi legisent: ὅτι τὸν δίκαιον ῥέει δῶρον, ὅτι τὸν ἀδικόν.

Ver. 8.

וְשֹׁחַד לֹא תִתֶּנָּה כִּי חָשַׁח לֵעֲצֹר
פְּתוּחִים וְיִסְלֹף דְּבָרֵי צְדִיקִים :

καὶ δῶρα οὐ λήψῃ. τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλέπόντων, καὶ λυμáινεται ῥήματα δίκαια.

Au. Ver.—8 And thou shalt take no gift: for the gift blindeth the wise [Heb., the seeing], and perverteth the words of the righteous.

Ged.—A bribe ye shall not receive; for a bribe will blind the eyes of [Sam., LXX, Syr., Targ., and thirteen MSS.] the clear sighted, and pervert the decisions of the just.

Pool.—*The wise, or, the open-eyed, and quick-sighted. The words of the righteous*, i.e., the judgment of the righteous judges, i.e., of them who before were such. So they are called righteous, to admonish them of their duty to be so. Or thus, *the matters or causes of the righteous*, which may be

understood not of the judges, but of the parties pleading, whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

Bp. Patrick.—*And perverteth the words of the righteous.*] By *words* seems to be meant the sentence of those who might otherwise have been inclined to be righteous and upright judges.

Ver. 9.

Au. Ver.—9 Also thou shalt not oppress a stranger: for ye know the heart [Heb., the soul] of a stranger, seeing ye were strangers in the land of Egypt.

Bp. Horsley.—“The heart;” rather, “the feelings.”

Ver. 12.

Heb., Au. Ver.—12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Ged., Booth.—Six days shall ye do your work, but on the seventh day ye shall rest; that your man-servants and maid-servants may rest as well as yourselves [Sam.]; all your cattle also and the stranger.

Ver. 13.

וּבְכָל אֲשֶׁר-אֶמְרָתִי אֲלֵיכֶם תִּשְׁמְרוּ
πάντα ὅσα εἶρηκα πρὸς ὑμᾶς φυλάξασθε.

Au. Ver.—13 And in all things that I have said unto you be circumspect.

Ged., Booth.—And whatsoever [Sam., יכל, Houb. יכל] I have said to you shall ye observe.

Ver. 17.

17 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ σου. 18 ὅταν γὰρ ἐκβάλω τὰ ζῖθνη ἀπὸ προσώπου σου, καὶ ἐμπλατύνω τὰ ὄρια σου.

Au. Ver.—17 Three times in the year all thy males shall appear before the Lord God.

Ged., Booth.—Three times in the year all your males shall appear before Jehovah, your God [LXX, Syr., Vulg.]; when I have cast out the nations from before you, and enlarged your borders [LXX].

Ver. 20.

Au. Ver.—20 Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

An angel.

Ged., Booth.—My [Sam., LXX, Vulg.] angel.

Which I have prepared.

Ged.—Which I have prepared for you [LXX, Arab.].

Ver. 23.

Au. Ver.—23 For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

And the Hittites and the Perizzites.

Ged., Booth.—The Hittites, and the Gergasites [Sam., LXX], and the Perizzites.

Ver. 27.

וְהִנֵּנִי שֵׁלֵחַ לְפָנֶיךָ וְהִפְתִּי
אֶת-יְצִלְהֶם אֲשֶׁר תִּבְרָא בְּפָנֶיךָ וְגו'

καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου, καὶ ἐκστήσω πάντα τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ εἰς αὐτούς. κ.τ.λ.

Au. Ver.—27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, &c.

And will destroy.

Bp. Horsley.—And will strike with a panic.

Ged.—And will dismay. Onkelos and Tharg., שֵׁשׁ, *I will put in disorder*, and so Pers., Gr. Vern., επιτριψω. Our last translators rendered, *I will destroy*; but in Cranmer's Bible it is, *I will trouble*,—a much better version, for the context shows that the word cannot here mean to destroy, but to trouble, intimidate, dismay, so as to make them turn their backs to the Israelites. That Schulzens was right in deriving the word from the Arabic *سح*, *liquefacere*, is confirmed by a passage in Joshua ii. 9, where Rahab says to the spies: “The dread of you hath fallen on us, and all the inhabitants of the land are dispirited (lit., melt) at your approach;” and again, ver 21. Every man's courage failed him; lit., *our heart was melted*; יס. Here terror and liquefaction are joined together, as in Exod., and the one place is a proper commentary on the other.

Rosen.—וְהִנֵּנִי Hieronymus vertit et occidam, quasi esset Hiph. verbi סח; cujus tamen 1 pers. præter. Hiph. est וְהִנֵּנִי, coll. Hos. ix. 16. Verum וְהִנֵּנִי valet perturbabo, ab וְהִנֵּנִי. LXX, ἐκστήσω amentes reddam, et similiter Saadias: attonitos eos reddam. Ingentem quandam perturbationem, quæ mentem adimit, et consilii inopem reddit, significare voluerunt.

Ver. 28.

וְשִׁלַּחְתִּי אֶת־הַצִּרְעָה לִפְנֵיךָ וְנִשְׁחָדָה
אֶת־הָאֱרֶץ וְאֶת־הָאֲנָשִׁים
בָּהּ וְאֶת־הַבְּהֵמָה
: מִלִּפְנֵיךָ

καὶ ἀποστελῶ τὰς σφηκίας προτέρας σου.
καὶ ἐκβαλεῖς τοὺς Ἀμορρᾶιους, καὶ τοὺς
Εὐαῖους, καὶ τοὺς Χαναανίους, καὶ τοὺς Χετ-
ταίους ἀπὸ σοῦ.

Au. Ver.—28 And I will send hornets
before thee, which shall drive out the
Hivite, the Canaanite, and the Hittite, from
before thee.

Hornets. So Bochart, and most com-
mentators.

Gesen.—צִרְצִי, fem., Exod. xxiii. 28; Deut.
vii. 20; Josh. xxiv. 12; according to the
ancient versions and Hebrew expounders,
hornets. Comp. *Bocharti Hierozoic*, II.,
p. 534. Perhaps, *epidemic diseases, plagues,*
plagæ Dei (from *עָרַץ*, to lay prostrate).

Rosen.—*Mittam ante te crabrones*, nam
צִרְצִי esse collective sumendum vix monitu
opus. Verba hæc non videntur intelligenda
esse proprie. Nam Jos. xxiv. 11, 12, eadem
phrasis adhibetur de expulsiōe duorum
regum Amoritarum. Jos. x., autem, ubi
hæc historia narratur, nil dicitur de crabro-
nibus, sed de terrore Cananeis immisso et
de grandine magna inter fulgura et tonitrua
delapsa. Nec satisfacit, quod ii, qui verba
illa proprie intelligunt, et vere per crabrones
Cananitas expulsos esse putant (quemad-
modum Julianus ob muscarum et culicum
multitudinem e Parthorum regione eadem
via regredi non poterat, vid. Ammian
Marcell. xxiv. 8), respondent, a sacris
scriptoribus multa obiter referri, loci et
temporis circumstantiis plane suppressis,
quæ tamen eo modo, quo narrantur, gesta
essent: majoris enim momenti fuit hæc res,
si evererit, quam ut tantum obiter adtinge-
retur. Igitur sub crabronibus *varii generis*
mala intelligenda esse videntur, quæ
aptissime per hæc insecta indicari poterunt,
quum eorum punctus acerbissimos dolores
concitet, et magna eorum multitudo homines
necare valeat.

The Hivite, the Canaanite, and the Hittite.

Pool.—He names these three people,
either for all the rest, because they were the
most potent about the time of Israel's first
entrance into Canaan, and gave them most
trouble; or because these three were more
infested with hornets than the other nations,
as being more numerous and dangerous.

Ged.—The Chanaanites, Amorites [Sam.,
LXX, Syr.], Hethites, Girgasites, Pherizites
[Sam.], Hevites, and Jebusites [Sam.].

Ver. 31.

καὶ θήσω τὰ ὅρια σου ἀπὸ τῆς ἐρυθρᾶς
θαλάσσης, ἕως τῆς θαλάσσης τῆς Φυλιστινείμ.
καὶ ἀπὸ τῆς ἐρήμου, ἕως τοῦ μεγάλου ποταμοῦ
Εὐφράτου. κ.τ.λ.

Au. Ver.—31 And I will set thy bounds
from the Red sea even unto the sea of the
Philistines, and from the desert unto the
river, &c.

And from the desert unto the river.

Ged., Booth.—And from the wilderness of
Shur to the great river Euphrates [LXX].

CHAP. XXIV. 1.

Au. Ver.—1 And he said unto Moses,
Come up unto the LORD, thou, and Aaron,
Nadab, and Abihu, and seventy of the
elders of Israel; and worship ye afar off.

Nadab and Abihu.

Ged., Booth.—Nadab and Abihu, Eleazar
and Ithamar [Sam.].

Ver. 2, 3.

Au. Ver.—2 And Moses alone shall come
near the LORD: but they shall not come
nigh; neither shall the people go up with
him.

3 And Moses came and told the people
all the words of the LORD, and all the judg-
ments: and all the people answered with
one voice, and said, All the words which
the LORD hath said will we do.

Bp. Horsley.—2 "And Moses alone shall
come—shall not come—neither shall—go
up—" All these futures should be pre-
terites. For Moses alone had approached
to Jehovah, but they had not approached;
neither had the people gone up with him.
But Moses came back, &c. In these two
verses, the 2d and 3d, we are told in what
manner the laws contained in the two pre-
ceding chapters were delivered to the people.
The five following verses relate the cere-
mony of a sacrifice, and a solemn covenant
of obedience, which was performed the day
after the delivery of these laws was finished.
Then in the 9th, the history returns to what
was done in consequence of the order men-
tioned in the first.

With him.

Ged., Booth.—With them.

Ver. 4.

Au. Ver.—4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Twelve pillars.

Ged., Booth.—Twelvestones [Sam., LXX].

Ver. 9.

Au. Ver.—9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

Nadab and Abihu.

Ged., Booth.—Nadab and Abihu, Eleazar and Ithamar [Sam.].

Ver. 10, 11, 12.

10 וַיֵּרָאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת
רַגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וּכְעָצֵם
הַשָּׁמַיִם לְכֹהֵן : 11 וְאֶל־אֲצִילֵי בְנֵי
יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזֹז אֶת־
הָאֱלֹהִים וַיֹּאמְרוּ וַיִּשָּׁקוּ : 12 ס וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה עֲלֶה אֵלַי הַהָרָה וְהִיא־
שָׁם וְאָמַנְתָּ לִּי אֶת־לְחֹת הָאֲבֹנֹת
וְהַתּוֹרָה וְהַמִּצְוֹת אֲשֶׁר פָּתַבְתִּי
לְהוֹרָתָם :

10 καὶ εἶδον τὸν τύπον, οὗ εἰστήκει ὁ θεὸς τοῦ Ἰσραὴλ, καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὥσπερ ἔργον πλίνθου σαπφείρου, καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι. 11 καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώνησεν οὐδὲ εἰς. καὶ ὥφθησαν ἐν τῷ τύπῳ τοῦ θεοῦ, καὶ ἔφαγον καὶ ἔπιον. 12 καὶ εἶπε κύριος πρὸς Μωσῆν. ἀνάβηθι πρὸς με εἰς τὸ ὄρος, καὶ ἴσθι ἐκεῖ. καὶ δώσω σοι τὰ πνεύματα τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολάς, ἃς ἔγραψα νομοθετῆσαι αὐτοῖς.

Au. Ver.—10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Pool.—*The nobles*; or, *separated* or *select ones*, i.e., the persons who were singled out

to go up with Moses, ver. 1, 9, the same of whom it is said here, and ver. 10, that *they saw God*. *He laid not his hand*, i.e., did not hurt or destroy them, as they might expect according to the vulgar opinion, Gen. xvi. 13; xxxii. 20, &c., and the conscience of their own guilt, as being now before their Lord and Judge. And so the phrase of *putting or stretching forth the hand* is most frequently used, as Gen. xxxvii. 22; 1 Sam. xxvi. 11, 23; Esth. ii. 21; Job i. 11, 12; Psal. cxxxviii. 7, &c. *Did eat and drink*; so far were they from being destroyed, that were they not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings, according to the manner. Thus God gave them a taste of his grace and mercy in this covenant, and an assurance that he would not deal with them according to the rigours of the law, but for the sake of the blood of Christ typically represented here, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

Ged.—10 And they saw the God of Israel, under whose feet there seemed to be a pavement of sapphire equal in brightness to the heavens themselves [Heb., like the body (or, essence) of the heavens in purity]. 11 And although those select Israelites saw God, yet he laid not his hand upon them. 12 When they had eaten and drunken, the Lord said to Moses, "Come thou up to me unto the mountain, and remain there until I give thee tables of stone with the law and commandments which I have written for the instruction of that *people*."

Booth.—10 And they saw the *glory* of the God of Israel; under whose feet there seemed to be a pavement of sapphire stone, like the body of the heavens for brightness. 11 Yet against the nobles of Israel he stretched not forth his hand, though they saw the *glory* of God. 12 When they had eaten and drunk, then Jehovah said to Moses, Come thou up to me to the mountain, and there abide until I give to thee tables of stone with the law, and the commandments which I have written; that thou mayest teach them to the people.

Gesen.—לְבֶנֶת, fem. 1. *Whiteness*, hence used for *clearness, transparency*. Exod. xxiv. 10: לְבֶנֶת הַסַּפִּיר, *the clearness of the*

Exodus xxvi. 4, 31; Numbers iv. 6, &c.; Ezek. xxiii. 6; xxvii. 7, 24. LXX mostly *ἰάκινθος, ἰάκινθινος*, i.e., *blueish purple, violet coloured*. So Jerome, Vulg. This colour was obtained from the juice of the *תולעת*, i.e., a species of purple shell-fish in the Mediterranean sea (*conchylium* of the ancients, *helix ianthina*, Linn.). It is almost constantly combined with *תכלת*, reddish purple. See Bocharti *Hieroz.*, t. ii., 720—42; t. iii., 655—86. Leipz. edition. Braun. *de Vestitu Sacerdot.*, p. 187—200. A. Th. Hartmann's *Hebräerin*, th. iii., p. 128, &c. Luther, *gelbe seide* (yellow silk), as rendered by Aben Ezra and R. Salomo, who ascribe a yellow colour to the *תולעת*.

תכלת, m., red purple [so Rosen.], and that which is dyed with it. Exod. xxv. 26, 27. It came from the sea-shells *πορφύρα, purpura*, which are so plentiful on the Syrian coast, and is to be particularly distinguished from the violet or blue purple (*תולעת*) q. v. The etymology is difficult. Bochart (*Hieroz.* ii., p. 740, &c.) and others consider *תכלת* as the original form, and explain it by *תכלת*, a Syrian colour, from *תכלת*, Syrian, and *כל*, colour.

תכלת, m. the crimson colour, also the cloth or thread dyed therewith, the *coccus* of the ancients. It is used sometimes alone, Gen. xxxviii. 28, 30: sometimes in the combination with *תולעת*, as *תכלת תולעת* (*coccus-worm*), Exod. xxv. 4; xxvi. 1, 31, 36; xxviii. 6, 33, &c., or *תכלת תכלת*, Levit. xiv. 4. Plur. *תכלת*, Isai. i. 18; Prov. xxxi. 21. This colour is obtained from the turtle insect (Arab. *قرمس, Kermes*, Hebrew *תולעת*,

coccus ilicis, Linn.), which is found on the leaves of the holly. The eggs of this insect produce the common dye. The root is *תכלת*, Arab. *سني*, *splenduit*, because scarlet garments were admired for their brightness and fiery colour; hence in Aram. *תכלת*, *coccus*, from *תכלת*, to shine, glitter. Others express it by double dyed (from *תכלת*, No. 4, to repeat), *δίβαφον*, which, however, is only peculiar to the Tyrian purple, and never practised with the *coccus* colour. See Braun. *de Vestitu Sacerdotum*, p. 237, &c. Bocharti *Hieroz.*, t. iii., p. 527, &c., ed. Rosenmüller.

Rosen.—*תכלת*, Vermis cocci, seu proprie, *splendoris*; cf. not. nostr. ad Bo-

chartum l. i., p. 527. Crescit vermis ille in planta quadam, artis herbariæ peritis *ilex Aquifolium, ilex aculeata cocci glandifera, ilex coccigera* dicta (*Stechpalme*). Est genus quercus, sed non exsurgit supra duos cubitos, ita ut frutex vocari possit, habet folia parva, aculeata, utrobique lævia; fert flores nucamentis similes, glandes haud parvos. Coccus autem est fructus rotundus instar lentis aut exigui pisi, qui crescit circa illum fruticem; aut potius excrescentia quædam est quam verus fructus: nullum enim habet florem, ut reliqui arborum fructus, nullum pediculum, nec ejusmodi alias partes, sed ipsis ramis arctissime adhæret, qua parte exiguum habet foramen. In hac excrescentia est vermis quidam, primo colorem album, deinde cineritium habens, ex quo, nisi morte præveniat, volucres fit culicis simile. Arabes hoc animal *قرمس, Kermes* vocant. Color autem, qui ex hoc insecto parari solebat, erat rubore florido et acuto lumine splendens, instar micantis rosæ. Rosæ enim splendorem et gratum admodum nitorem cocco adscribit Plin. H. N. xxi. 22. Igneus color dicitur ab aliis, quod instar candentis ferri aut ardentissimi ignis rubeat ac splendeat. Apud nos hic color dicitur *carmosin*, Gall., *carmoisie*. Ceterum cavendum est, ne hic color misceatur cum eo, quem nos *Scharlach* vocamus. Hic enim provenit ex *cocinilla*, scarabæo quodam nigricante, qui colligitur ex *opuntia*, genere ficus, in Persia et India Occidentali frequenti. De hoc colore apud veteres nullum extat vestigium, quum vel apud nos ex eo demum tempore, quo America detecta est, color ille innotuerit.

Gesen.—*תכלת*, Byssus, i.e., the fine white Egyptian cotton, and the cloth manufactured from it. Gen. xli. 42; Exod. xxvi. 1; xxvii. 9, 18; xxviii. 39; Prov. xxxi. 32, &c. The later name is *בין*, q. v. Under both words have also been understood fine linen garments; as the words, for *flax* and *cotton*, in the Oriental languages are indifferently used. Comp. *תכלת*, tree-flax for cotton, Josh. ii. 6, with *תכלת* (cotton) wick, hence, a lamp. Comp. *קטן*, linen, *קטן*, cotton: farther, the same clothes which, Ezek. xlv. 17, are called *תכלת*, are, in Levit. xvi. 4, expressed by *בגדי תכלת*; and, Exod. xxxix. 28, the *תכלת* are made of *תכלת*; and, lastly, the Chald. has often translated the Hebrew *תכלת*, flax, by *בין*, byssus. Isai. xliii. 17; Ezek. xlv. 18. The word appears to be of Hebrew, or, at least,

of Semetic origin, from the root שׁוׁ , to be white, whence שׁוׁ , שׁוׁ . Syr. ܫܠܐ , white marble; ܫܠܝܐ , a lily; (like פָּרַח from the Arabic بَاح , to be white); it is called, however, in Egypt, *Schensch*, and the Hebrews perhaps adopted the Egyptian name, though with a reference to the Hebrew etymology, from the verb שׁוׁ , to be white. Comp. ܫܠܝܐ , ܫܠܝܐ . *Celsii Hierobot.*, t. ii., p. 259. Hartmann's *Hebræerin*, th. iii., p. 34—46. *Faber zu Hartmann's Beobach. üb. den Orient.*, th. ii., p. 380, &c. (Faber, however, makes a distinction between שׁוׁ and פָּרַח).

Ver. 5.

וְעֵלֶת אֵילִם מְאֻדָּקִים וְעֵלֶת תְּחָשִׁים
וְעֵצֵי שִׁטִּים :

καὶ δέρματα κριῶν ἡρυσθοδανώμενα, καὶ δέρματα ὑακίνθινα, καὶ ξύλα ἀσηπτα.

Au. Ver.—5 And rams' skins dyed red, and badgers' skins, and shittim wood.

Bp. Patrick.—Rams' skins dyed red.] Or, red rams' skins; for such there were in the eastern countries, which were naturally of that colour.

Rosen.—עֵלֶת אֵילִם מְאֻדָּקִים, *Pelles arietum rubræ*; ad verbum: *pelles arietum rubrorum*. Adjectivum, quod ad primum subst. pertinet, ad secundum refertur, ut sæpius, e. c. 1 Sam. ii. 4. אֵרְצוֹת אֲרָצוֹת , *Arcus fortium fractorum*, h. e., *arcus fractus* vid. et Act. v. 20. Bene LXX, *δέρματα κριῶν ἡρυσθοδανώμενα*. Ceterum nos *pelles rubricatas* uno verbo vocamus *Safflan*. Conficiuntur illæ etiamnum frequentes et pulchræ in Turcia Asiatica et Maroccana Africæ provincia, unde Francogalli eas vocant *maroquin rouge*.

Badgers' skins.

Ged., Booth.—Seals' skins.

Gesen.—עֵלֶת, m. only in the combination עֵלֶת שִׁטִּים , *Tahash skin or leather*, Numb. iv. 6, &c. Plur. עֵלֶת שִׁטִּים , *Tahhas skins*, Exod. xxv. 5; xxvi. 14; xxxv. 23; xxxix. 34; and in the same signification occurs simply עֵלֶת , Numb. iv. 25; Ezek. xvi. 18. It has therefore been considered either as the name of a beast, or of a colour (as עֵלֶת , עֵלֶת), or of a preparation of leather, as *morocco*. In favour of the first, is the construction, especially the use of the plural, and Exod. xxxix. 34, in which עֵלֶת שִׁטִּים is placed after the noun as genitive (עֵלֶת and

עֵלֶת are construed somewhat differently). But it is difficult to determine what animal is intended. Several Hebrew interpreters, and the Talmudists, explain it by the *weasel*, *marten*; others, from the similarity of the names, by the German *Dachs*, *badger*; but in Arab. زخس and تخس , signifies the *dolphin*, with which the ancients in common life also classed the species of *seal*. (See *Faber's Archæologie der Hebræer.*, p. 115, *Beckmann ad Antigonum Carystium*, cap. 60.) *Seal skins* would certainly give a very good sense, and be applicable to all the passages. All ancient versions take it for a colour of leather, e.g., the LXX, *ὑακίνθινα*; *Aqu. Symm.*, *lavθινα*; Chald. and Syr., *crimson*; the Arab. *vers. pelles nigræ*, or *cæruleæ*; whom *Bochart* follows (*Hieroz.*, t. i., p. 989). It is taken for a preparation of leather, namely, *red morocco*, by A. Th. Hartmann's *Hebræerin* (th. iii., p. 230). It occurs as a proper name of a person, Gen. xxii. 24, which is also somewhat in favour of the first interpretation.

Shittim wood.

Bp. Patrick.—Kimchi saith this was the best kind of cedar; but *Aben Ezra* takes it for the wood of a tree which grew in the wilderness, not far from Mount Sinai, in that place where the Israelites sometimes encamped (Numb. xxv. 1), called *Shittim* from this wood; unless the wood were so called from the place where it grew. And thus *St. Jerome* seems to have understood it. For he saith upon Joel iii., that they were great trees, which were not to be found in the Roman countries, or in cultivated places; but in the desert of Arabia only: out of which very broad boards might be cut, exceeding strong, and of incredible smoothness and beauty. And upon Isa. xli. he calls it *lignum imputribile*, "an incorruptible wood" (as the LXX also here translate it, ξύλα ἀσηπτα), very smooth, excelling all wood in firmness and brightness, &c. (see *Menochius*, lib. v. de *Repub. Hebr.*, cap. 2).

Gesen.—עֵלֶת, fem., for עֵלֶת , Arab. سنب , *acacia tree* [so *Lee*], the Egyptian *thorn*, *spina Egyptia* of the ancients (*Mimosa nilotica*, *Linn.*). A large branching tree in Egypt and Arabia, the bark of which is covered with stiff black thorns, and which bears pods of a black colour, similar to those of the lupin, whence the name *pea-thorn*.

From its sap is obtained the gum-arabic. When the wood grows old, it is nearly as black and as hard as ebony. Isai. xli. 19. *Celsii Hierobot.*, t. i., p. 499. *Jabolonskii Opuscula ed. te Water.*, t. i., p. 260.

Plur. עֵצִים. 1. *Acacia wood*, Exod. xxv. 5.

Ver. 6.

שֶׁמֶן לַמִּיָּאֵר

Au. Ver.—6 Oil for the light.

Ged., Booth., *Gesen.*—Oil for the chandelier.

Ver. 7.

אֲבֹנֵי-שֹׁהֵם

καὶ λίθους sardion.

Au. Ver.—7 Onyx stones.

Gesen.—שֹׁהֵם, m. a precious stone, but not determined with certainty. Gen. ii. 12; Exod. xxviii. 9, 20; xxxv. 9, 27; Job xxviii. 16; Ezek. xxviii. 13. The greatest number of passages in the old versions are for the *Sardonyx*. Others understand by it the *flesh-coloured onyx with whitish lines*. (Comp. the Arab. *مسهف*, a striped garment.)

Rosen.—7 שֹׁהֵם satis probabiliter sumitur esse *onychem*, aut *sardonychem*, ita dictum vel a *striis*, quæ ipsi sunt, vel a *pallore*, quo unguem humanum refert. Ob eam similitudinem et nomen Græcum ὄνυξ accepit, quod ipsum nomen LXX pro שֹׁהֵם posuerunt Job. xxviii. 16. Cf. Plin. *H. N.*, xxxvii. 6. Lapis ille vocatur etiam *Sardonix*, quomodo et Josephus, Hieron. et Vulgatus verterunt. Sed Bellermino in libro: *die Urim u. Thummim die ältesten Gemmen* (Berol., 1824), p. 64, sqq. שֹׁהֵם est auctoribus Onkeloso, Jonathan, Hierosolymitano, Syro, Arabe, *berylus*, lapis subviridis, pellucidus, striatus.

Ver. 8.

Au. Ver.—8 And let them make me a sanctuary; that I may dwell among them.

Among them.

Ged., Booth.—And let a sanctuary* be made for me, that I may dwell among you [Sam., LXX].

* The Sept. has "Make thou," and the Sam. "Make ye." The second person singular is most probably the genuine reading. —*Booth.*

Rosen.—The words וְיָשְׁכְנִי בְּתוֹכָם, for *I will dwell among them*, are in a parenthesis.

Ver. 9.

כָּל אֲשֶׁר אֶנִּי מְרַאֶה אֶתְּךָ

תְּבַנֵּית הַמִּשְׁכָּן וְאֵת תְּבַנֵּית כָּל-בְּלִי
וְכֵן תַּעֲשֶׂה:

καὶ ποιήσεις μοι κατὰ πάντα ὅσα σοὶ δεικνύω ἐν τῷ ὄρει, τὸ παράδειγμα τῆς σκηנῆς, καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς. οὕτω ποιήσεις.

Au. Ver.—9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Booth.—After the pattern of the tabernacle, and the pattern of its utensils; according to all which I show to thee on the mountain [Sam., LXX, and one MS., *Ged.*], so shalt thou [Sam., LXX] make it.

Ver. 10.

Au. Ver.—10 And they shall make, &c.

Ged., Booth.—And thou shalt [Sam.] make, &c.

Shittim wood. See verse 5.

Ver. 11.

— וְעָשִׂיתָ עָלָיו זָרָהב סָבִיב :

— καὶ ποιήσεις αὐτῇ κυμάτια χρυσὰ στρεπτά κύκλῳ.

Au. Ver.—11 And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

A crown.

Ged.—A moulding.

Gesen.—זָרָהב, m., a cornice, ledge, border, e.g., round a table, box. Exod. xxv. 11, 24, 25; xxxvii. 2, 11, 26. (Syriac *זָרָהב*, torques, collare, necklace. *זָרָהב*, genus cingulorum, quo cameli ligabantur. See the cognate words *زور* and *زر*, under *זָרָהב*. From the latter comes *زر*, signifying, *limbus, margo, ora*.)

Ver. 15.

בְּמַפְעֵל הָאֵץ יִהְיֶה הַפְּדִים לֹא יִסָּר
מִמֶּנּוּ :

ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι.

Au. Ver.—15 The staves shall be in the rings of the ark: they shall not be taken from it.

Dr. A. Clarke.—*Shall not be taken from it.* Because it should ever be considered as in readiness to be removed, God not having told them at what hour he should

this glory was manifested; hence in Scripture it is so often said that *he dwelleth between the cherubim*. As the word *ἱλαστήριον*, propitiatory or mercy seat, is applied to Christ, Rom. iii. 25, *whom God hath set forth to be a PROPITIATION (ἱλαστήριον) through faith in his blood—for the remission of sins that are past*; hence we learn that Christ was the true mercy seat, the thing signified by the *capporeth*, to the ancient believers. And we learn, further, that it was by *his blood* that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy seat, so it is said, *God was in Christ reconciling the world unto himself*; 2 Cor. v. 19, &c. See on Lev. vii.

Gesen.—כַּפֹּרֶת, fem. *A cover, lid of the ark of the covenant*, Exod. xxv. 17, &c.; xxx. 6; xxxi. 7; בֵּית הַקֹּדֶשׁ, *the most holy place*, where the ark of the covenant was placed, 1 Chron. xxviii. 11. (The Targ. on 1 Kings vi. 5, has בֵּית קְדוֹשׁ for the Hebrew קֹדֶשׁ, *adytum*; comp. also the Targum on Levit. xvi. 2, and Targ. Jonath.) LXX, incorrectly, *ἱλαστήριον* from the signification, to atone. Vulg., *propitiatorium*. Luth., *Gnadenstuhl*.

Prof. Lee.—כַּפֹּרֶת, f. Lit. *covering*, i.e., of the ark of the covenant; a plate of pure gold laid flat on the top of it; and usually termed *the mercy seat*. LXX, *ἱλαστήριον*, and *καταπέτασμα*. Others, *βλῆμα*. Exod. xxv. 17, seq.; xxvi. 34; xxx. 6; xxxi. 7, &c. Phr. בֵּית הַקֹּדֶשׁ, *house of the propitiatory*, i.e., the Holy of holies, 1 Chron. xxviii. 11.

Rosen.—כַּפֹּרֶת significare *tectum, operimentum, operculum, a tegendi, operiendi significatu*, quem כַּף apud Hebræos et Arabes obtinet, non est dubium. Sed quum idem verbum et *crimen expiare* denotet, item *placare, propitium reddere*, LXX utramque nominis *ἐπιμολογίαν* conjunctim exprimentes, hic verterunt *ἱλαστήριον ἐπιθεμα, propitiatorium operculum*, quod Deus illic se propitium et placatum populo suo ostenderet. Alias fere *ἱλαστήριον* solum ponere solent.

Ver. 18.

וַעֲשִׂיתָ שְׁנַיִם כְּרֻבִּים זָהָב מְקֻשָּׁה
תַּעֲשֶׂהָ אֹהֶם מִשְׁנֵי קְדוֹת הַכַּפֹּרֶת :

καὶ ποιήσεις δύο Χερουβὶμ χρυσοστορεντά,
καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλιτῶν
τοῦ ἱλαστηρίου.

Au. Ver.—18 And thou shalt make two

cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

Cherubims.

Dr. A. Clarke on Gen. iii. 24.—הַכְרֻבִּים, *the cherubim*. Hebrew plurals in the masculine end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these? They are utterly unknown. Conjectures and guesses relative to their nature and properties are endless. Several think them to have been emblematical representations of the sacred Trinity, and bring reasons and Scriptures in support of their opinion; but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1, 31; 1 Kings vi. 29, 32; 2 Chron. iii. 14, it appears that the cherubs were sometimes represented with *two faces*, namely, those of a *lion* and of a *man*; but from Ezek. i. 5, &c.; x. 20, 21, we find that they had *four faces* and *four wings*; the faces were those of a *man*, a *lion*, an *ox*, and an *eagle*; but it seems there was but one *body* to these heads. The *two-faced* cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple; those with *four faces* appeared only in the Holy of holies.

The word כְּרֻב or כְּרִב, *kerub*, never appears as a *verb* in the Hebrew Bible, and therefore is justly supposed to be a word compounded of כ, *ke*, a particle of resemblance, *like to, like as*, and רב, *rab*, he was *great, powerful*, &c. Hence it is very likely that the cherubs, to whatever order of being they belonged, were emblems of the Almighty, and were those creatures by whom he produced the great effects of his power. The word רב, *rab*, is a character of the Most High, Prov. xxvi. 10: *The great God who formed all*; and again in Psal. xlviii. 2, where he is called the *Great King*, רַב כֶּהֱנִי, *melech rab*. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellative of the Deity in the Arabic language. رَبِّ الْعَالَمِينَ, *rab, and* رَبُّ الْعَالَمِينَ, *Lord of both worlds*, or, *Lord of the universe*, are expressions repeatedly used to point out the *almighty*

energy and supremacy of God. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty.

Prof. Lee.—*Cherub*, plural, *Cherubim*. Certain symbolical figures, described, Ezek. i. 6, seq., and apparently intended to represent the Deity. Each figure had four faces, that of a man, of a lion, of an ox, and of an eagle; symbolizing, perhaps, the wisdom, fearlessness, power, and ubiquity, of God. Of this sort are many of the symbols given in the Revelation, and particularly the *τέσσαρα ζῶα*, mentioned in the fourth chapter. Such also are the horses of Zechariah (chap. vi.). See my Exposition of the Rev. i. c. It would be idle to offer anything on the etymology; nothing satisfactory having yet been discovered. Castell, Simonis, Gesenius, &c., may be consulted by those who wish to see what has been said on this subject.

Gesen.—Among the many attempted etymologies of this word, that from the Syriac כִּסֵּב, *potens, magnus, fortis*, appears to deserve the preference.

Beaten work.

Ged.—Of solid work.

Booth.—Two cherubs shalt thou also make; of solid gold shalt thou make them, &c.

Pool.—Of *beaten work*; not made of several parcels joined together, as images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of gold, possibly to note the exact unity or indivisibility and the simplicity of the evangelical nature.

Bp. Patrick.—Of *beaten work* shalt thou make them.] The Hebrew word *miksheh*, which we translate *beaten work*, signifies that both of them should be made out of the same piece of gold that made the cover of the ark; so as to be one continued work with that, not separate from it. This appears to be true from the next verse, *min hacapporet*; “out of the mercy-seat shall ye make the cherubims,” &c., or, *from the mercy-seat* shall they proceed on the two ends of it.

Gesenius.—כִּרְצָה, properly, *turned work*, from כָּרַץ. Arab. فشا, which has, among others, the signification, *opere tornatili elaboravit lignum*.

Prof. Lee.—

כִּרְצָה, m. } r. כָּרַץ, plur. non occ.—
כִּרְצָה, f. } masc. once, Isai. iii. 24,
opp. כָּרַץ, קָרַץ. *Wreathing, plating, of the*

hair. Arab. قَسَّ, *opere tornatili elaboravit*.

Fem. (a) *Embossing; working in relief*, a sort of chequered work, apparently, having the appearance of platted hair: so Jer. x. 5. כְּחִזְרֵי כִרְצָה הָיָה, *as the palm-tree (are) they a chequered work*, i.e., so carved as to appear like the bark of the palm. Of the candlestick, cherubim, &c., Exod. xxv. 18, 31; xxxvii. 17, 22; Num. viii. 4; x. 2. Phr. כִּרְצָה אֶחָד, *one (sort of) wreathed work*, Exod. xxv. 36. Aquila, ἐξημυδαλωμένη. Symm. ἐκτεροπνευμένη. LXX, τορευτή. How lathe-work could be applied to several of these things it is not very easy to see.

Rosen.—כִּרְצָה LXX bene verterunt τορευτὰ, *calata, torno dolata*.

Ver. 19.

Au. Ver.—19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat [or, of the matter of the mercy seat] shall ye make the cherubims on the two ends thereof.

Even of the mercy seat, &c.

Ged., Booth.—Rising up from the mercy-seat [Ged., lid], at its two ends, shalt thou [Sam., MSS. versions] make the cherubs.

Mercy seat.] See note on verse 17.

Ver. 21.

Mercy seat.] See note on verse 17.

Testimony.] See note on verse 16.

Ver. 22.

וְיִפְגַּעְתִּי לָךְ שָׁם וְגו'

καὶ συναντήσωμαί σοι ἐκεῖθεν, κ.τ.λ.

Au. Ver.—22 And there I will meet with thee, &c.

Ged.—There will I manifest myself to thee. I have followed Sept. who render וְיִפְגַּעְתִּי by συναντήσωμαι. The rest vary. Aq., Symm., Th., συντραξομαι from whom Vulg., *præcipiam*: but Syr. has וְיִפְגַּעְתִּי, I will meet with thee; and so equivalently both Arabs., Pers., and Gr. Ven.: and this rendering was followed by our last English translators, *There will I meet with thee*. The question is, whether the root of the word here used be יָפַע or יָפַע. The Sept. certainly read in their copies וְיִפְגַּעְתִּי from יָפַע. But besides their authority, which is great, I

observe, with Houbigant, that the verb **ו** is not constructed with a dative, except in this and the parallel places, ch. xxix. 42, xxx. 36, and Num. xvii. 4, in all which places the Sept. have as here **γνωσθησομαι**. Michaelis, Dathe, and Rosenmüller, prefer the other reading, which has on its side the authority of Sam.

Ver. 23.

Au. Ver.—Shittim wood. See note on verse 5.

Ver. 24, 25.

Crown. See note on verse 11.

Ver. 25.

Au. Ver.—25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

Border.

Ged., Booth.—Frame.

Prof. Lee.—סָבִיבָה, fem. plur. סָבִיבִּים r. סָבִיבָה. Lit. *Closing, inclosure*. (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Ps. xviii. 46; 2 Sam. xxii. 46. (b) *Border* of anything, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29, 31, 32, 35, 36; 2 Kings xvi. 17.

Crown. See verse 11.

Bp. Patrick.—25 *Make unto it.*] That is, to the crown of gold, as Fortunatus Scacchus understands it, though others refer it to the table.

A border of an hand breadth.] Which came down below the *crown* or *cornice*, as they now speak. Though some think this border was towards the bottom, to join the feet more firmly together.

Make a golden crown to the border.] Wheresoever this *border* was (which I suppose was plated with gold), like the table, it had a crown, or a *cornice*, as an ornament to it. For this crown was different from that mentioned in the foregoing verse; and was under the *border* (as the other crown was above it), as Fortunatus Scacchus apprehends it (*Myrothec.* ii., cap. 38).

Ver. 26.

וְעָשִׂיתָ לָזָה אֲרָבַע טַבָּעֹת זָהָב וְנָתַתָּ אֶת־הַטַּבָּעֹת עַל אֲרָבַע הַחֲמָת אֲשֶׁר לְאֲרָבַע רַגְלָיו

καὶ ποιήσεις τέσσαρας δακτυλίους χρυσοῦς, καὶ ἐπιθήσεις τοὺς τέσσαρας δακτυλίους ἐπὶ τὰ τέσσαρα μέρη τῶν ποδῶν αὐτῆς ὑπὸ τὴν στεφάνην.

Au. Ver.—26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

Booth.—And thou shalt make for it four staples of gold, and put the staples on its four feet which are at the four corners of it.

Ged.—And put the staples on its feet at the four corners.

Bp. Patrick.—*Put the rings in the four corners.*] The Hebrew word here for *corners* always hath that signification; being quite different from that word which is used v. 12, when he speaks of the ark: which may well incline us to Josephus's opinion, that these rings were not below, as they were in the ark, but on the upper part of the feet of the table; so that it was not carried up on high, as the ark was, but hung down between the priests, on whose shoulders the staves rested.

Ver. 27.

Au. Ver.—27 Over against the border shall the rings be for places of the staves to bear the table.

Ged., Booth.—Beside the frame, let the staples be placed, for the staves which are to bear the table.

Ver. 29.

וְעָשִׂיתָ קַעֲרֹתַי וְכַפָּתָיו וְהָשֹׁתִיתִי וְיִנְקִיחֵיהֶם אֲשֶׁר יָסֹף בֵּיהֶן זָהָב טָהוֹר תַּעֲשֶׂנָּה אֹהֶם

καὶ ποιήσεις τὰ τρυβλία αὐτῆς, καὶ τὰς θυίσκας, καὶ τὰ σπονδεῖα, καὶ τοὺς κιάθους, ἐν οἷς σπείσεις ἐν αὐτοῖς, ἐκ χρυσοῦ καθαροῦ ποιήσεις αὐτά.

Au. Ver.—29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal [or, to pour out withal]: of pure gold shalt thou make them.

Dishes.

Ged.—Platters.

Gesen.—קָעֶרֶת, *dish, cup*, Numb. vii. 13, &c.

(Arab. قمران, a deep dish, from قمر, to be deep.) Prof. Lee, idem.

Rosen.—קָעֶרֶת sunt lances s. vascula planiora, flache Schüsseln, quibus panes sacri imponendi erant.

Au. Ver.—*Spoons.*

Ged.—Incense-pots.

Gesen.—כַּד, *A pan, cup*, only in the plur. כַּדִּים. Exod. xxv. 29; Numb. vii. 84, 86.

Prof. Lee.—*Bason or phial*, Num. vii. 14, 20, &c. Pl., Exod. xxv. 29; Num. vii. 84, &c.

Bp. Patrick.—*Spoons thereof.*] If this be a true interpretation of the Hebrew word *cappoth*, their use was to put incense into the dishes, and to take it out; for that they contained incense is evident from Numb. vii. 14, 20, 26, &c. Which makes the forenamed author [Fort. Scacchus] think this word should rather be rendered *vials*, which Pollux numbers among the sacred vessels; and it is plain were used in offering incense in the temple: for St. John saw the twenty-four elders, having *every one of them golden vials full of odours*, or incense (Rev. v. 8), whence it is the LXX translate this word *θύσκαλ*. The form of which Fort. Scacchus, in the place forementioned, hath adventured to describe.

Rosen.—כַּדִּים sunt vascula concava, *acerræ*, thuri ferendo et adolendo aptæ. LXX, *θυλσκαλ*, quod scholiastes quidam vetus interpretatur *θυμιάματος σκευός*.

Covers.

Ged.—*Cups.*

Gesen.—כַּדִּים and כַּדִּים, only in plur. כַּדִּים, Exod. xxv. 29; xxxvii. 16; 1 Chron. xxviii. 17. *Stat. const.* כַּדִּים, Numb. iv. 7, *dishes, bowls*. (Chald. כַּדִּים, כַּדִּים, *idem.*)

Au. Ver.—*Covers thereof.*

Bp. Patrick.—*Covers thereof.*] Wherewith both the loaves and the incense were covered. So it is commonly understood. But Fortunatus Scacchus endeavours at large to prove that the Hebrew word *kesoth* is rightly translated by the LXX σπονδεῖα, which were vessels used in their *libamina*, when they poured wine upon the sacrifice, or upon the altar, when they sacrificed. For authors do not agree when this was done; some saying the wine was poured out after the sacrifice was slain, and laid on the altar; others, that it was most commonly done before. The manner being, first to throw frankincense into the fire on the altar, then to pour out the wine, and then the sacrifice was slain. In which order Homer and Ovid report it, as Cuperus observes in his *Apotheosis Homeri*, p. 71. However this be, it is certain, from Hesychius, Pollux, and Suidas, that σπονδεῖον signifies such a

vessel: and Josephus saith, that when Pompey went into the holy place, he saw there such vessels as these, together with the table and candlestick, λυχνίαν τε, καὶ λύχνους, καὶ τράπεζαν, καὶ σπονδεῖα, καὶ θυμιατήρια, &c. (lib. i. de Bello Jud., cap. 5). The only objection against this is, that there was no use for such vessels in that place. To which I think it may be truly answered, that it was fit notwithstanding God's house should be furnished with all kinds of utensils.

Prof. Lee.—כַּדִּים, f. pl. כַּדִּים, constr. כַּדִּים.

Arab. قَشَر, *qualus, quasillus*. A sort of small vessel, *Patten, phial*, or the like, Exod. xxv. 29; xxxvii. 16; Numb. iv. 7; 1 Chron. xxviii. 17. LXX, σπονδεῖον.

Rosen—See below.

Au. Ver.—*And bowls thereof, to cover withal.*

Marg., Ged., Gesen.—For making libations.

Bp. Patrick.—*Bowls thereof.*] So St. Jerome understands the Hebrew word *menakioth*, which, following the LXX, he translates *cyathos*: the form of which Fortunatus Scacchus (in his forenamed book, cap. xlv.), hath endeavoured to make out, and establish this as the certain meaning of the word. But it is very hard to tell of what use they were here, where no drink was used: and yet our marginal translation of the next word seems to favour it, making these *to pour out withal*. And, indeed, the Hebrew word signifies both to *cover* and to *pour out*. But the former seems most proper here, unless we take these to have been *bowls* (or such like vessels) set here merely to signify more completely, that God kept house among them (as we speak), they being part of the furniture of a table.

Others think they were stands, upon which the dishes of bread were set.

To cover withal.] If we allow of this translation, and it relate to the word *bowls* immediately preceding, then it signifies these vessels were a larger sort of covers. Or it may refer to the whole; that all the forenamed vessels were made to cover the table entirely. But the marginal translation being also agreeable to the Hebrew text, it may possibly declare the use of the forenamed vessels, which was *to pour out withal*. For in their *libamina* there were several sorts of these vessels used among the Gentiles; one only to taste the wine before the sacri-

fice, which Scacchus thinks was that the Romans called *simpulum*: another to pour it upon the sacrifice when it was offered, which they called *guttus*, because it had a narrow mouth, out of which the wine came out by little and little.

Rosen.—**קַיִי** erant vasa superius lata, inferius angusta, *phiale*, *Schaalen*, in quibus vinum libabatur. **לֶחֶם**, *σπονδαί*, *libatorii calices*. **קַיִי** **LXX**, *κύαθος*, *cyathi*. Est autem *κύαθος* vas vinarium s. poculum, quo vinum hauritur. Tantum vini capiebant quantum quis uno haustu exhaurire potest. Imponebantur cum cratere mensis. Similia fuerunt hæc vascula eis, quæ nos vocamus *Tassen*. Quidam Hebræorum nomine **קַיִי** a **קַיִי** *purus est*, deducto, instrumenta purgatoria, scopulas, significari existimant, quibus furnus a cinere purgabatur, aut mensa, priusquam ei imponerentur panes. Verba quæ sequuntur, **לֶחֶם קַיִי**, *in quibus libabitur*, Aben-Esra monet non referri ad **קַיִי**, etiamsi id proxime præcessit, sed ad **לֶחֶם**, idque patere ex Num. iv. 7, ubi **לֶחֶם קַיִי** *cyathi libaminis* memorantur. Observat huic esse simile illud Ps. xcix. 6, 7: *Moses et Aaron inter ejus Sacerdotes, Samuel inter eos, qui nomen ejus invocant, in columna nubis alloquebatur eos, quod non ad Samuelem, sed ad Mosen et Aaronem refertur.*

Ver. 30.

Au. Ver.—30 And thou shalt set upon the table shewbread before me alway.

Bp. Patrick.—In the Hebrew, *bread of the face*, or *presence*; because it was set before the ark of the covenant where God was present.

Rosen.—30 פָּנֵס לְפָנַי מִיִּגְדִּיל, *panes facierum coram me jugitur*. Ideo, quod semper coram Jova, i.e., arca sacra, cui columna ignis et nubes, præsentes numinis symbolum, insidebat, positi essent, *panes facierum* appellati sunt. LXX, ἀπρὸς ἐνώπιον, q.d., panes præsentes et propositos. Symmachus, ἀπρὸς τῆς προθέσεως, *panes propositionis*, uti Hieronymus vertit. Ita etiam LXX infra xl. 23, eodemque modo panes isti appellatur Matt. xii. 4; Marc. ii. 26; Luc. vi. 4.

Ver. 31.

וְעֵשִׂיתָ מְלִכָּה זָתָב מֶמֶלֶךְ מִמֶּלֶךְ
תִּיעָשֶׂהוּ חֲמוּנְדָּו יִרְכֶּה וְחֻנָּה גְּבוּעִיָּה
פִּתְחָהּ יִפְתָּח וּפְרָחֶיהָ מִמֶּנָּה יֵהִי :

καὶ ποιήσεις λυχνίαν ἐκ χρυσοῦ καθαροῦ, τορευτὴν ποιήσεις τὴν λυχνίαν. ὁ κανλὸς αὐτῆς, καὶ οἱ καλαμίσκοι, καὶ οἱ κρατῆρες, καὶ οἱ σφαιρωτῆρες, καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται.

Au. Ver.—31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

Beaten work. See note on ver. 18.

Bowls.

Prof. Lee.— $\tau\alpha_2$, II. The *Cup* or *Bell* of flowers, as exhibited artificially, Exod. xxv. 31, et seq.; xxxvii. 17, 19. So Rosen., Gesen., &c.

Knops.

Bp. Patrick.—Knops.] Round like an apple or pomegranate; as the word *caph-toreha* signifies.

Gesen.—I. חֲפָצִים, m., plural חֲפָצִים. 1. *An ornament of the candlestick.* Exod. xxv. 31, 33, 34, &c.; xxxvii. 17, &c. LXX, σφαίρω-
ήρης. Vulg., *sphærule*. So in the Syr.,
Chald., and Samaritan. Kimchi and Saadias:
apples. Josephus (*Arch.* 3, 6, § 7), *pome-
granates*, ῥόδινκος. (Comp. in Syriac ܠܒܕܐ,
balaustium (malogranati) comp. ܠܬܐ, to shoot
blossoms, or almonds, and ܠܬܐ, flax-
bloom, blossom. 2. *The capital, or the
uppermost part of a column*, perhaps also in
the shape of a pomegranate, or, of the
blossom of a pomegranate. Amos ix. 1;
Zeph. ii. 14.

Prof. Lee.—בְּסָחִים, m. pl. *Compd.*
of בָּסַר, *textit*, and סָחַר, *coronavit*. *Gesen.*

Rather, perhaps, ^{sc} *קוצ*, *spira cidaris obvoluta*; in *gyrum ambiens caput cidaris*; it. *circulus in gyrum circumvolutus*, and *רס*, *coronavit*. I. *Twisted capitals* of columns, Amos ix. 1; Zeph. ii. 14. II. *Ornamented heads or bowls*—similar perhaps to such capitals—of the golden candlestick, Exod. xxv. 31, 33, 34, seq.; xxxvii. 17, &c. LXX, *σφαῖρωτήρ*; Vulgate, *sphærule*; Josephus Antiq., lib. iii., cap. vi., § vii.: and, after him, interpreters generally, *pomegranates*. Aff. plur. *רִמְמוֹת*, *רִמְמוֹת*.

Shall be of the same.

Bp. Patrick.—All of gold, though not all of one piece; for, as Fort. Scacchus not unreasonably conjectures, these several parts of the candlestick were separable one from another, when there was occasion to

remove it from one place to another (see his *Myrothec. Sacr. Elæochrysm.*, cap. 46).

Ged., Booth.—Shall be of one piece.

Rosen.—מִקְצֵה, *ex illa* sc. *lucerna*. Debeant ex eadem auri massa omnia confari.

Ver. 34, 35, 36.

34 וּבַמִּלְכָּה אַרְבָּעָה זְבִיעִים מְשֻׁקָּיִם
כַּפְתְּרֶיהָ וּפְרָחֶיהָ : 35 וּכְפֹתֶר תַּחַת
שְׁנֵי הַקְּלָיִם מִמֶּנָּה וּכְפֹתֶר תַּחַת שְׁנֵי
הַקְּנִיִּם מִמֶּנָּה וּכְפֹתֶר תַּחַת שְׁנֵי הַקְּנִיִּם
מִמֶּנָּה לְשֵׁשֶׁת הַקְּלָיִם הַלְּזָאִים מִן
הַמִּלְכָּה : 36 כַּפְתְּרֵיהֶם וּקְלָתָם מִמֶּנָּה
יִהְיֶה כְּלָה מְשֻׁשָׁה אַחַת זָהָב טָהוֹר :

34, 35 και ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυίσκου. 36 οἱ σφαιρωτῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἕστανται. ὅλη τορευτὴ ἐξ ἑνὸς χρυσίου καθαροῦ.

Au. Ver.—34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same : all of it shall be one beaten work of pure gold.

Bowls, knops. See notes on verse 31.

Beaten work. See note on verse 18.

Ged., Booth.—34 And on the shaft of the chandelier shall be four cups shaped like almonds, with their knops [*Ged., pommels*] and their flowers. 35 And a knop and a flower under the first pair; and a knop and a flower under the second pair; and a knop and a flower under the third pair of the six branches, that proceed from the chandelier. 36 Their knops and their branches shall be of one piece; all of it one solid work of pure gold.

Ver. 37.

וַעֲשִׂיתָ אֶת־גִּלְתִּיהָ שִׁבְעָה וַהֲעִלָּה
אֶת־גִּלְתִּיהָ וְהָאֵיר עֲלֵ־עֲבֹר פָּתֶיהָ :

καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτὰ. καὶ ἐπιθήσεις τοὺς λύχνους, καὶ φανούσιν ἐκ τοῦ ἐνὸς προσώπου.

Au. Ver.—37 And thou shalt make the seven lamps thereof: and they shall light [or, cause to ascend] the lamps thereof,

that they may give light over against it [*Heb., the face of it*].

Pool.—Over against it, i.e., either, 1. The table of shewbread. Or rather, 2. The candlestick, as it is expressed, Numb. viii. 2, where by the candlestick you are to understand, as here, ver. 33, 34, the stem or main body of it; and the sense is, that the lamps shall be so placed, that they and their light may look towards that stem; unless you will suppose that the seven lamps were distinct and separated from the candlestick, and fastened to the sides of the tabernacle in several places, and all giving light to or over-against the great candlestick, which was in the midst, as the candlestick did over-against them, which is also now usual among us.

Bp. Patrick.—That they may give light over against it.] That is, over against the candlestick (as some will have it), the six branches all inclining to the trunk in the middle. But here he speaks of the seven lamps, not of six only, which gave light over against some other thing, which I take to be the table. For it is plain, by xxvi. 35, and xl. 24, that the candlestick was placed over against the table, being on the south side of the house, as the table was on the north (see Numb. viii. 2).

Ged.—37 Its seven lamps thou shalt also make, and so place upon it, that they may shine in one direction [i.e., toward the sanctuary].

Booth.—37 And thou shalt make its seven lamps; and thou shalt place the lamps upon it, so that they may give light over against it.

Ver. 39.

Au. Ver.—39 Of a talent of pure gold shall he make it, with all these vessels.

So the Heb. and versions.

Shall he make it, i.e., the goldsmith.—*Rosen.*

Ged., Booth.—Shalt thou make it.

CHAP. XXVI. 1.

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשְׂרֵי רִיזֹת שֶׁשׁ
מִשְׁזָר וּרְגֵלָת וְאַרְבָּע וְחֲלָעַת שְׁנֵי
כִּרְבָּיִם מִעֲשֶׂה חֵזֶק מִעֲשֶׂה אֹהֶם :

καὶ τὴν σκητὴν ποιήσεις, δέκα αὐλαίας ἐκ βύσσου κεκλωσμένης, καὶ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου κεκλωσμένου. Χερουβίμ. ἐργασία ὑφάντου ποιήσεις αὐτάς.

Au. Ver.—1 Moreover thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work [Heb., the work of a cunning workman, or, embroiderer] shalt thou make them.

Ged.—Thou shalt also make a tabernacle of ten curtains of twisted cotton; in which thou shalt work artificial cherubs of blue and purple and scarlet.

Booth.—Moreover thou shalt make a tabernacle of ten curtains of twisted cotton; and cherubs of blue, and purple, and scarlet; fancy-work shalt thou make in them.

Tabernacle.

Gesen.—It is evident from Exod. xxvi. 7, 9, &c., that תָּכָן particularly denoted the floored part of the tabernacle, in opposition to אָוֶן, which designated the covering over the same. Hence תָּכָן אָוֶן מִצָּד, Exod. xxxix. 32, 40; ii. 6, 29. Comp. 2 Sam. vii. 6: וַיֵּלֶךְ בְּתוֹכָהּ וּבְחוּלָהּ, *and I walked about in the tent and in the tabernacle.*

Blue, purple, and scarlet. See notes on xxv. 4.

Cunning work.

Gesen.—Part. תָּכָן, *an ingenious workman, mechanic*, 2 Chron. xxvi. 15; especially, *an ingenious weaver*, a damask weaver, who weaves figures in stuffs [so Rosen.], different from אָוֶן a weaver of colours, generally, Exod. xxvi. 1, 31; xxviii. 6; xxxv. 35; xxxvi. 8; xxxix. 8.

Ver. 4, 5.

וַיַּעֲשֶׂה לְלֵאָה תְּכָנִים עַל שְׂפָתָהּ
הַיְרִיעָה הָאֶחָת מִקְצֵה בְּהַבֶּרֶת וְגו'
תַּעֲשֶׂה בְּשֵׁפֶת הַיְרִיעָה הַקְּרוּצָה
בַּמַּחְבֵּר הַשֵּׁנִית: 5 תַּמְשִׁים לְלֵאָה
תַּעֲשֶׂה בְּיָרֵיעָה הָאֶחָת וְתַמְשִׁים לְלֵאָה
תַּעֲשֶׂה בְּקֶצֶה הַיְרִיעָה אֲשֶׁר בַּמַּחְבֵּר
הַשֵּׁנִית מִקְבִּילָהּ לְלֵאָה אֲשֶׁה אֶל-
הָאֶחָת:

4 καὶ ποιήσεις αὐταῖς ἀγκύλας ὑακινθίναις ἐπὶ τοῦ χειλούς τῆς αὐλαίας τῆς μιᾶς, ἐκ τοῦ ἑνὸς μέρους εἰς τὴν συμβολήν. καὶ οὕτω ποιήσεις ἐπὶ τοῦ χειλούς τῆς αὐλαίας τῆς ἐξωτέρας πρὸς τὴν συμβολὴν τῇ δευτέρᾳ. 5 πενήτηκοντα ἀγκύλας ποιήσεις τῇ αὐλαίᾳ τῇ μιᾷ, καὶ πενήτηκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς αὐλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας, ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἐκάστην.

Au. Ver.—4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

Pool.—*Loops* together with the taches were for the joining the curtains together, as appears from ver. 11, which way of conjunction was most convenient for the often taking them down and setting them up. *From the selvedge, or from, or in the extremity, or end, or edge*, Heb., *lip*. In the coupling, i.e., in the place where the two curtains are coupled together. *And likewise* the second curtain is to be made exactly like the first.

Bp. Horsley.—4 —“in the coupling.” For בְּחֶבֶר, read, with the Samaritan, נִמְחַב, as below, and again, chap. xxxvi. 11. By נִמְחַב, I understand not the place of joining, but the joined piece, the great sheet formed of the five breadths sewed together. This whole verse should be thus rendered: “And thou shalt make loops of sky-blue upon the edge of that curtain which is at the extremity of the joined sheet; and the like shalt thou do at the edge of the curtain, the outermost in the second joined sheet.”

Ibid. —“that curtain which is at the extremity.” הַיְרִיעָה וְהָאֶחָת קֶצֶה, “the curtain, that one at the extremity.”

Ged.—4 Thou shalt then make loops of blue in the edge of the outmost curtain of one of the pieces; and so also in the edge of the outmost curtain of the other piece.

5 Fifty loops shalt thou make in the edge of one of the curtains of one piece; and fifty corresponding loops shalt thou make in the edge of one of the curtains of the other piece.

Booth.—4 And thou shalt make loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also shalt thou make on the other outmost edge, that it may be joined to the next. 5 Fifty loops shalt thou make on the edge of one curtain, and fifty loops shalt thou make on the edge of another curtain, which is to be joined to the next; that by the loops they may be joined one to another.

Au. Ver.—5 That the loops may take hold one of another.

Gesen.—The loops must be placed opposite to each other.

Ver. 10.

וְעָשִׂיתָ חֲמִשִּׁים לְלֹאֵת עַל שְׂפָתָהּ
הַיְרִיעָה הָאַחֶרֶת הַקִּיצָנָה בַּחֲבֵרָתָהּ
וְחֲמִשִּׁים לְלֹאֵת עַל שְׂפָתָהּ הַיְרִיעָה
הַחֲבֵרָתָהּ הַשְּׁנִיָּתָה :

καὶ ποιήσεις ἀγκύλας πενήκοντα ἐπὶ τοῦ
χειλὸς τῆς δέξιρας τῆς μῆς, τῆς ἀναμέσου
κατὰ συμβολήν. καὶ πενήκοντα ἀγκύλας
ποιήσεις ἐπὶ τοῦ χειλὸς τῆς ἀριστερας, τῆς
συναπτούσης τῆς δευτέρας.

Au. Ver.—10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

Bp. Horsley.—For בַּחֲבֵרָתָהּ and בַּחֲבֵרָתָהּ read בַּחֲבֵרָתָהּ, see verse 4. The Samaritan text supports the emendation in the latter of the two words. "And thou shalt make fifty loops on the edge of that curtain, the outermost in the joined sheet, and fifty loops on the edge of the curtain in the second sheet."

Ged.—And thou shalt make fifty loops in the edge of one of the outmost curtains of the one piece, and fifty loops shalt thou make [Sam., LXX] in the edge of the outmost curtain of the other piece.

Booth.—10 And thou shalt make fifty loops on the edge of one curtain, on the outmost edge for joining; and fifty loops on the outmost edge of the other curtain, that they may be joined.

Ver. 13.

וְהָאֶחָד מִזֵּה וְהָאֶחָד מִזֵּה בְּעֵדָה
בְּאֶרְצָהּ יִרְיֶעַת הָאֶחָד יְהִי קָרוֹב עַל-
צִדֵּי הַמִּשְׁכָּן מִזֵּה וּמִזֵּה לְכַסְתָּהּ :

πῆχυν ἐκ τούτου, καὶ πῆχυν ἐκ τούτου, ἐκ
τοῦ ὑπερέχοντος τῶν δέξιρων, ἐκ τοῦ μήκους
τῶν ἀριστερων τῆς σκηνης. ἔσται συγκαλύπτου
ἐπὶ τὰ πλάγια τῆς σκηνης ἔνθεν καὶ ἔνθεν, ὡς
καλύπτει.

Au. Ver.—13 And a cubit on the one side, and a cubit on the other side of that which remaineth [Heb., in the remainder, or, surplusage] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

Ged.—And (let) the cubit that exceedeth in the length of the tent curtains, at both ends, hang over the two opposite sides of the tabernacle to cover it.

Booth.—13 And the cubit on the one side, and the cubit on the other side, which it exceedeth in the length of the curtains of the tent, shall hang over the sides of the tabernacle; on this side and on that side, to cover it.

Ver. 14, 15.

See notes on xxv. 5.

Ver. 17.

שְׁתֵּי יָדוֹת לְקֹרֶשׁ הָאֶחָד מְשֻׁלָּבֹת
אִשָּׁה אֶל-אֶחָתָהּ כִּן תַּעֲשֶׂה לְכָל הַרְשֵׁי
הַמִּשְׁכָּן :

δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἐνὶ ἀντι-
πίπτοντας ἕτερον τῷ ἑτέρῳ. οὕτως ποιήσεις
πᾶσι τοῖς στύλοις τῆς σκηνης.

Au. Ver.—17 Two tenons [Heb., hands] shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

Tenons. So *Gesen.*, *Ged.*, *Booth.*

Set in order one against another.

Ged., *Booth.*—Made exactly similar one to another.

Gesen.—ثَلَب, in Arab. ثَلَب, crenatim fregit. Whence, as also from the noun ثَلَب, it is clear that it must have contained the notion of a parallel uniformity. It occurs only in the part. Pual, Exod. xxvi. 17: one board shall have two tenons, ثَلَبَانِ مِثْلَ ثَلَبٍ, parallel with each other.

Prof. Lee.—مِثْلَ ثَلَبٍ, Joined together.

Rosen.—ἑῇ proprie manus h. l. sunt cardines masculi ad latera asserum, LXX, ἀγκωνίσκους, Vulgatus incastraturas. Intelliguntur duo veluti dentes divisi in extrema parte ligni, qui duabus baseos thecis immitterentur. Lutherus Zapfen, Michaelis Kernpfähle vertit. ثَلَبَانِ recte videntur LXX interpretati ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ contracadentes unum alteri, i.e., ex-cipientes se mutuo commissuris. Erant igitur crenatim incisi, ut alter alteri ex opposito responderet eique inhæreret. ثَلَب Chaldaice est coherere, conjunctum esse, unde ثَلَبَانِ 1 Reg. vii. 28, sunt commissuræ. אֶחָד מִזֵּה וְאֶחָד מִזֵּה, Unus (cardo) ad alterum. Sensus: cardinum incisiones æquali intervallo separatæ esse debent, ita ut apte tam cardinum incisiones quam concava basium sibi invicem respondeant.

et in eadem commissura. The meaning then seems to be, that the two angular boards were connected with the other boards, not at right angles, but in an oblique situation; suppose at an angle of 130 degrees; or perhaps the board itself consisted of two pieces joined together at that angle by clasps or staples, and hence called *twins*. That the back end corners were bevelled off, is highly probable from this, that an acute angle at the top would have been apt to lacerate the covering.

Booth.—24 And they shall be joined together beneath, and they shall be joined together at the top, to one staple; so shall they both of them be; they shall be for the two corners.

Ver. 25.

Au. Ver.—And they shall be.

Ged., Booth.—Thus shall there be.

Sockets. See verse 19.

Ver. 26.

Shittim wood. See note on xxv. 5.

Ver. 27.

וְהַמִּצְעָה בְּרִיחֵם לְהִרְשֵׁי אֶל־עַל־הַמִּשְׁכָּן
וְהַשְּׂנִית וְהַמִּצְעָה בְּרִיחֵם לְהִרְשֵׁי אֶל־עַל
הַמִּשְׁכָּן לִירְכֵתֵים יָמָּה :

καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ἐνὶ κλίτει
τῆς σκηπῆς τῷ δευτέρῳ, καὶ πέντε μοχλοὺς τῷ
στύλῳ τῷ ὀπισθίῳ τῷ κλίτει τῆς σκηπῆς τῷ
πρὸς βάλασσαν.

Au. Ver.—27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

Pool.—There was but one side westward. Either therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendered, *westward, looking to both sides, or, westward, according to both the other sides*, now mentioned, to note that the number and length of bars in the west end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there are many examples, and so the words are to be rendered, *for the side looking westward*.

Bp. Patrick.—Besides those on the north and south sides (mentioned in the latter end of ver. 26, and the beginning of this), there were five at the west end. For so it

should be translated, not the *two sides* (for there was but one) but the *two ends*; that is, the two corners at the west part of the tabernacle, which was much strengthened by these bars. Or the plural number (as is usual) is put for the singular; this being the end wherein two sides terminated.

Booth.—27 And five bars for the boards of the other side of the tabernacle; and five bars for the boards of the back-end of the tabernacle, for the side [LXX, Vulg.] westward.

Ged.—For the boards of the back-end or westward side of the tabernacle.

Ver. 31.

Au. Ver.—31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

Blue—purple—scarlet—linen. See notes on Exod. xxv. 4.

Cunning work. See notes on xxvi. 1.

Cherubims. See notes on xxv. 18.

Ver. 32.

Au. Ver.—32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Shittim wood. See notes on xxv. 5.

Sockets. See notes on xxvi. 19.

Hooks. So Rosen., Gesen., Lee, and most commentators.

Bagster's Bible.—וְהָיוּ, which we translate *their books*, is rendered by the LXX, κεφαλίδες, and by the Vulgate, *capita, capitals*. Hence Calmet contends, 1. That if Moses does not mean the *capitals* of the pillars by this word, he mentions them nowhere else; and it would seem strange, that while he describes them with so much exactness, that he should not mention the *capitals*; or that pillars, every way so correctly formed, should have been destitute of this necessary ornament. 2. As Moses was commanded to make the *wavim* of the pillars, and their *fillets*, of silver (chap. xxvii. 10, 11), and the *wavim* of the pillars of the vail of gold (ch. xxxvi. 36), and that 1,775 shekels were employed in making them, overlaying their *chapiters*, כְּתֹמֹת, their *heads* and filleting them (ch. xxxviii. 28), it is more reasonable to suppose that all this is spoken of the *capitals* of *pillars*, than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps*. But as the

root מ seems to signify to *connect*, and as the letter נ , if it has not its name from its *hook-like* form, is yet used as a *connective* particle, it would rather appear to denote *hooks*, which connected the curtains or vails to the pillars. The LXX also render it *αγκυλαι, handles*, and *κρικοι, rings or clasps*.

Ver. 34.

Au. Ver.—34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

Mercy seat. See note on xxv. 16.

Testimony. See notes on xxv. 17.

Ver. 35.

Au. Ver.—35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

Ged., Booth.—35 And thou shalt set the table without the veil, and the chandelier over against the table; *the chandelier thou shalt set at the south side of the tabernacle and the table on the north side.*

Between the 35th and 36th verse of this chapter, *Ken.*, *Ged.*, and *Booth.* insert the following ten verses from chap. xxx.

Au. Ver.—1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top [*Heb.*, roof] thereof, and the sides [*Heb.*, walls] thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners [*Heb.*, ribs] thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense [*Heb.*, incense of spices] every

morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth [*or, setteth up*; *Heb.*, causeth to ascend] the lamps at even [*Heb.*, between the two evens], he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the Lord.

For the alterations of these verses, see chap. xxx.

Ken.—Between the thirty-fifth and thirty-sixth verse of chap. xxvi. are omitted ten verses; which are improperly inserted at the beginning of chap. xxx. in all the Hebrew copies: but in all the Samaritan copies they are found here, in their proper place. These ten verses relate to the altar of incense; and the transposition of them will be soon evident. The chief articles of furniture for the tabernacle were six—in the holy of holies was *the ark*, having on it the mercy seat; in the holy place were the *table for the shewbread, the golden candlestick, and the altar of incense*: and without, in the court, were the altar for burnt-offerings, and the laver for washing. In this order are these six articles commanded, and described, in the Samaritan text; and in the same order are they enumerated afterwards, no less than six times, in the Hebrew text itself: ch. xxxi. 7—11; xxxv. 12—16; xxxvii. 1, to xxxviii. 8; xxxix. 35—39; xl. 3—7; and xl. 21—30. Yet in the present Hebrew text, Moses here first describes the ark—then the table and candlestick, in the holy place—then (without mentioning the altar of incense) goes out into the court, describing the altar for burnt-offerings—then returns into the holy place, and describes the altar of incense—and then goes out again into the court, to the laver for washing. If Moses cannot be supposed so vague, and desultory, in his description; nor so inconsistent with himself, in the six other places: then the transposition, which here certainly obtains, will be ascribed, not to the Samaritan, but

to the Hebrew text. Consequently the ten verses are to be brought back from ch. xxx., and inserted in this chapter, as their true and original station.

This dislocated passage, consisting of ten verses, which contain 126 words, might antiently fill one page or one side of a leaf of vellum. And this odd leaf, when the parts of an old roll (separated by time or accident) were to be again sewed together, might be fastened in improperly, i.e., after two, three, four, or any other pieces, which ought to have followed it. These verses now make twenty-five lines, in one of the oldest Samaritan MSS. And 'tis remarkable, that twenty-five is the number of the lines also at Job xl.; where the first fourteen verses are a similar dislocation. Both these large transpositions must have been made very early: and this in the Pentateuch happened before the time of the Greek version; unless that version has been altered, in conformity to the corrupted Hebrew. As to other transpositions: see, under Hebrew text transpositions in the index to my General Dissertation; and also Hallet's Notes, vol. i. p. 98, 119; vol. ii. p. 91.

'Tis observable, that the Hebrew Pentateuch is divided into fifty-four sections; the twentieth of which ends with these ten verses, in the 30th chapter. So that these verses, being omitted at their proper place, were joined on at the end of the twentieth section, in some very antient MSS. from which one or more copies were taken. And one of these, happening to belong to some eminent synagogue, or renowned Rabbi, has from thence derived sufficient authority to mislead (in this instance) all the modern copies of the Hebrew text, and likewise the antient versions.

Ver. 36.

וַעֲשִׂיתָ מִסָּף לַתֵּחַ הָאֶחָד תְּקַלֵּה
וְאֶרְבָּעוֹן וְתוֹלַעַת שָׁנִי וְאֵשׁ מִשְׁנָה
מִצֵּשֶׁת רָהֵם :

καὶ ποιήσεις ἐπίσπαστρον τῇ θύρᾳ τῆς
σκηνῆς ἐξ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου
κεκλωσμένον, καὶ βύσσου κεκλωσμένης, ἔργον
ποικιλτοῦ.

Au. Ver.—36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

Blue, purple, and scarlet, &c. See notes on xxv. 4.

Needlework.

Gesen.—עֲשִׂיתָ only in Kal. 1. *To variegate, to make party-coloured.* (In Arab., *to mark with points.* Conj. ii., *to draw lines, to variegate with stripes.*) 2. Especially *to weave, work clothes with various colours* [so Rosen., Lee]. Part. עֲשִׂיתָ, *one that weaves or works cloth with various colours*, Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxviii. 18, different from עֲשִׂיתָ, *weaver, worker in damask*, q. v. Others, *embroiderer*, (Spanish, *recamare*; Italian, *ricamare, to embroider*). Against this explanation, see Ps. cxxxix. 15, compare Job x. 11, and Hartmann's *Hebræerin.*, th. iii. p. 138, &c.

Ver. 37.

Shittim wood. See xxv. 4.

Sockets. See xxvi. 19.

CHAP. XXVII. 1.

Shittim wood. See xxv. 4.

Ver. 2.

Au. Ver.—2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

His horns shall be of the same.

Ged.—Of one piece with itself shall its horns be.

Bp. Patrick.—*His horns shall be of the same.*] These spires seem to have been wrought out of the same piece of wood with the corners of the altar.

Ver. 3.

מִקְנֵה־בָּרָז

καὶ τὰς κρᾶτάς αὐτοῦ.

Au. Ver.—And his flesh-hooks. So *Gesen.*

The etymology is unknown.—*Gesen.*

Pool.—*Flesh-hooks*, wherewith they took flesh out of the pot in which it was seethed, as 1 Sam. ii. 14. But this seems not proper here, because the flesh was never boiled upon the altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either tongs or fire-forks.

Ver. 4.

Au. Ver.—4 And thou shalt make for it a grate of network of brass; and upon the

net shalt thou make four brasen rings in the four corners thereof.

Pool.—Upon the net, or rather at, or beside, or under the net, for so the rings were placed, as their use shows, and the Hebrew preposition *at* is oft so used.

Ver. 5.

וְנָתַתָּה אֹתָהּ תַּחַת פְּרָכָב הַמְצֹנֵחַ
מִלְמַמְּהָ וְהִיתָה הַלְשֵׁת עַד חֲצִי
הַמְצֹנֵחַ :

καὶ ὑποθήσεις αὐτοὺς ὑπὸ τῇ ἐσχάρα τοῦ θυσιαστηρίου κάτωθεν. ἔσται δὲ ἡ ἐσχάρα ἕως τοῦ ἡμίσεως τοῦ θυσιαστηρίου.

Au. Ver.—5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Pool.—Under the compass, i.e., within the square and hollow space of the altar. That the net may be even to the midst of the altar, or, and the net shall be at (the Hebrew *ad* being here used for *el*, as Hos. xiv. 2; Joel ii. 12; Amos iv. 6, 8) the midst of the altar. And these words seem added to explain the word *beneath*, to show that as it was not to be at the top, so neither at the bottom of the altar, but in the midst of it.

Ged., Booth.—And thou shalt place it (the grate) underneath the altar band, so that the network may be at the middle of the altar.

Gesen.—פָּרָכָב, m. with suff. פָּרָכָבו, Exod. xxvii. 5; xxxviii. 4, the enclosure, border, formed in the middle of the altar, above the brass grate, perhaps, in order to intercept that which might fall from the altar. In Syr. and Chald. כָּבַח, to surround, to fence, fortify. The *Quadri-litt.* originated either from confounding it with כָּבַח *arctius constrinxit*, or the כ is suffixed without any signification.

Prof. Lee.—פָּרָכָב, A sort of brazier, or basket, placed on the grating of the altar, for the purpose apparently of containing the fire, and keeping it from falling over.

Rosen.—Erat פָּרָכָב deambulacrum, satis latum, altare ambiens, ut in eo versantes ministri obirent munia sua, sive struendo foco sive componendo membra victimæ comburendæ.

Ver. 7.

וְהִנָּחָה אֶת־בְּדָיו בַּטָּעָלָה וְהָיוּ תְּבָדִים
עַל־שִׁתָּי צִלְעֹת הַמְצֹנֵחַ בְּשָׂאתָ אֹתוֹ :

καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους. καὶ ἔστωσαν ἀναφορεῖς κατὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἶρειν αὐτό.

Au. Ver.—7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

Ged.—And thou shalt put the poles into the staples so that the poles may be on both sides of the altar, when it is carried.

Thou shalt put. I follow the reading of Sam. הִנָּחָה which was that of Sept., Vulg., Syr., and both Arabs. The present Heb. reading is הִנָּחָה, by Pagninus rendered *adducentur*; and, after him, by most modern translators; and, amongst others, by our own: "And the staves shall be put into the rings." But Luther and Castalio, who often paid a due regard to Sept. and Vulg., followed them here: Und solt die stangen in die ringe thun: *Quos per angulos immittes*. So Houbigant: *Vectes in annulos immittes*. In truth, the present reading, הִנָּחָה אֶת־בְּדָיו is a vile solecism. To make grammar, it ought to be הִנָּחָה אֶת־בְּדָיו as in Gen. xliii. 17, and I have no doubt that both Pers. and Gr. Ven. had this reading before them. Onkelos seems to have read הִנָּחָה אֶת־בְּדָיו as he renders יָבִיחַ *introducet* (aliquis). On the whole, the Sam. lection is far the more preferable, as all the concomitant injunctions are addressed to Moses in the second person.—*Ged.*

Ver. 9.

לְפָתַת נֶגְבִּיתִימָנַח

εἰς τὸ κλίτος τὸ πρὸς λίβρα.

Au. Ver.—9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

For the south side southward. So Gesen.

Ged., Booth.—On the south or right hand side.

Fine twined linen. See notes on xxv. 4.

Ver. 10, 11.

10 — וְהָיוּ הָעַמֻּדִים וְהַשְּׂהִיחִים כָּסֶף :

10 — καὶ οἱ κῆκοι αὐτῶν καὶ αἱ ψαλίδες ἀργυραῖ.

Au. Ver.—10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

Sockets. See notes on xxvi. 19.

Fillets.

Pool.—Their fillets, or hoops, which en-

x x

compassed the pillars at the top, being placed there, as it seems, for ornament only.

Bp. Horsley.—*Their rods.* Rods that extended from pillar to pillar, being fastened to the tops of the pillars by the hooks. Over these rods the hangings were slung. (See Cocceius, पञ्च, and Parkhurst under the same root.)

Geesen.—**עֶזְרָא** and **עֶזְרָא**, pl. *the staves, or poles* [so Rosen.], by which the upright pillars or laths of the fore-court were combined, and which, at the same time, served for fastening the curtains on them. Exod. xxvii. 10, 11: xxxviii. 10, &c.

Prof. Lee.—*Their attached, adhering, parts, junctures,* Exodus xxvii. 10, 11; xxxviii. 10, &c.

Ver. 12.

Au. Ver.—12 — their pillars ten, and their sockets ten.

Ged., Booth.—With their ten pillars, and their ten bases of brass [Sam.].

Ver. 13.

וְלִיכָה הַחֲזָר לַפֶּאֶת קִדְמָה מִזְרָחָה
חֲמִשָּׁים אַמָּה :

καὶ εὖρος τῆς αὐλῆς τῆς πρὸς νότον, ἰστία πεντήκοντα πήχεων. στύλοι αὐτῶν δέκα, καὶ βάσεις αὐτῶν δέκα.

Au. Ver.—13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

Ged., Booth.—And the breadth of the court on the east, or sun-rising side, shall be fifty cubits; with their ten pillars and their ten bases [LXX].

Ver. 14.

וַיְהִי שֶׁעֲשָׂרָה אֲנָפִי קִלְעִים לַפָּתָח
עֲמֻדֵיהֶם שְׁלֹשָׁה וְאַדְגֵּיהֶם שְׁלֹשָׁה :

καὶ πεντεκαίδεκα πήχεων τὸ ὕψος τῶν ἱστίων
τῷ κλίτει τῷ ἐνί. στύλοι αὐτῶν τρεῖς, καὶ αἱ
βάσεις αὐτῶν τρεῖς.

Au. Ver.—14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

Bp. Patrick.—The hangings of this end of the court were divided, because there was to be a gate; the entrance into the court being at the east end. Each side of the gate consisted of fifteen cubits; and accordingly the hangings were of that length, upon three pillars on each side, as this verse and the next direct.

Ged., Booth.—The hangings for one wing shall be fifteen cubits; with their three pillars and their three bases of brass [Sam.].

Ver. 15.

Sockets.

Ged., Booth.—Bases of brass [Sam., LXX, Arab.].

Ver. 16.

Blue, purple, and scarlet, &c. See notes on xxv. 4.

Sockets.

Ged., Booth.—Bases of brass [Sam.].

Ver. 17.

בְּלִי-עֲשׂוּיָי הַהִלָּחָר עָבִיר מִחֲשָׁקִים
חֲשׂוֹן

πάντες οἱ στυλοὶ τῆς αὐλῆς κύκλῳ κατη-
γυρωμένοι ἀργυρίῳ.

Au. Ver.—17 All the pillars round about the court *shall be* filleted with silver.

Bp. Horsley.—*Filletted with silver.* Rather, furnished with rods of silver.

Gesen.—Joined, &c.

Rosen.— $\rho\alpha\rho\alpha\gamma\epsilon\tau\omicron$, *consertæ argento*, i.e.,
perticis argenteis, ut hoc, in quo versamur,
versu dicitur.

Ver. 18.

אֲנִי חֹדֵץ מֵהָאָהָרָה וְלִחַב
חֲמִשִּׁים שָׁנִים וְלִמָּחָה חֲמִשָּׁה
שָׁנִים מֵעוֹר וּמִדָּגִים נִחֲשָׁת :

τὸ δὲ μήκος τῆς αὐλῆς ἑκατὸν ἐφ' ἑκατόν.
καὶ εὖρος πενήκοντα ἐπὶ πενήκοντα. καὶ
ὕψος πέντε πύχων ἐκ βύσσου κεκλωσμένης,
καὶ βάσεις αὐτῶν χαλκαί.

Au. Ver.—18 The length of the court shall be an hundred cubits, and the breadth fifty everywhere [Heb., fifty by fifty], and the height five cubits of fine twined linen, and their sockets of brass.

Bp. Horsley.—Read the whole verse thus :
 אֵיךְ הִחֲזִיר מֵאֵל בְּמֵאָה וּרְבֹעַ חֲמִשִּׁים בְּחִשְׁבֵּי וָמָדָה
 חֲמִשָּׁה אֲמֹת קִלְעִים שֶׁשׁ מִשְׁוֹר וְזֵי הַעֲמֻדִים וְחִשְׁקֵיהֶם כֶּסֶף
 וְאֲדָנֵיהֶם נֶחֱשֶׁת :

“The length of the court shall be an hundred cubits everywhere, and the breadth fifty cubits everywhere, and the height five cubits. The hangings shall be of fine linen of twisted thread, the hooks of the pillars and their rods shall be of silver, and their sockets of brass.”

Ged. and Booth. suppose that the Hebrew text here is defective, and thus supply the

deficiency from the parallel passage, chap. xxxviii. 16.

18 The length of the court shall be a hundred cubits, and its breadth fifty cubits [Sam.], and its height five cubits. The hangings of the court, all about, shall be of twisted cotton. And the bases of their pillars shall be of brass; but the hooks of their pillars and their fillets [*Ged.*, but their tenter-hooks] of silver; and their capitals shall be overlaid with silver; and all the pillars of the court shall be filleted [*Ged.*, sheathed] with silver.

Ver. 19.

Au. Ver.—19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

Bp. Horsley.—For לל כל, read, with the Samaritan, ורשה יא כל כל. So *Ged.* and Booth.

Ver. 20, 21.

Au. Ver.—20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn [Heb., to ascend up] always.

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Ged., Booth.—20, 21 And command thou the Israelites, that they bring to thee pure oil, expressed from olives, for light, that the lamps may continually burn, in the tabernacle of the congregation without the veil, which is before the testimony. Aaron and his sons shall order it, that they may burn from evening to morning before Jehovah. A perpetual statute* shall this be to the Israelites, throughout their generations.

* So most commentators. *Ged.*, a stated tax it shall be from, &c. Heb., עולם, עולם.

21 Tabernacle of the congregation.

Gesen.—מִן הַמִּשְׁכָּן, the tent of congregation, for the tabernacle. According to Exod. xxv. 22; Numb. xvii. 19. וְהָיָה לָּךְ מִן הַמִּשְׁכָּן, I will there meet with thee, it would be the tent of meeting (of God with Moses), hence, tent of communication, oracle tent, but perhaps it also signifies the (festival) tent of the congrega-

tion of the people. Comp. No. 3. *Luther, Stiftshütte*, i.e., seat of covenant, Greek σκηνή μαρτυρίου, Lat., tabernaculum testimonii, according to the derivation from תע testari, comp. תעיד קצין, the tent of the law. Numb. ix. 15.

Pool.—The tabernacle of the congregation was so called, because there the people used to meet not only one with another, but with God also. See Exod. xxv. 22; Numb. xvii. 4. Others render it, in the tabernacle of witness, because there God declared his mind and will, and man's duty. Without the veil, to wit, the second veil, in the holy place. Before the testimony; a short speech for before the ark of the testimony, as it is elsewhere more largely called: compare Exod. xxv. 16.

CHAP. XXVIII. 1.

וַתֵּלֶךְ הַקֹּהֵן אֵלֶיךָ אֶת־מִזְבֵּיךָ וְנָתַתָּ

καὶ σὺ προσάγαγόν τε πρὸς σεαυτὸν τὸν τε Ἀαρὼν, κ.τ.λ.

Au. Ver.—1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Pool.—Take thou unto thee; cause them to come near unto thee, that thou mayest before them and before the people declare the will of God herein, and solemnly set them apart for his office.

Rosen., Booth.—And appoint next to thyself Aaron, &c.

The words אֶת־מִזְבֵּיךָ, as Le Clerc has observed, should not be understood of place, but of dignity and rank. Moses, as the leader, and divinely commissioned lawgiver, occupied the chief dignity and honour; and Aaron and his sons, as enjoying the priesthood, are to be the second in rank.—Booth.

Rosen.—Accedere jube ad te. Non de loco, sed de dignitate sermo est, et significatur, fore Aaronem ejusque filios Mosi proximos dignitate; sequitur enim וְנָתַתָּ, e ceteris Israelitis.

Ver. 2.

Au. Ver.—2 For glory and for beauty.

Ged.—For honour and ornament.

Ver. 4.

וְהָיָה הַמִּשְׁכָּן

καὶ χιτῶνα κοσμησάτων.

Au. Ver.—And a brodered coat.

Bp. Horsley.—Rather, *and a close coat*. A garment that sat close to the body, and had tight sleeves [so *Ged.*, *Booth.*]. Houbigant's conjecture that *עֲשֵׂה* should be *עָשָׂה*, seems very probable.

Gesen.—*עֲשֵׂה*, m. from *עָשָׂה*, *cloth made in chequers or cells* (see the verb). Whence *עֲשֵׂה עֲשֵׂה*, *a coat of chequered cloth*, *Exod.* xxviii. 4.

Prof. Lee.—*עֲשֵׂה*, either, *Quilting*, or *embroidery*; more probably the latter. LXX, *κοσσυμβωτόν*. Vulg., *lineam strictam*.

Rosen.—*עֲשֵׂה* significat vestem, quæ intextas habuit figuras quadratas, instar tessellarum pavimentorum, sed ita, ut figuræ illæ planæ et æquales fuerint, nulla apparente profunditate aut eminentia filamentorum in textura.

Ver. 5, 6, 8.

See notes on xxv. 4.

Cunning work. See notes on xxvi. 1.

Ver. 7.

שְׁנֵי כַּחֲתֵּי הַבֵּית יִהְיֶה לָּוִי אֶל־שָׁנִי
הַצֹּדֵקִי וְהַקָּדֵר :

δύο ἐπωμίδες συνέχουσας ἔσονται αὐτῷ ἑτέρα τὴν ἑτέραν, ἐπὶ τοῖς δυοῖν μέρεσιν ἐξηρηγμέναι.

Au. Ver.—7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

Ged.—Its two shoulder-pieces shall be joined to it. At its two extremities shall the joining be. I read *וְיָ* with Sam. not *וְיָ* the present Hebrew reading. Perhaps *וְיָ* is still a better reading, and seems to have been that of Sept., Vulg., and Saad.

Booth.—Its two shoulder-pieces shall be joined to it; at its two edges shall they be joined.

Ver. 8.

וְהָשָׁב אֶפְדֹתוֹ אֶשְׂרַע עָלָיו כְּמַעֲשֵׂתוֹ
כְּמַעֲשֵׂה יְהוָה זָהָב הַקֶּלֶת וְאֶרְגָּמוֹ וְחֹלְעֵת
שְׁנֵי וְשֵׁשׁ כְּשֹׁדֵר :

καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὃ ἐστὶν ἐπ' αὐτῷ, κατὰ τὴν ποίησιν ἐξ αὐτοῦ ἔσται ἐκ χρυσοῦ καθαροῦ, καὶ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου διανεησμένου, καὶ βύσσου κεκλωσμένης.

Au. Ver.—8 And the curious [or, embroidered] girdle of the ephod, which is upon it, shall be of the same, according to the work

thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

Bp. Horsley.—*The curious girdle*; perhaps, *the facing*. But see chap. xxix.

Bp. Patrick.—The word *chosheb*, which we translate *curious girdle*, signifies it was of such artificial work as the ephod itself was. And it seems to have been two strings (as we may call them) which went out of each side of it, and tied it to their bodies, under their arm-holes, about the heart. So the high-priest had two girdles; that belt (as we may call it) which tied his coat to him; and this girdle, which tied the fore-part and hinder-part of the ephod together. It is called the *girdle of the ephod*, because it was annexed to those two cloths, and not to the shoulder-pieces.

Shall be of the same.] Or, *out of it*: to signify that the girdle was woven together with the ephod, and went out of it. So Jarchi and Abarbinel.

According to the work.] This signifies it was to be made of the same matter, and woven after the same manner, with all the ornaments of the ephod itself; having all those five colours in it, mentioned ver. 4, and here repeated again.

Pool.—*Of the same*; either, 1. Of the same piece; or rather, 2. Of the same kind of materials and workmanship, as the following words explain it.

Ged., *Booth.*—And the fancy-work of the shoulder-pieces, which are on it, shall be of the same materials with itself, of gold, &c.

The fancy work of the shoulder-pieces. Instead of *מַעֲשֵׂה* I read *מַעֲשֵׂה* in the plural, with the Sept., who render it by the same word as they had before employed to express *כְּמַעֲשֵׂה*. Those shoulder-pieces were little ephods annexed to the large one. They who render the word by *band*, *zone*, or *belt*, seem not to have attended to the context. They were probably deceived by Onk. and Syr., who probably mistook *הַשָּׁב* for *הַשָּׁב*, or read the latter in their copies. And this indeed seems to have been the reading of the other interpreters, except Vulg. and Gr. Ven., of which the former has *textura*, the latter *λογισμα*. Of modern interpreters the greater part have *belt*, *girdle*, *cincture*; and among these is Michaelis: but Le Clerc and Dathe, in my opinion, very properly contend that *הַשָּׁב* has never that signification. The version of the former is: *Textura etiam partis oppositæ, quæ adjicietur, ex ipso erit, &c.* :

that of the latter, *Et textura anteriori parti opposita ex eadem materia sit.* They both suppose that עֲפֹדִים denotes the posterior part of the ephod, in opposition to the anterior. Houbigant's translation is: *Et textura limbi ejus, qui super eum erit.* This meaning of עֲפֹדִים he derives from the Arabic عِصْم terminus; but I cannot but agree with Dathe that this is a forced etymon. On the whole I am persuaded that the Septuagint have given the true meaning; and that עֲפֹדִים here denotes shoulder-pieces which were affixed to the ephod for greater ornament, somewhat like our epaulettes.—*Ged.*

Gesen.— עֲפֹדִים , m. Girdle of the ephod, or of the high priest's garment for the breast and shoulder, so called from its being made of damask (see עֲפֹדִים , No. 5). Exod. xxviii. 8, 27, 28; xxix. 5; xxxix. 5, 20, 21; Levit. viii. 7: $\text{וַיַּעֲבֹדֵם בְּעֲפֹדֵם}$, and girded him with the girdle of the ephod.

עֲפֹדִים , the putting on of the ephod, prop. inf. of עָפַד . Exod. xxviii. 8: $\text{וַיַּעֲבֹדֵם בְּעֲפֹדֵם}$, and the girdle of its girding, i.e., where-with it (the ephod) is girded, which is over it, &c.

Prof. Lee.— עֲפֹדִים , m. pl. non occ. Æth.

חָסַב : reputavit. Arab. حَسَبَ , id.

حَسَبَ , putavit, opinatus fuit. Lit. thought,

device. The belt, or girdle, of the ephod; so called, probably, from its being richly wrought with devices in needle-work, Exod. xxviii. 27, 28; xxix. 5; xxxix. 20, 21; Lev. viii. 7, &c. Comp. Exod. xxvii. 1. Joseph. Antiq., lib. iii., cap. vii., § 4, $\text{ζώνη περισφιγγεται βάμμασιν.....διαπεποικιμένη, χρυσοῦ συνφασμένη.}$

עֲפֹדִים , f. q. d. Ephodized, i.e., made like an ephod: clothing so made, Exod. xxviii. 8; xxxix. 5; Is. xxx. 22. From this last passage, it should seem that some such clothing was put upon the idols.

Rosen.—De verbis עֲפֹדִים עֲפֹדִים עֲפֹדִים dissentiunt interpretes, maxime ob vocem עֲפֹדִים . E veteribus Chaldæus et Syrus eam septem iis locis, quibus occurrit, constanter vertunt cingulum, tæniam; Arabs Erpenii: tænia; Josephus, § 6: ζώνη . Eos plures e recentioribus sequuntur, et genuinum quidem sensum expressisse videntur, qui verba עֲפֹדִים sic vertunt: et cingulum amiculo ejusdem operis erit ex ipso amiculo progrediens. Nam עֲפֹדִים haud diversum ab עֲפֹדִים putamus. Clericus putat vocem עֲפֹדִים semper

significare opus polymitarium, hinc h. l. *texturam*; vocabula עֲפֹדִים עֲפֹדִים proprie sic esse reddenda: *Aphudæ ejus quæ præter illud*, particulam enim עֲפֹדִים h. l. præter notare, ut Gen. xxxi. 50; Lev. xviii. 8; Num. vi. 20; Deut. xix. 9, עֲפֹדִים hic dici anteriorem partem, quæ pectus, עֲפֹדִים posteriorem, quæ dorsum tegebat. Unde sic vertit: *Textura etiam partis oppositæ, quæ adjicietur, ex ipso erit ejusdemque operis.* Ita h. l. LXX. Et Vulgatus: *Ipsa quoque textura et ipsa operis varietas erit ex auro.*

Blue, purple, &c. See notes on xxv. 4.

Ver. 9.

Au. Ver.—9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel.

Ged., Booth.—And, &c. The names of the children of Israel according to their birth [transposed from verse 10].

Ver. 11.

$\text{מַעֲשֵׂה חֶרֶשׁ אֶבֶן פְּתָחוֹתיהֶם תַּפְתֹּחַ אֶת־שְׁמֵי הַבְּנִים עַל־שְׁלֹחַת בְּנֵי יִשְׂרָאֵל מִסֵּבֵת מִשְׁבָּצוֹת זָהָב תַּעֲשֶׂה אֹתָם:$

$\text{ἔργον λιθοουργικῆς τέχνης. γλύμμα σφραγίδος διαγράψεις τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασι τῶν υἱῶν Ἰσραὴλ.}$

Au. Ver.—11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Ged.—Thou shalt engrave on the two stones the names of the sons of Israel. Lit., Thou shalt open the two stones over the names of the sons of Israel; which seems to indicate that the names were first marked on the stones, and the parts thus marked carved out.

Bp. Horsley.—And thou shalt make them to be set in ouches of gold. Literally, with surroundings of studs of gold shalt thou make them.

Gesen., Prof. Lee.— $\text{מִסֵּבֵת מִשְׁבָּצוֹת}$, settings for precious stones.

Ver. 12.

Au. Ver.—12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names

before the LORD upon his two shoulders for a memorial.

For stones of memorial, &c.

Ged., Booth.—Stones of memorial shall they be [Sam., LXX] for the children of Israel; for Aaron, &c.

Ver. 13

וַעֲשִׂיתָ מַשְׁבָּצֹת זָהָב :

καὶ ποιήσεις ἀσπιδίσκας ἐκ χρυσοῦ καθαροῦ.

Au. Ver.—13 And thou shalt make ouches of gold.

Ouches.

Bp. Horsley.—Studs. See also verse 11.

Ged., Booth.—And thou shalt make clasps of pure [Sam., LXX] gold.

Ver. 14.

וְשָׁנֵי שְׂרָשָׁרָה זָהָב מְחוֹר מְבִנֵּלָה
תַּעֲשֶׂה אֹתָם מִעֲמֹה עֶלְת וְנִתְּחָה אֶת-
שְׂרָשָׁרָה הָעֲבֹתָה עַל-הַמַּשְׁבָּצֹת :

καὶ ποιήσεις δύο κροσσωτὰ ἐκ χρυσοῦ καθαροῦ, καταμειγμένα ἐν ἀνθεσιν, ἔργον πλοκῆς. καὶ ἐπιθήσεις τὰ κροσσωτὰ τὰ πεπλεγμένα ἐπὶ τὰς ἀσπιδίσκας, κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων.

Au. Ver.—14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

Ged., Booth.—And two chains of pure gold; of equal length, and of wreathen work shalt thou make them; and the two wreathen chains shalt thou fasten to the clasps.

Of equal length, מְבִנֵּלָה. Evidently derived from נָל, but what precise meaning it has here it is hard to say. I have followed that which appears to be most agreeable to the context, and in which it was understood by both Arabs; for I cannot fall in with the opinion of Michaelis, that the *thickness* of the chains is hereby indicated. The Septuagint seem to have read another word in their copy, or to have had in view the Chald. meaning, *miscuit*, as they render *καταμειγμένα ἐν ανθεσιν*, intermingled with flowers. Vulg., *sibi invicem coherentes*; Houbigant: *forma tortili implexas*; Junius: *aequabiles*; Dathe: *aequales*.—*Ged.*

Gesen.—מְבִנֵּלָה, plur. fem. properly *confines, boundaries*, Exod. xxviii. 14. See מְבִנֵּלָה, feminine. Probably, the act of

setting limits, bounding, &c., Exodus xxviii. 22, and xxxix. 15, chains, or lace borders, to divide the different rows of jewels on the breast-plate. Comp. מְבִנֵּלָה xxviii. 14. Others, *aequaliter terminatae*, of equal length, but in which the first signification is arbitrarily admitted. Others, chains, ornamentally formed, from נָל, Syriac and Arabic, to form.

Professor Lee.—מְבִנֵּלָה, i. q., מְבִנֵּלָה, apparently. *Devices.* See מְבִנֵּלָה, f. Syr.

مَجْدَلَة, fictio, plasmatio. Arabic

مَجْدَلَة, مَجْدَلَة, plasma, figmentum. Cogn.

Æth. מְבִנֵּלָה : opus, &c. Lit., *Formation*;

i. e., *Artificial work* or *device*. Occurs only twice, Exod. xxviii. 22; xxxix. 15, in the phrase מְבִנֵּלָה וְנִתְּחָה, and contr. מְבִנֵּלָה וְנִתְּחָה; explained in both cases by מְבִנֵּלָה עֶלְת; where מְבִנֵּלָה is evidently the rendering intended for מְבִנֵּלָה, and מְבִנֵּלָה, for מְבִנֵּלָה. For, מְבִנֵּלָה signifies *ropes*, Ps. ii. 3, to which מְבִנֵּלָה, chains, i. e., woven work representing chains, sufficiently well corresponds. See r. עֶבֶר. Gesenius, therefore, is wrong in making מְבִנֵּלָה and מְבִנֵּלָה synonymous. Nor does מְבִנֵּלָה signify *torsit*, either in Hebrew or in any one of the dialects: his *opus tortile*, therefore, as given to explain this word, is manifestly erroneous. Nor does Exod. xxviii. 14, nor the rendering of the LXX tend in the least to confirm his view of the question. The whole is therefore groundless.

Rosen.—14 מְבִנֵּלָה plerique vertunt *determinationes* a מְבִנֵּלָה terminavit, fines descripsit, intelliguntque catenas *determinatas et aptæ longitudinis, vel æqualis longitudinis*. Michaelis in *Suppl.*, p. 251, putat מְבִנֵּלָה significare *crassitudinem*, ut catenæ crassitudinis essent catenæ *crassiores*. Verum vidisse Jarchium arbitror, qui catenulas illas מְבִנֵּלָה appellatas dicit, quod conjunctæ essent termino, seu extremitati pectoralis: *ad finem termini pectoralis facies eas*.

Ver. 15.

See notes on xxvi. 1, and xxv. 4.

Ver. 17—20.

17 וּמִלְחָתָה בֹל מִלְחָתָה אֶבֶן אֲרָבָעָה
טוּבִים אֶבֶן טוּר אֶרֶם פְּסָדָה וּבְנִיחָה
הַטָּוִר הַמֵּאָדָּר : 18 וְהַטָּוִר הַשֶּׁנִּי לָפָה
סָפִיר וְנִתְּחָה : 19 וְהַטָּוִר הַשְּׁלִישִׁי

לָשֶׁם שָׁבוּ וְאַחֲלָמָה : וְהַשֹּׁהַב
הַרְבֵּיעִי תְּרֵשִׁישׁ וְשֵׁהם וְיִשְׁפָּה
מִשְׁבָּצִים זָהָב יְהִי בְּמִלּוֹאֲתָם :

17 καὶ καθυφανείς ἐν αὐτῷ ὕψασμα κατὰ-
λίθων τετράστιχον. στίχος λίθων ἔσται, σάρ-
διον, τοπάζιον, καὶ σμαράγδος, ὁ στίχος ὁ
εἰς. 18 καὶ ὁ στίχος ὁ δεύτερος, ἄνθραξ, καὶ
σάπφειρος, καὶ ἱασπς. 19 καὶ ὁ στίχος ὁ
τρίτος, λιγύριον, ἀγάτης, ἀμέθυστος. 20
καὶ ὁ στίχος ὁ τέταρτος, χρυσόλιθος, καὶ
βηρύλλιον, καὶ ὀνύχιον, περιεκαλυμμένα
χρυσίῳ, συνδεδεμένα ἐν χρυσίῳ. ἔστωσαν
κατὰ στίχον αὐτῶν.

Au. Ver.—17 And thou shalt set in it
settings of stones [Heb., fill in it fillings of
stone], even four rows of stones: *the first*
row shall be a sardius [or, ruby], a topaz,
and a carbuncle: this shall be the first row.

18 And the second row shall be an eme-
rald, a sapphire, and a diamond.

19 And the third row a ligure, an agate,
and an amethyst.

20 And the fourth row a beryl, and an
onyx, and a jasper: they shall be set in gold
in their inclosings [Heb., fillings].

Sardius. So Vulg., Patrick, Rosen.

Ged., Booth.—Cornelian.

Prof. Lee.—רֶדֶם, *A ruby*, or, according
to some, *a cornelian*; LXX, σάρδιον, Syr.

ܠܫܡܫܐܡ, Chald. ܠܫܡܫܐܡ. Epiphanius, as
quoted by Simoniis, styles it *αἵματος* *εἰδής*, and
compares it with the *σάρδιον αἱμαρῶν* of
Orpheus. See Braun. de Vestitu Sacerdot.;
lib. ii., p. 501, &c.; Exodus xxviii. 17;
xxxix. 10; Ezek. xxviii. 13.

Au. Ver.—*Topaz.* So Rosen., Ged.,
Booth.

Gesen.—יָדָה, fem. *a precious stone, jewel*.
Exod. xxviii. 17; Ezek. xxviii. 13, which,
according to Job xxviii. 19, is to be found in
Ethiopia. Most of the ancient translators
render it by *topaz*, i.e., the chrysolite of the
moderns.

Prof. Lee.—יָדָה, f. constr. יָדָה. *A*
precious stone: either *the topaz* or *the*
emerald, Exod. xxviii. 17; xxx. 19; Job
xxviii. 19; Ezek. xxviii. 13.

Au. Ver.—*A carbuncle.*

Ged., Booth., Gesen., Rosen.—An emerald.

Bp. Patrick.—*Carbuncle.*] So we trans-
late the third stone of the first row (which
in Hebrew is called *bareketh*), following
perhaps Abarbinel. But the greatest part

of interpreters take it for the *smaragdus*;
which good authors describe as the most
radiant of all other stones: and therefore
called, perhaps, *bareketh*, from its extra-
ordinary splendour; for *barak* signifies to
glitter (Ezek. xxi. 10).

Prof. Lee.—יָדָה, f. it. יָדָה. Lit., *flash-*
ing. A sort of precious stone, Exod.
xxviii. 17; Ezek. xxviii. 13, according to
some, *the Emerald*. The Syr. ܝܕܐ, Exod.

is, however, according to Castell, *a car-*
buncle. So Lud. de Dieu. Grotius makes
it the Chrysolite. See Braun. de Vestitu
Sacerd., p. 548.

Au. Ver.—*An emerald.*

Rosen., Ged., Booth.—Carbuncle.

Gesen., Prof. Lee.—יָדָה, m. *A precious*
stone, but of what kind is uncertain.

Bp. Patrick.—The Hebrew word *nophech*,
which we translate *emerald*, is by most
interpreters taken to signify a *carbuncle*.
Some of which stones are white; but the
most excellent of all other are red, shining
like fire, or a burning coal: whence the
name of *carbuncle*, from *carbo*, a hot coal.
And to this the Hebrew word *nophech*
agrees; which Braunius ingeniously con-
jectures comes from *phuch*, which signifies
that red wherewith women painted their
faces (2 Kings ix. 30). And, in short, he
takes it for that stone which we now call a
ruby. And so Abarbinel translates it, and
Luther also (vide lib. ii. cap. 11).

Rosen.—יָדָה vetustissimi interpretes, LXX,
Josephus, Epiphanius vertunt ἄνθραξ, *car-*
bunculus, quo veteres *rubinum* intellexisse
videntur; cf. ad Ez. xxvii. 16, et Bellermann,
pag. 43.

Au. Ver.—*A sapphire.* So most com-
mentators.

Rosen.—Non est, cur dubitemus, sig-
nificari nomine Hebræo *sapphirum*, quem
nos ita appellamus. Ita enim vertunt LXX,
Syrus, Vulgatus. Michaelis tamen h. l.
mavult intelligere *lapidem lazuli*, quod huic
facilius quam sapphiro nomina insculpi
possent.

Au. Ver.—*A diamond.* So Patrick and
most commentators.

Ged.—*A crystal.*

Prof. Lee.—יָדָה, m. pl. non occ. r. יָדָה,
lit. *malleable*, i.e., here, will not give way at
the stroke of the hammer. Some precious
stone. *The adamant*, or, as the ancient
versions occasionally have, the *emerald*, or

the *jasper*; the former most likely, Exod. xxviii. 18; xxxix. 11; Ezek. xxviii. 13, al. non occ.

Gesen.—*A precious stone*; grounds are wanting for a nearer determination.

Rosen.—עֲבִירִי fuerunt, qui putarent, esse *adamantem*. Quod negat Michaelis, quamvis se non rectiora dare posse fateatur. Id tamen pro certo habet, quum adamas propter duritiem sculpturam non admittat, hanc gemmam plane non posse locum habere in numero harum gemmarum, quibus singulis singularum tribuum nomina sculpti debebant. Veterum interpr. plerique consentiunt in *onyche*, vid. Bellar., p. 47. LXX eo loco, ubi jam in codicibus et exemplaribus nostris עֲבִירִי legitur, ἱασπίς (*iaspis*) legisse videntur.

Bp. Patrick.—*And the third row a ligure.*] So we translate the Hebrew word *leshem*, which being nowhere else found, the meaning of it is uncertain. But a great many, both of the ancients and moderns, translate it as we do: though what a *ligure* is cannot easily be resolved. Some think λεγύριον, or λυγγούριον, to be nothing but the best *amber*. But that is no precious stone, as all here mentioned are; and therefore (to mention no other conjectures) Braunius thinks we are to understand by this word a kind of *jacinth*: of which there being divers sorts, he judges it likely to be that which nearest approaches to the colour of *amber*; which hath made authors take them for the same. The ancients, indeed, commonly by a *jacinth* understand a stone of a violet colour, but more pale and dilute than in the *amethyst*: and the stone now called an *amethyst*, was anciently, called a *jacinth*. Yet they mention *jacinths* of divers other colours, and some shining like fire (vide lib. ii. de Vestit. Sacr. Hebr., cap. 14, n. 11, 12).

20 *Au. Ver.*—*Beryl.*

Gesen.—עֲבִירִי, Name of a *precious stone*, which probably has derived its name from *Tartessus* (as עֲבִירִי for Ophirite gold), Exod. xxviii. 20; xxxix. 13; Ezek. i. 16; x. 9; xxviii. 13; Cant. v. 14; Dan. x. 6. The LXX and Josephus explain it by *Chrysolite*, the *topaz* of the moderns, which Braun. (*de Vestitu Sacerdot.*, ii. 7) endeavours to confirm. Others, *amber*. But the passages in Exod. xxviii. 20; xxxix. 12, where עֲבִירִי is named with other jewels, will scarcely admit of it.

Prof. Lee.—עֲבִירִי, m. A precious stone; probably the *topaz*, Exod. xxviii. 20; xxxix. 13; Cant. v. 14; Ezek. i. 16, &c. But according to some, *Amber*. LXX, χρυσόλιθος,

Rosen.—עֲבִירִי vetustissimi interpr. vertunt χρυσόλιθον, quem recentiores *topasum* vocant. Colore est e flavo viridi; vid. Bellarm., p. 60, sqq. Frequens est in Hispania, et ab hac patria sua nomen Hebræum habet. Hujus gemmæ color est viridis. Cf. ad Ez. i. 16.

Au. Ver.—*Onyx.*

Bp. Patrick.—*Onyx.*] The Hebrew word *shoham* we meet withal in the beginning of the Bible (Gen. ii. 12), and translate it as we do here, an *onyx*. But Josephus, St. Jerome, and the Vulgar, translate it *sardonix*; which was of a mixed colour, of white and red. For the most precious Indian *sardonix* had a radix (as they call it) white, like the nail of one's finger; and the superficies red like blood; and both of them transparent: from whence it had its name; the *sardius* stone (as was said before) being red, and the *onyx* signifying the nail of one's finger (see the forenamed Braunius, cap. 18).

They shall be set in gold in their inclosings.] Or, more literally, "they shall be golden ouches in which they are set" (see ver. 17 and ver. 11).

Ver. 21.

וְהָאֲבָנִים הָהֵן עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל שְׁתָּם עֲשָׂה עַל־שְׁמֹתָם פִּתְחֵי חֹזֶם אֵישׁ עַל־שֵׁמוֹ הָהֵן לִשְׁנֵי עָשָׂר שָׁבָט׃

καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δεκάδύο κατὰ τὰ ὀνόματα αὐτῶν. γλυφαὶ σφραγίδων ἕκαστος κατὰ τὸ ὄνομα ἔστωσαν εἰς δεκάδύο φυλάς.

Au. Ver.—21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

Ged., Booth.—21 And the stones shall be for the names of the sons of Israel; twelve according to their names. The engravings, like those of a signet, shall each have its name according to the twelve tribes.

Ver. 22.

Au. Ver.—22 And thou shalt make upon

the breastplate chains at the ends of wreathen work of pure gold.

At the ends. See notes on xxviii. 14.

Ver. 23.

Au. Ver.—23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

Ged., Booth.—And thou shalt make for the breastplate two clasps of gold, and [Sam.] two rings of gold, and the two rings thou shalt place at the two upper ends of the breastplate.

Ver. 25.

וְנָתַתָּה עַל-כְּתָפוֹת הָאֵפֹד אֶל-
מִגְדֵּי פָנָיו :

Au. Ver.—25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

Ouches. See notes on verse 11.

Before it.

Pool.—i.e., in the forepart of the ephod; or *before him*, i.e., the high priest, in his forepart, upon his breast.

Ged., Booth.—And the other two ends of the two wreathen chains thou shalt put into the two clasps, and fasten them to the shoulder-pieces of the ephod opposite.

Ver. 26—28.

וַעֲשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וּשְׁמַתָּ
אֹתָם עַל-שְׁנֵי הַצָּדוֹת הַחֹשֶׁן עַל-שְׁפָתָיו
אֶתֶּר אֶל-עֶבֶר הָאֵפֹד בְּיָתְדָהּ :
וַעֲשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְנָתַתָּה
אֹתָם עַל-שְׁתֵּי כְתָפוֹת הָאֵפֹד מִלְּמַטָּה
מִמָּגֶל פָּנָיו לְעֵצָה מִחִבְרָתוֹ מִפְּעַל
לְהָשִׁב הָאֵפֹד :
וְיִרְכְּסוּ אֶת-חֹחֶשֶׁן
מִטַּבָּעָתָם אֶל-טַבָּעַת הָאֵפֹד בְּפִתּוֹל
תְּהִלָּתָהּ לְהִיּוֹת עַל-תְּהָשִׁב הָאֵפֹד וְלֹא
יִצָּח הַחֹשֶׁן מֵעַל הָאֵפֹד :

v. 28. מִשְׁבַּעוֹ ק'

Au. Ver.—26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-

part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

Bp. Patrick.—26 *Make two rings of gold.*] That is, two other besides those mentioned ver. 23.

Put them upon the two ends of the breastplate.] This is to be understood of the lower corners of the breastplate, as ver. 23, of the higher.

In the border thereof.] In the lower border of it.

Which is in the side.] Or, over against.

Ephod inward.] So that these two lowermost rings were not seen, being inward; lying, as it were, between the ephod and the breastplate.

27 *Two other rings of gold thou shalt make.*] These, though belonging to the ephod, are not mentioned till now; because the use of them would more plainly appear in this place.

Put them on the two sides.] Or rather, *shoulder-pieces of the ephod*: for so we translate it more plainly, ver. 7.

Underneath.] Below, at the lower end of the shoulder-pieces.

Toward the forepart thereof.] Or, in its forepart.

Over against the—coupling.] Opposite to the rings of the breastplate; being to be coupled to it by these rings.

Above the curious girdle.] All this is said only to mark out the place exactly, where these two rings were to be fastened to the ephod; that the breastplate might be inseparable from it.

28 A blue lace, or ribbon, being put through the two lower rings of the breastplate, and then through the rings of the ephod: they by it were tied together, a little above the girdle of the ephod.

That the breastplate be not loosed from the ephod.] And thus being joined, they were not to be separated one from another; no, not out of the time of ministration: but always continued so fast together, that the ephod could not be put on without the breastplate. Thus Maimonides, and the Gemara (cap. 7, of Joma), *If any one*

Y Y

remove the breastplate from the ephod, or the slaves from the ark, he shall receive forty stripes.

Ged.—26 Thou shalt also make two rings of gold, and place them at the two *nether* ends of the breastplate, at the inner side of its borders which are opposite to the ephod. 27 And thou shalt make two *other* rings of gold, and place them at the opposite nethermost *ends* of the two shoulder-pieces of the ephod, just where they over-join the fancy work of the ephod. 28 And let the breastplate be bound by its rings to the rings of the ephod with a lace of blue, so as to connect with the fancy work of the ephod; that the breastplate may not loosen from the ephod.

26 *At the inner side, &c.*] This shows exactly where the rings were to be placed; namely, at the side borders, not the bottom borders, of the two nethermost corners: where the other two rings of the breastplate were fixed in a different direction, at the topmost edges of the upper corners. The word translated *borders* is in the singular number, but should be rendered in the plural; and so the Vulgate renders it.—*Ged.*

Booth.—26 Thou shalt also make two rings of gold, and put them at the two lower ends of the breastplate, on its inward borders, which are opposite the ephod. 27 And two other rings of gold thou shalt make, and put them at the lowest ends of the shoulder-pieces, opposite to where it joins the fancy-work of the ephod. 28 And they shall bind the breastplate by its rings to the rings of the ephod, with a lace of blue, that it may be joined to the fancy-work of the ephod, and that the breastplate may not be loosed from the ephod.

Ver. 29.

Au. Ver.—29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

Geddes places this verse after verse 21, and it is thus placed in most copies of the LXX.

Ver. 30.

וְנָתַתָּ אֶל־יֶשְׁרֹן הַמִּשְׁפָּט אֶת־הָאֲדָמָיִם
וְאֶת־הַקִּנְיָנִים וְגו'

καὶ ἐπιθήσεις ἐπὶ τὸ λογίον τῆς κρίσεως τὴν δὴλωσιν καὶ τὴν ἀλήθειαν, κ.τ.λ.

Au. Ver.—30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

Bp. Patrick.—*Urim and the Thummim.*] There is not the least intimation anywhere what these were, nor any direction given to Moses for the making of them, as there is for the rest of the priestly attire. Which may incline one to conclude one of these two things: either that they were things delivered to Moses by God himself, as the two tables of stone were; or that they are not things different from the precious stones before mentioned. But if the former of these were true, I should think it would have been as plainly mentioned that God delivered these unknown things to him, as that he did the two tables of stone. The other hath something in the Scripture to countenance it. For in the thirty-ninth chapter of this book, where Moses sets down the making of all those things which are here ordered, he mentions only the four rows of stones, in the same manner as he doth here: but saith not a word of putting the *urim* and *thummim* in the breastplate: though he spake particularly of other things, even of the rings, and the chains, and the lace, whereby it was tied to the ephod. And, on the other side, when he speaks of habiting Aaron with all these vestments, in order to his consecration, he only saith (Lev. viii. 8), that *he put the breastplate upon him, also he put in the breastplate the urim and the thummim*; but saith not a word of the four rows of stones. For which it is hard to give a reason; unless it be, because the *urim* and the *thummim* were one and the same thing with the twelve precious stones; so that it was indifferent, whether he said, *urim* and *thummim* were put into the breastplate, or the twelve precious stones; which are the only things in all this description of the holy vestments that can be thought to be *urim* and *thummim*. And, indeed, there being such a particular direction for everything else, and also a description of their form and fashion (as, that the chains should be of *wreathen work*), one cannot but think there would have been something said of

these, if they had been distinct from what was mentioned before. Mr. Mede, indeed, thinks that nothing is said concerning them, because they were things well known to the patriarchs. But this is well confuted lately by another great man, Dr. Pocock, in his late learned commentary upon the prophet Hosea (p. 149), unto which I refer the reader, because I have other things to note, and would not willingly enlarge too much on this subject.

As for that which some have said concerning two little images, or representations of angels, which were put in the hollow of the breastplate, I see no foundation for such a conceit. One may better say, that these two words *urim* and *thummim* were written or wrought on the breastplate; signifying that from hence they should receive the clearest and most perfect resolution of all their doubts. And of this opinion was R. Asaria in his *Meor Enajim*, cap. 46.

But if we take the former to be the truer account, that he only repeats what he said before (as he doth what he had said of the rings belonging to the breastplate, ver. 14, 22), then the meaning is, that the twelve stones should be the most sparkling, and most perfect in their kind, that could be got (for *urim*, all acknowledge, signifies *fires*, or *illuminations*; and *thummim*, the greatest *perfection*), and that all belonging to the breastplate (the *square stuff*, the *stones* engraved, the *rings*, the *chains* and *lace*) should be prepared and made ready before they were set in the breastplate.

And of this opinion (that the precious stones were the *urim* and the *thummim*, were Josephus and the Talmudic doctors, who therein, I take it, were in the right; though they do not give a likely account how the mind of God was declared by them).

They shall be upon Aaron's heart.] So it is said concerning the names of the children of Israel (ver. 29), which were engraven on the twelve stones; and seems to confirm the foregoing interpretation.

Pool.—The words *urim* and *thummim* confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high priest, and which were in Christ in an eminent degree, and from him alone communicated to his people, or of one

and the same thing, noting perfect light or illumination, by a figure called *hendyadis*, oft used in Scripture, as Deut. xvi. 18; Matt. iv. 16, compared with Job x. 21; John iii. 5; Acts xvii. 25, compared with Gen. ii. 7. Which may seem probable, 1. Because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *urim*, Numb. xxvii. 21; 1 Sam. xxviii. 6, which signifies *lights*. And the name seems to be given from the effect, because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this *urim* and *thummim* was, and in what manner God answered by it; which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to inquire, and positively to determine. Many conceive it was nothing else but the twelve precious stones, wherein the names of the twelve tribes were engraven, and that the answer of God was composed out of those letters which either shone more brightly, or thrust themselves further outward, than the rest did; which seems a frivolous and ungrounded conjecture, both because all the letters of the alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the breastplate, and therefore could not be seen by the high priest; and there is not a word to signify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this *urim* and *thummim* are not the same thing with those twelve stones may be easily proved: 1. Because the stones were *set* and *engraven* in the breastplate, ver. 17, 21, this was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2. It is not likely that in such a brief account of the sacred utensils the same command would be repeated again, especially in more dark and general words than it was mentioned before. And how could Moses now put it in, when the workmen had fastened it there before? or why

should he be required to put it in the breastplate, when it was fastened to it already, and could not without violence be taken from it? 3. Because the stones were put in by the workmen, Exod. xxxix. 10, the urim and thummim by Moses himself, Lev. viii. 8. It is objected, that where the stones are mentioned there is no mention of urim and thummim, as Exod. xxxix., and that where the urim and thummim are mentioned there is no mention of the stones, as Lev. viii. 8, which shows they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, Exod. xxxix., because he mentions only those things which were made by the workmen, whereas the urim and thummim seems to have been made immediately by God, or by Moses with God's direction; of the latter, Lev. viii., because the stones are implied in the breastplate as a part of it, and being fastened to it, whereas there he only mentions what was put in by Moses himself. There are other conjectures, as that it was the name Jehovah, or some visible representations, &c. But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies.

Gesen.—**אֲבִיבִים**, m. *Fire*. Plur. **אֲבִיבִים** or **אֲבִיבִים** mostly (compare, however, Numb. xxvii. 21) joined with **אֲבִיבִים**. Luth., *Licht und Recht*, better LXX, *ἀγλῶσις καὶ ἀλήθεια*, perhaps plur. *excellentiæ*: light, i.e., *revelation and truth*, the *sacred oracle* of the Hebrews which the high priest wore in the breastplate (**אֲבִיבִים**), and which he consulted in difficult legal points, Exod. xxviii. 30; Levit. viii. 8; Ezra ii. 63; Neh. vii. 65. Of what it consisted is disputed. Josephus (*Archæol.* iii. 9) and the Rabbins say that it consisted of the stones of the breastplate itself, but the cited passage (Ex. xxviii. 30), affords ground for a more probable explanation, (comp. *Philo's Leben Moses*, t. ii., s. 152, ed. Mangey,) namely, that the urim and thummim were small oracular images, like the teraphim, by which revelation and truth were personified, and which were placed in the inner cavity of the breastplate. The Egyptians appear to have had a similar custom. *Diod. Sic.*, i. 48, 75; *Ælian.* v. *Hist.* 14, 35.

Prof. Lee.—*The Urim*, worn in the breast-

plate of the high priest, which, with the *thummim*, were perhaps intended to typify the influence and value of revealed religion. Occasionally, by way of distinction, with the article, **אֲבִיבִים אֲבִיבִים**, Exod. xxviii. 30; Lev. viii. 8, &c.; LXX, literally, *ἀγλῶσις καὶ ἀλήθεια*. In Ex. xxviii. 17—21, this breastplate is particularly described: and, from the circumstance of its being used in obtaining answers from Jehovah, it is there termed, **אֲבִיבִים אֲבִיבִים**. One would be disposed to think that the *urim* and *thummim* added, as it seems to have been, to this breastplate (ib. ver. 30), was intended *particularly* to shadow out Him, who was to be the *light*, the *truth*, and the *life*; and that, from its being attached to the breastplate, bearing twelve precious stones, representing perhaps the twelve tribes,—as their names were engraven on these,—the whole was intended to represent the true church, and its influence with God, under both Testaments. See Rev. xxi. 11, 12, 13, 14, 19, 20, 23: which seems to me to apply all this to Christ, and to the Christian Church. Dr. Gesenius, however, as the manner of his school is, finds here nothing beyond mere idols, such as the Egyptians had. *Diod. Sic.* i. 48, 75, *Ælian.* var. *Hist.* 14, 34. He then goes to Philo's *Life of Moses* (tom. ii., v. 152, edit. Mangey), where he makes his author style these *images*, following, in this case, our Spencer. But why did he not refute the note of Mangey, ib., who shows that the whole is a mistake, founded on a wrong interpretation of the word *ἀγαλμασφορῆ*? Nor can I see why the accounts of Diodorus, or *Ælian*, are to be preferred to those of Moses himself, just alluded to; unless, indeed, heathen writers are the only safe expositors of Holy Writ! It is not impossible, indeed, that the Egyptians might have had something representing these instruments of the Hebrew ritual, which they had borrowed from the Jews; and which would, of course, be made to quadrate with their own notions; just as the idolatrous Arabs made the Hebrew **אֲבִיבִים**, **كَلِيم**, a *magician*, and the **אֲבִיבִים**, **تَمَامِيم**, *amulets* to hang about the necks of children. See Hariri's *Second Consensus*. The age of Diodorus and *Ælian* will admit of this.

Rosen.—30 *De Urim et Thummim* multæ et variæ sunt sententiæ. Nos opinionēs notatu dignissimas breviter recensēbimus. Spenserius (*de Legg. Hebr. Ritual.*, l. iii.,

Βάρεως divinæ exemplum. Nobis quidem verisimile, Urim et Thummim nomen fuisse monilis sive gemmæ diversæ a ceteris pectoralis gemmis. Id enim postulare videntur verba: וְהָיָה כִּי יִשְׁאָל בְּיָדְךָ אֶת הָאֱלֹהִים וְעָנִיתָ אֹתוֹ אֶת הָאֱלֹהִים וְעָנִיתָ אֹתוֹ *pones ad s. super pectorale judicii Urim et Thummim*. Adpensa autem fuisse videtur ista gemma lapidibus illis, quibus nomina duodecim tribuum Israelitarum insculpta erant, ut indicetur, Pontificem Max. simul esse populi Israelitici supremum judicem, qui in rebus et causis gravioribus nomine Dei et ab eo edoctus decerneret. Hinc illa gemma sive illud monile nomen *lucis* et *integritatis*, i.e., perfectæ veritatis, s. justitiæ videtur habuisse. Philo de *vita Moisi*, l. iii., p. 152, t. ii., edit. Mang., simile quid videtur innuere: *Pectorale*, inquit, *quadratum, duplexque velut basis quædam conficiebatur, ut duarum simulachrum virtutem gereret, declarationis et veritatis*. Gesenius quoque in *Lexico Hebr. teuton. min.* s. v. טִּמְּ, et De-Wette *Lehrb. d. Hebr. Archäol.*, p. 237, arbitrantur, hæc signa imagunculas fuisse inter duplicem (Exod. xxviii. 16) pectoralis pannum insertas, quarum altera *doctrinam divinitus patefactam*, altera *veritatem* representaret. *Deum per Urim et Thummim interrogare* significare videtur, qui Urim et Thummim gestabat, et qui hoc ipso, quod hoc judicis supremi signum gestabat, jus potestatemque habebat Deum consulendi, et ejus nomine decernendi. In pluribus antiquis rebus publicis sacerdotes simul fuisse magistratus constat, qui in omnibus gravibus et magni momenti rebus consulerentur. Eadem res adhuc hodie invenitur apud nondum satis excultas gentes, ut apud Turcas, ubi Pontifex Max. *Mufti* dictus in omnibus rebus gravibus consuli solet, et cujus responsum judiciumque proximum a lege locum habet. Tota autem illa res a Mose ad exemplum Ægyptiorum instituta esse videtur. Apud hos Pontifex Max. simul fuit judex supremus, in cujus rei signum in pectore gestabat gemmam, cui erat justitiæ imago insculpta. Ælianus *var. Histor.*, 14, 34: *Judices apud Ægyptios iidem quondam fuerunt qui et sacerdotes. In his princeps erat maximus natu, et in omnes statuendi jus habebat. Eum omnium hominum esse justissimum et sincerissimum oportebat, qui circa collum imaginem ex sapphiro gemma confectam gestabat, quæ vocabatur veritas*. Hinc forsân factum, quod LXX, homines Alexandrini, vocem

ῥοῖ h. l. vertunt ἀθήθειαν. Diod. Sic. i. 3, ubi de sacerdotibus Ægyptiorum disserit: *Ferebat præses judicium circa collum ex aurea catena pendens signum pretiosorum lapidum, quod vocabant veritatem. Inchoabant autem disceptationes, cum veritatis imaginem adposuerat sibi judicium præses.* Hebræi suo Urim et Thummim arcanum quoddam scriptum, pectorali inditum, cui nomen divinum fuerit insculptum fuisse judicant; vid. Saalschütz l. l., p. 91. Certe nomen non ignotum tum temporis fuisse, colligi potest inde, quod Moses non describat pluribus Urim et Thummim. Quomodo vero Pontifex Max. consuluerit Deum, et quam ratione is responsa dederit, certo quidem dici vix poterit, haud tamen plane improbabilis est Saalschützii (p. 104) et Bellermanni (p. 22) sententia, Pontificem Max., hoc pectorali ornatum adytumque ingressum, se mentis viribus excitatum et quasi divino quodam spiritu afflatum sensisse, ut quæ ipsi tunc oborientur cogitationes pro divinitus sibi impertitis haberet.

Ver. 33.

— ῥοίσκους ἐξ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου διανησμένον, καὶ βύσσου κεκλωσμένῃς.

Au. Ver.—33 And *beneath* upon the hem [or, skirts] of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, &c.

Blue, purple, &c. See notes on xxv. 4.

Scarlet.

Ged.—Scarlet and twisted cotton [Sam., LXX, and parallel passage xxxix. 24].

Ver. 35.

Au. Ver.—To minister.

Ged., Booth.—When he ministereth.

Ver. 36.

וַעֲשֵׂתָ אֵיזֶה זָהָב תְּהִי וְהָיָה עָלָיו פְּתִיחַ הָאֵם לְרֹשׁ לַיהוָה :

καὶ ποιήσεις πέταλον χρυσοῦν καθαρὸν. καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα σφραγίδος, ἀγίασμα κυρίου.

Au. Ver.—36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

Bp. Horsley.—A plate of pure gold; rather, a flower-bud of gold. (See Parkhurst, γ, III. and compare Josephus's description of this ornament, lib. iii., cap. 7 and 8.) From which it appears, that this

flower-bud formed the top of the mitre. (See also chap. xxxix. 31.)

Bp. Patrick.—*Make a plate of pure gold.* The Hebrew word *zitz* is translated *πέταλον* by the LXX, which signifies a leaf expanded. And such was this plate (as we render it), a thin piece of gold, two fingers broad (as Jarchi tells us), and so long as to reach from one ear to the other; being bound to the forehead with a string, which was tied behind the head; and thence is called a *crown* (xxxix. 30), as all things are which compass the forehead. And crowns being anciently made of flowers or leaves, which we call garlands, Josephus saith this crown was adorned with the figures of that flower which the Greeks call *κνανός*, of which there were three rows (lib. iii. Antiq., cap. 8). And indeed the Hebrew word *zitz* signifies a flower; which hath made some think this plate had its name from the flowers which were wrought in it, to make it look more beautiful (see xxix. 6).

Gesenius.—זִיז m. Anything glittering, shining, especially the gold plate which the high priest wore on his forehead, Exod. xxviii. 36, 38. Compare Ps. cxxxii. 18.

Prof. Lee.—Anything of a bright, shining appearance, a polished plate of metal.

Rosen.—זִיז h. l. non est flos, ut Job. xiv. 2, quomodo et hic quidam vertunt. Est potius proprie *micatio*. Dicebatur ita antiquissimis temporibus *diadema* illud, quale regum in oriente esse solebat, constans lamina aurea et ad eximium fulgorem expolita. Hoc diadema impositum cidari cum splendore emicabat, tanquam præclarum eminentis dignitatis insigne. Plenior phrasi dixerunt זִיז זִיז *micationem diadematis*, pro *diadema* in summo capite emicante, coll. xxxix. 30. Hinc זִיז pro זִיז pontificis substituitur xxix. 6. Et Lev. viii. 9, hæc vocabula ita conjunguntur, ut se invicem explicant. Sicuti Urim et Thummim significabat, Pontificem Max. etiam esse supremum judicem: ita illud diadema illius dignitatem regiam indicare debuit.

Holiness to the Lord.

Ged.—Holy to the Lord. Houb., with *Fulg.*—Sanctum Domino. Castalio.—Jovæ sacrum.

Ver. 37.

וְשָׂמָתָּ אֹהֶל עַל־פִּתְחֵי הַכֹּהֵל וְהָיָה עַל־הַמִּצְבֵּי וְהָיָה

καὶ ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένῃς. καὶ ἔσται ἐπὶ τῆς μίτρας, κ.τ.λ.

Au. Ver.—37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

Pool.—The words may be rendered, *thou shalt put it on, or, bind it* [so *Ged.*, *Booth.*], as the Vulgate renders it, *with a blue lace*, to wit, upon the mitre, as it follows.

Ver. 38.

Au. Ver.—38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, &c. So the Heb.

Ged., *Booth.*—38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity which the Israelites may commit, in the holy things which they shall hallow in all [*Ged.*, any of] their holy gifts, &c.

Ver. 39.

וְשָׁבְצָהּ הַכֹּהֵן לְשֵׁשׁ וְעֹשֶׂת מִצְנָפָה
לְשֵׁשׁ וְאַבְנֵי מַעֲשֵׂה מִצְעָה רֶחֶם :

καὶ οἱ κοσσυμβωτοὶ τῶν χιτῶνων ἐκ βύσσου.
καὶ ποιήσεις κίδαριον βυσσίνην. καὶ ζώνην
ποιήσεις, ἔργον ποικιλτοῦ.

Au. Ver.—39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

Bp. Horsley.—And thou shalt embroider the coat of fine linen; rather, And thou shalt make a strait coat of fine linen.

Ged., *Booth.*—39 And thou shalt make of cotton the strait tunic, and the mitre of cotton; but the girdle thou shalt make of embroidered work.

Gesen.—Piel עָבַד, 1. *To work, weave*, but of a peculiar kind of work, viz., *to weave in a checkered or cellular kind of texture*, and in white stuff only, after the manner of our quilting, so that the checks or cells resemble the setting of jewels, see (signification, No. 2) Exod. xxviii. 39: עָבַדְתָּ כֹּהֵן שֵׁשׁ, *and thou shalt work in checker a coat of byssus*. This coat is called in verse 4: עֹשֶׂת מִצְנָפָה, *a coat of checkered cloth*. Thus the Greek σφραγὶς signifies 1. collet of a ring, 2. a certain figure which was woven into stuff. According to Salmasius on the cited passage, *opus ocellatum*, better *opus tessellatum, reticulatum*.

Prof. Lee.—עָבַד, v. Kal non occ. Pih. עָבַדְתָּ. According to some, *Quilted*; others, *wrought with checker-work*; others, *fastened*,

Exod. xxviii. 39. The signification is very doubtful. LXX, οἱ κοσσυμβωτοί. Aquila, Symm., and Theod., αἱ συσφίγγεις. These take the word as a noun. Vulg. *strings*.

Needlework. See notes on xxvi. 36.

Ver. 40.

Au. Ver.—40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets thou shalt make for them, for glory and for beauty.

Ged., *Booth.*—40 And for Aaron's sons thou shalt make tunics; and thou shalt make for them girdles; and turbans shalt thou make for them, for ornament and for beauty.

Ver. 43.

Au. Ver.—To minister in the holy place. So most commentators.

Ged.—To perform the holy function.

Au. Ver.—Tabernacle of the congregation. See note on Exod. xxvii. 21.

CHAP. XXIX. 2.

וְלֶחֶם מִצּוֹת וְחֻלֵּת מִצָּה בְּלוּלָה
בַּשֶּׁמֶן וְיִרְהֹקוּ מִצּוֹת מִשְׁתִּים בַּשֶּׁמֶן וְגו'

καὶ ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ,
καὶ λάγανα ἀζύμα κεχρισμένα ἐν ἐλαίῳ, κ.τ.λ.

Au. Ver.—2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil, &c.

Tempered.

Gesen.—בָּלָל fut. Kal בָּלָל occurs in three conjugations; in Kal, 1. *To wet, to moisten*. (In Arabic, *idem*.) Hence Part. בָּלָל בַּשֶּׁמֶן, *moistened with oil*, Lev. ii. 1, 5. בָּלָל, according to the LXX, is rendered here *to mix*, hence בָּלָל בַּשֶּׁמֶן, *mixed with oil*, and frequently *intrans.* Ps. xcii. 11: בָּהִי בַשֶּׁמֶן רֹגֵץ, *I am poured over* (i.e., anointed) *with fresh oil*.

Rosen.—חֻלֵּה sunt *placentæ*, et quidem, uti videtur, *crassiores*; opponuntur enim רֶחֶם, *tenuēs*. בָּשֶׁן בָּלָלָהּ מִצָּה significant *placentas oleo perfusas*, quæ opponuntur *placentis unctis oleo*, unctis oleo, quibus manu et digitis infricatur oleum. Etiamnum Orientales *placentas suas tenuēs oleo tingere et ita iis vesci solent*.

Ver. 4.

Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 5.

וְלִמְחֹת אֶת־הַבָּנִים וְהַלְפֹּשֶׁת אֶת־
אֶהָרֹן אֶת־הַבְּהֵמָה וְאֶת־מַעֲלֵי הָאֹפֶד

וְאֶת־הָאֵפֹד וְאֶת־הַחֹשֶׁן וְאֶת־הַזָּבִיב
בְּיָמֶיךָ :

καὶ λαβὼν τὰς στολὰς ἐνδύσεις Ἀαρὼν τὸν ἀδελφόν σου, καὶ τὸν χιτῶνα τὸν ποδήρη, καὶ τὴν ἐπωμίδα, καὶ τὸ λογεῖον. καὶ συνάψεις αὐτῷ τὸ λογεῖον πρὸς τὴν ἐπωμίδα.

Au. Ver.—5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Bp. Horsley.—*The coat, and the robe of the ephod, and the ephod, and the breastplate.* Read, with the Samaritan, "the coat, and thou shalt gird him with the girdle, and put upon him the robe, and over it thou shalt put the ephod and the breast-plate." (Compare Leviticus viii. 7.)

Ibid.—*And gird him with the curious girdle of the ephod.* Rather, "and thou shalt bind the ephod upon him, בָּרַשָׁ, with the band." Or, "and thou shalt draw the ephod close upon him by the added piece." This passage, I think, proves that בָּרַשָׁ here, and in verse 8, and in verses 27 and 28, of the preceding chapter, signifies something by which the ephod was drawn close together in front. Probably a broad slip of the same stuff of which the ephod was made, fastened to the edge, or to both edges in front.

Ged., Booth.—5 And then take the garments: and thou shalt clothe Aaron with the tunic and gird him with the girdle; then thou shalt clothe him with the robe, and over it thou shalt put the ephod and the breastplate [Sam., and pp. Levit. viii. 7], which thou shalt fasten to the fancy work of the ephod.

Which thou shalt fasten to the fancy work of the ephod. Lit., *Thou shalt fasten to it the ephod at the fancy work*; for so, I think, we ought to understand the comma, referring the word וְ to not to Aaron, but to יָסַד.—*Geddes.*

Au. Ver.—*Curious girdle.* See notes on xxviii. 8.

Ver. 9, 10.

Au. Ver.—9 And thou shalt gird them with girdles, Aaron and his sons, and put [Heb., bind] the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate [Heb., fill the hand of] Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

Ged., Booth.—9, 10 And thou shalt gird them with girdles, Aaron and his sons, and bind the turbans on them; and the priest's office shall be theirs by a perpetual statute. And thus thou shalt consecrate Aaron and his sons. Thou shalt bring the steer before Jehovah, to the door of [Sam.] the congregation-tabernacle, &c.

Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 13.

וְלָקַחְתָּ אֶת־זֶה־בָּשָׂר וְאֶת־הַכֹּמֶל וְאֶת־הַקֶּבֶד וְאֶת־הַיֶּסֶד וְאֶת־הַכֹּמֶל וְאֶת־הַקֶּבֶד וְאֶת־הַיֶּסֶד

καὶ λήψῃ πάν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας, καὶ τὸν λοβὸν τοῦ ἥπατος, κ.τ.λ.

Au. Ver.—13 And thou shalt take all the fat that covereth the inwards, and the caul [it seemeth by anatomy, and the Hebrew doctors, to be the midriff] *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

Bp. Patrick.—*Take all the fat that covereth the inwards.* He means that part of the beast which is called the *omentum* [so Rosen.], in which all the bowels are wrapped; which in Lev. ix. 19, is simply called *that which covereth*. This hath a great deal of fat upon it, to keep the bowels warm, and was much used in ancient sacrifices, both among the Greeks and Romans, who herein followed the Jews.

The caul that is above the liver. Our interpreters take this for the *diaphragm*, or the *midriff*, upon which the liver hangs. But Bochartus hath demonstrated, I think, that it signifies the greatest lobe of the liver, upon which the bladder of gall lies (lib. ii., Hierozoic., par. 1, cap. 45). The only argument against it is, that this *jothereth* (as the Hebrews call it) is said here to be *above the liver*, and therefore must signify the *diaphragm*, upon which the liver depends. But the particle *al* signifies *upon*, as well as *above*: and is to be here so translated, *upon* or *by* [so Rosen., "ל' h. l. non significare super, sed ad, res ipsa docet"] *the liver*. And the reason why this *lobe* of the liver was peculiar to the altar, was because of the fat that is upon it.

Gesen.—קֶבֶד, fem. properly, *that which is*

superabundant, hangs over; redundans, especially, *הַיִּתְּרוֹ עַל הַכֶּבֶד*, Exod. xxix. 13; Levit. iii. 4, or, *יִתְּרוֹ הַכֶּבֶד*, Exod. xxix. 22, and *יִתְּרוֹ כֵּן הַכֶּבֶד*, Levit. ix. 19, *the great lobe of the liver, major lobus hepatis*. LXX, *λοβὸς τοῦ ἥπατος*. Saad., *يَاكُذ*, *idem*, and with the same etymology, for *זאד* is i.q., *זר*, see *Bocharti Hieroz.*, t. i., p. 498, &c. It might be rendered the lobe *over* the liver, although it makes a part of the liver itself; and this appears to be more applicable than the (insignificant, thin) net over the liver omentum minus hepatico-gastricum. Vulg., *reticulum hepatis*.

Ver. 18.

— עֲלֶה הָאָה אֲשֶׁר לִיִּתְּרוֹ הַיִּם בְּיָחֹם
אֲשֶׁר לִיִּתְּרוֹ הָאָה :

— *δλοκαύτωμα τῷ κυρίῳ εἰς ὁσμὴν εὐωδίας. θυμίαμα κυρίῳ ἑστί.*

Au. Ver. 18—It is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

Ged.—*Lit.*, An offering is it to the Lord, an odour of sweetness by fire to the Lord is it.

Gesen.—*הָאָה אֲשֶׁר לִיִּתְּרוֹ הַיִּם בְּיָחֹם*, a sweet savour, a sacrifice which is (agreeable) to Jehovah, Exod. xxix. 18; xxv. 41, or, *אֲשֶׁר לִיִּתְּרוֹ הָאָה*, a sacrifice of sweet savour unto Jehovah.

Ver. 20.

Au. Ver.—The blood.

Ged., Booth.—The rest of the blood.

Ver. 21.

Ged. and Booth. place this verse after verse 28.

Au. Ver.—And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle, &c.

Ged., Booth.—And thou shalt take some of the anointing oil and some of the blood that is upon the altar [Sam.], and sprinkle, &c.

Ver. 22.

Au. Ver.—22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration.

The rump.

Gesen.—*זָכָה*, f. *The fat tail* of a certain breed of Oriental sheep (*Ovis laticaudia*, &c.), which is said to weigh from twelve to twenty pounds. It is laid on a little cart with two wheels, which the sheep drags after it. Lev. iii. 9; vii. 3; viii. 25; ix. 19. *Herodot.*, iii. 113. (Root *זָכָה*, Arabic *الي*, of men: "to have fat buttocks," to be fleshy, muscular.) So Rosen., Geddes, Lee, &c.

Rosen.—*זָכָה*, est cauda crassa et adiposa ovis vel arietis. Vocem *זָכָה* LXX nunc omittunt, nunc reddunt *ὄσφυν*, lumbum, quum tamen in Ægypto nec vox nec res ipsa ignota esse potuerit. Sed videntur interpretes illi existimasse vocabula Græca *οὐρά* et *κερκός*, quæ tantum caudam vulgarem denotant, non respondere voci *זָכָה*.

The fat that covereth the inwards and the caul above the liver. See notes on ver. 13.

Ver. 25.

וְלָקַחְתָּ אֹתָם מִיָּדָם וְהִקְטַרְתָּ
הַמִּזְבֵּחַ עֲלֵי־הָעֹלָה וְנוֹ

καὶ λήψῃ αὐτὰ ἐκ τῶν χειρῶν αὐτῶν, καὶ ἀνοίσῃς ἐπὶ τὸ θυσιαστήριον τῆς δλοκαυτώσεως, κ.τ.λ.

Au. Ver.—25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

For a burnt-offering.

Ged., Booth.—Together with the burnt-offering.

Ver. 27.

Au. Ver.—27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

Ged., Booth.—So thou shalt sanctify the breast, that hath been waved as a wave-offering, and the shoulder, that hath been heaved as a heave-offering (of the ram by which Aaron and his sons are consecrated).

Ver. 30.

שְׂבֻעַת יָמִים יִלְבָּשׁם הַכֹּהֵן תַּחֲתָיו
מִבְּגָיו יִשָּׂא יָדָאֵל־אֱהֵל מוֹעֵד לְשִׁמְרַת
בְּקֻדְשׁ :

ἐπτά ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὁ ἀντ

z z

αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ, ὃς εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου λειτουργεῖν ἐν τοῖς ἁγίοις.

Au. Ver.—30 And that son [Heb., *he of his sons*] that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

Ged., Booth.—And seven days shall he of his sons wear them, who, being priest in his stead, shall go into the congregation-tabernacle to minister in the holy place.

Our common version here makes *וַיַּשְׁמֵחַ* an adverb, and renders “when he cometh into the tabernacle;” but against all the ancients; even Gr. Ven. has *ὃς ἐλευσεται*; and indeed the sense requires it. Delgado’s correction is therefore just: “And he of his sons that shall be priest in his stead, who goes into the tabernacle to minister in the holy place, shall put them on seven days.” This is evidently the meaning of the text; but this is not the only place of a thousand, where the common version, by sticking too closely to the arrangement of the Hebrew words, is embarrassed and faulty.—*Geddes.*

Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 32, 33.

וְאֵלֶּל אֶהְיֶה וְיִבְרָךְ אֶת־בֶּשֶׂר הָאֵלֶּל 32
וְאֶת־הַלֶּחֶם אֲשֶׁר בַּכֶּלֶל פָּתַח אֶהְיֶה
מוֹעֵד : 33 וְאֵלֶּל אֶהְיֶה אֲשֶׁר בַּכֶּלֶל
בָּהֶם לִמְלֶאכֶת אֶת־יְהוָה לְקַדֵּשׁ אֹתָם וְגו’

32 καὶ ἔδονται Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰ κρέα τοῦ κριοῦ, καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῶ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. 33 ἔδονται αὐτὰ ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς τελειῶσαι τὰς χεῖρας αὐτῶν ἁγιάσαι αὐτοὺς, κ.τ.λ.

Au. Ver.—32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them, &c.

Ged., Booth.—32, 33 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket. At the door of the congregation-tabernacle. They shall eat them; because by them an atonement has been made, for the purpose of consecrating and sanctifying them, &c.

The Sam. copy divides after the first *וַיַּשְׁמֵחַ*, and reads *וַיַּשְׁמֵחַ* without the copulative, which was not read by Sept., Vulg., Syr., and which I believe to be the genuine lection. This division is preferable, followed by Jerome, *Panes quoque, qui sunt in canistro, in vestibulo tabernaculi comedent.* And the Septuagint should, in my opinion, be divided in the same manner, beginning verse 32, with the editions of Francfort and Venice, at *Καὶ τοὺς ἄρτους*, or making ver. 32 and 33 but one, and placing the colon after *αὐτα*, thus: *Καὶ ἔδονται Ἀαρων καὶ οἱ υἱοὶ αὐτου τὰ κρέα του κριου, καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῶ: παρα τὰς θύρας της σκηνης του μαρτυριου ἔδονται αὐτα ἐν οἷς ἡγιάσθησαν.* Or ver. 33 may begin with *παρα τὰς θύρας*, which is the division I have followed in my my version.—*Geddes.*

Ver. 36.

וְיָפַר חַטָּאת תַּעֲשֶׂה לְיוֹם עַל־הַכִּפֹּרִים
וְהַטְּהַרְתָּ עַל־הַמִּזְבֵּחַ בְּכִפְּרֶה עָלָיו
וְיָשְׁמַחְתָּ אֹתוֹ לְקַדְּשׁוֹ :

καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ. καὶ καθαρίεις τὸ θυσιαστήριον ἐν τῷ ἁγιάσειν σε ἐπ’ αὐτῷ. καὶ χρίσεις αὐτὸ ὥστε ἁγιάσαι αὐτό.

Au. Ver.—36 And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Bp. Horsley.—This verse is very obscure. I think *הכשר*, rendered “atonement” in our English Bible, signifies the persons for whom atonement was to be made, namely, Aaron and his sons. *כַּד הכשר*, *pro expiandis*. The whole perhaps might be thus rendered:—“And thou shalt offer every day a bullock, as a sin-offering for those for whom atonement is to be made. A sin-offering too for the altar, when thou art making atonement for it. And thou shalt anoint it to sanctify it.”

Booth.—And thou shalt offer every day a steer as a sin-offering for atonement: and thou shalt offer the sin-offering upon the altar; when thou hast made an atonement upon it, thou shalt then anoint it, and make it holy.

Ged.—Every day shalt thou sacrifice a steer for an expiatory sin-offering; and when thou hast made this expiatory sin-

offering upon the altar, thou shalt anoint it to make it holy.

In this verse our common translation is erroneous: *הואר על המזבח* cannot signify "thou shalt cleanse the altar;" although the Septuagint even give it that meaning: *καὶ καθάριεις τὸ θυσιαστήριον*, and Vulg., *Mundabisque altare*. Much better here Gr. Ven., *καὶ ἀμαρτωσεῖς ἐπὶ τοῦ θυσιαστηρίου*. Delgado saw this, and properly corrected the English version: "Thou shalt offer it for a sin-offering upon the altar." The preposition *על* excludes the other signification. See Houbigant, who, nevertheless, in my apprehension, has not hit upon the true meaning. His version is, *et quoniam macula erit in altari, dum tu expiabis eum* (Aaronem), *altare inunges*, &c. I believe I have rightly rendered; yet Le Clerc, Dathe, and Michaelis follow Luther and the earliest modern interpreters. Bate is an exception, whose version is: "and thou shalt burn it upon the altar;" explained in his note thus: Heb., Thou shalt sin it upon the altar; i.e., do with it what was done to the sin-offering.—*Geddes*.

Ver. 38.

— פָּקָדוֹן בְּגִי-שָׁנָה שְׁנֵי לַיּוֹם הַמִּיד :

— ἀμύους ἐνιαυσίους ἀμύους δύο τὴν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς, κάρπωμα ἐνδελεχισμού.

Au. Ver.—38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

Continually.

Ged., Booth.—As a perpetual offering [Sam., LXX, and four MSS.].

Ver. 39, 40.

At even. See notes on xii. 6.

Ver. 40.

וְעֹשֶׂיךָ סֶלֶת בְּלֵיל בִּשְׁמֵן פָּחִית רֶבֶעַ
חֶהוּ וְיִסָּף רִבְעֵת חֶהוּ וְגַם לִבְבֶּשֶׂת
הָאֶחָד :

καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένη τῷ τετάρτῳ τοῦ Εἵν. καὶ σπονδὴν τὸ τέταρτον τοῦ Εἵν οἶνου τῷ ἀμῶ τῷ ἐνί.

Au. Ver.—40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering.

Flour.

Ged., Booth.—Fine flour.

Prof. Lee.—פֶּחֶת, f. Arab. سَلْت, *detergendo, vel decorticando eduxit; deterxit. Cleaning grain by removing the husk. Grain thus cleaned; flour cleared of the bran, fine flour*, Gen. xviii. 6; Exod. xxix. 2; Lev. ii. 5, &c.

Bp. Patrick.—With the one lamb a tenth deal of flour.] Most understand the tenth part of an ephah, which was an omer. And so Moses afterward expressly orders by God's command (Numb. xxviii. 5).

Mingled with the fourth part of an hin of beaten oil, &c.] A hin was the sixth part of an ephah; containing one wine gallon, two pints, and fifteen inches (as Bishop Cumberland computes, in his learned treatise of Scripture Measures). So that the fourth part of it was a quart, and something more than a quarter of a pint.

Mingled. See notes on xxix. 2.

Beaten oil.

Gesen.—דָּחַץ, m. *pounded or beaten oil*. Exod. xxvii. 20; xxix. 40; Levit. xxiv. 2, i.e., according to Rabbi Solomon, such oil, as is extracted from olives by beating them with a pestle in a mortar, and not by the press, by which means only the purest and best oil was extracted.

Ver. 41.

Even. See notes on xii. 6.

Sweet savour, &c. See notes on verse 18.

Ver. 42.

Au. Ver.—42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

Tabernacle of the congregation. See notes on xxvii. 21.

Where I will meet you, &c.

Ged., Booth.—Where I will meet with thee [Sam., LXX, Arab., and one MS.], &c.

Ver. 43.

וְיִסָּף לִבְנֵי יִשְׂרָאֵל וְנִחַשׁ
בְּכַבְדִּי :

καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ἰσραὴλ, καὶ ἁγιασθήσομαι ἐν δόξῃ μου.

Au. Ver.—43 And there I will meet with [so the Heb., and most commentators] the

children of Israel, and *the tabernacle* [or, Israel] shall be sanctified by my glory.

Ged.—There will I be consulted by [Sam., נדשו] the children of Israel.

And the tabernacle shall be sanctified, &c.

Ged.—Delgado blames our translators for supplying here the word “tabernacle,” and thinks that the antecedent to נדש is שאל Israel. This idea is favoured by the reading of Sam. נדש, but four Sam. MSS. read with Heb., and so read Jerom, both Arabs., Pers., and Gr. Ven. But Sept., Syr., Onk., Tharg., seem to have read נדשו, I will be sanctified. In my version I adhere to the common reading, and make *place* the supplied antecedent, with the English of Geneva, Briccioli, the Tigurines, &c.

Ver. 44.

Au. Ver.—And I will sanctify, &c.

Ged., Booth.—For I will sanctify, &c.

CHAP. XXX. 1—10.

Ken., *Ged.*, and *Booth.* place these ten verses after the thirty-fifth verse of chap. xxvii. See the notes there.

Ver. 1, 5.

Shittim wood. See notes on xxv. 5.

Ver. 2.

Shall be of the same. See notes on xxvii. 2.

Ver. 3.

Au. Ver.—A crown. See notes on xxv. 11.

Ver. 4.

Au. Ver.—4 And two golden rings shalt thou make to it under the crown of it, by the two corners [Heb., ribs] thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

Upon the two sides of it shalt thou make it.

Booth.—Shalt thou make them.

Ver. 6.

וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּדֹת אֲשֶׁר עַל-
אֵלֶּיךָ הָעֹדֶת לִפְנֵי הַפָּדֹת אֲשֶׁר עַל-
הָעֹדֶת אֲשֶׁר אֵנָּה לִפְנֵי הָאֹרֶן :

καὶ θήσεις αὐτὸ ἀνέναντι τοῦ καταπέτασματος, τοῦ ὄντος ἐπὶ τῆς κυβωτοῦ τῶν μαρτυρίων, ἐν οἷς ὡς ἑστῆσθαι σοι ἐκεῖθεν.

Au. Ver.—6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

Testimony. See notes on xxv. 16.

Mercy seat. See notes on xxv. 17.

Before the mercy seat that is over the testimony. Kennicott considers these words to be an interpolation. They are omitted in the Sam. Pent.

Ken.—The progress of error in this place is remarkable. The great error has been noted already; which is, that the first ten verses, now here, belong to chapter xxvi. The second error is, that here, in the sixth of these ten verses, six words have been carelessly expressed twice; though the fifth of them has been (in the repetition) since omitted, except in a few MSS. But the chief circumstance is, that the word וְהָיָה, *the veil* is changed to a word very different in sense, though consisting of the same letters (with one transposed) וְהָיָה, *the mercy-seat*: and yet here four MSS. have the word rightly expressed, that is, the same as the veil. These words, here repeated, are not in the Sam. text, nor in the Gr. and Ar. versions; and eighteen Hebrew MSS. confirm these authorities. It must also be observed, that by this corruption of a corruption (the whole repetition, and the subsequent alteration of this one word) the Hebrew text is now made to contradict itself, as well as the Epistle to the Hebrews. For it places the altar of incense *before* (לְפָנֶיךָ in the presence of) the mercy-seat; and if so, it must have been in the holy of holies: whereas, the altar of incense was attended every day, and yet the holy of holies was entered but once a-year.

Ged.—All this is very specious, and the same considerations induced Houbigant to eject the second comma as an interpolation. I am, nevertheless, inclined to think that there is not only no interpolation, but no corruption in the passage. I believe, indeed, that a word is wanting in the present text, which however is supplied in at least eight MSS.; namely, the word אֵרֶךְ ark. I would also read וְהָיָה with about eighty MSS. and four of the most ancient editions; although the text can do without it. The text thus arranged will give the following literal version: *Et dabis illud ante velum quod (est) ante arcam testimonii; et e contra operculi arcae testimonii.* And thou shalt place it before the veil which is by the testimonial-ark; over against the lid of the testimonial-ark. There is here nothing redundant nor contradictory. The first comma

directs the incense altar to be placed before the veil; and the second marks the precise place; namely directly opposite to the lid of the ark, the supposed residence of Jehovah. Before this residence, but without the veil, the incense altar was to be placed, between the table of the presence bread and the chandelier.

Ver. 7.

Au. Ver.—7 And Aaron shall burn thereon sweet incense [Heb., incense of spices] every morning: when he dresseth the lamps, he shall burn incense upon it.

Ged., Booth.—And on it Aaron shall burn sweet incense. Every morning when he dresseth the lamps, he shall burn incense upon it.

Ver. 10.

Au. Ver.—It is.

Ged., Booth.—It shall be.

Ver. 13.

Au. Ver.—13 — (a shekel is twenty gerahs.)

Ged., Booth.—(The shekel of the sanctuary [Sam.] being twenty gerahs.)

Ver. 16.

Au. Ver.—Unto the children of Israel.

Ged., Booth.—For the children of Israel.

Ver. 18.

וַעֲשֵׂיתָ כִּיֹּר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת
לְרַחֵצָה וְנָתַתָּ אֹתוֹ בִּבְרִיתֶיךָ מִזֶּדֶד וְגִבּוֹ
מִמִּזְבֵּיחַ וְנָתַתָּ שָׁמָּה מֵיִם :

ποίησον λουτήρα χαλκῶν, καὶ βάσω αὐτῷ χαλκῆν, ὥστε νίπτεισθαι. καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου. καὶ ἐκχεῖς εἰς αὐτὸν ὕδωρ.

Au. Ver.—18 Thou shalt also make a laver of brass, and his foot also of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.

His foot. So Patrick, Rosen., Gesen., Lee, &c.

Ged., Booth.—Its cover.

Our translators render כִּי, *his foot*, or *stand*, or *base*, after Sept., and all the antient, and most modern, interpreters, in the supposition that the word is derived

from כִּן. But it may come from כִּנּוֹ, and although I consider not the *dageshed nun* as an indisputable proof, it is sufficient to make one doubt, at least, as it tells us that the punctator, whoever he was, considered the word as coming from what is called a germinating root. As כִּנּוֹ then, in Arabic, signifies to cover, it is very probable that כִּן here denotes a cover. This derivation was thought of by Louis de Dieu, and has been adopted by Clemens, Dathe, and Schulze. And, indeed, we might expect to find a *cover* for the *laver* mentioned among the utensils of the tabernacle. As the laver stood in the open court, the water would soon be liable to be sullied without such a cover.—*Geddes.*

Rosen.—כִּנּוֹ interpretes fere vertunt *basin* aut *scapum ejus*, labri, quasi nomen כִּן sit a כִּן deductum, quod in conjugationibus derivatis *stabilire*, *firmare* significat. Sed *dagesch forte* in כִּן, ut monet Dathius, innuit radicem mediæ geminatæ, non mediæ quiescentis. Quare ei præferenda videtur interpretatio Ludov. de Dieu (in *Crit. Sacr.* ad h. l.) et Clementis (*de labro æneo*, Grœningæ, 1732. Cap. 2), qui, quum Arabibus כִּנּוֹ, *teztit*, denotet, deductum inde substantivum *tegmen*, sive *operculum*, significare statuunt. Usus enim, inquit, cui hoc labrum destinatum fuit, necessitatem attulit, ut operculo tegetetur. Nam quum vas sub dio, non in loco tecto esset collocatum, aqua facile potuisset inquinari, nisi illud tectum fuisset. Deinde Moses, quoties hujus labri mentionem facit, inprimis in initiatione ejus et consecratione (vs. 28; xxxi. 9; xxxv. 16; xxxviii. 16, etc.), semper et τοῦ כִּן meminit. Jam vero non apparere, cur hoc fecerit, si כִּן, *basin* vel *scapum* notat, isque *scapus* vel ea basis unam cum labro partem constituit. Quodsi vero separata et distincta ejus pars fuit, utique necesse erat, ut utriusque faceret mentionem. Verum utut speciosæ hæc dicta sunt, tamen *operculi* significatio nullo modo quadrat loco Jes. xxxiii. 23, ubi de mali navis basi כִּן dicitur, neque illis locis, quibus *locum*, quem quis obtinet, dignitatem, indicare, dubio caret, veluti Gen. xl. 13; xli. 13; Dan. xi. 7; xx. 21. Retinenda itaque vulgo recepta illius nominis significatio, quam veteres omnes exprimunt. LXX, βάσω, Chaldæi כִּנּוֹ, quod est ipsum Græcum βάσις. Nec obstat, quod כִּן a verbo כִּנּוֹ deducitur. Constat enim, verba geminantia mediam ra-

dicaem, et verba secundæ quiescentis *Vav* significationes frequenter invicem mutuas sumere; vid. Gesenii *Lehrg.*, pp. 369 et 453.

Au. Ver.—And thou shalt put water therein.

Ged.—And thou shalt put water thereby.

19 *Au. Ver.*—For Aaron and his sons shall, &c.

Ged., Booth.—That Aaron and his sons may, &c.

Ver. 25.

Au. Ver.—25 And thou shalt make it an oil of holy ointment.

Ged., Booth.—And thou shalt make of these a holy anointing oil.

Au. Ver.—*Apothecary* [or, perfumer].

Ged., Booth.—Perfumer.

Ver. 28.

Au. Ver.—His foot.

Ged., Booth.—Its cover. See notes on verse 18.

Ver. 31.

וְיָשָׁחֵם מִשְׁחַת־לְהָרֹשׁ יְהוָה יְהוָה לִי
לְיָהֳרִיבָם :

— *ἔλαιον ἀλειμμα χρίσεως ἁγίου ἔσται*
τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν.

Au. Ver.—31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

Ged., Booth.—A holy anointing oil shall this be esteemed by you [LXX, and one MS.] throughout your generations.

Ver. 32.

Au. Ver.—32 Upon man's flesh shall it not be poured.

Upon the body of no man, *but the priests*, shall it be poured.

Ver. 33.

Au. Ver.—33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

A stranger, i.e., one not of the sacerdotal order.—*Ged., Rosen.*

Ver. 34.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הַחֲלֹךְ כְּשֵׁם
כֶּמֶץ וְיִשְׁחָלֵת וְיִסְלַבְנָה סָמִים וְיִלְבְּנָה
וְיָבֶה עַד פֶּתַח יְהוָה :

*καὶ εἶπε κύριος πρὸς Μωυσήν. λάβε σε-
αυτῷ ἡδύσματα, στακτήν, ὄνυχα, χαλβάνην
ἡδυσμοῦ, καὶ λίβανον διαφανή. ἵσον ἴσῳ ἔσται.*

Au. Ver.—34 And the Lord said unto

Moses, Take unto thee sweet spices, *stacte*, and *onycha*, and *galbanum*; *these* sweet spices with pure frankincense: of each shall there be a like weight.

And the Lord said unto Moses.

Ged., Booth.—Again Jehovah spoke unto Moses, saying [Sam. and one MS.].

Au. Ver.—*Stacte.*

Gesen.—*A fragrant gum.* Exod. xxx. 34. LXX, *στάκτην*. According to the Hebrew commentators, *opobalsamum*, according to others, *storax*.

Prof. Lee.—Myrrh.

Rosen.—*שָׁחַח* proprie *gutta*, deinde *κατ' ἔξοχην* ita vocatur *liquor* aromaticus, admodum pretiosus, ex *myrrha* et *cinnamomo stillans*, quem Græci vocant *στακτήν* (*στάξω, stillo*). Dioscorides i. 74. *Στακτήν* vocari ait *pinguedinem recentis myrrhæ, cum exigua aqua tusæ et origano expressæ.*

Au. Ver.—*Onycha.*

Ged., Booth.—*Bdellium.*

Bp. Patrick.—*Onycha.*] The Hebrew word *secheleth* is translated by Jonathan *ceseth*, which the famous Bochartus proves, by many arguments, to be *ladanum*, which was one of the principal aromatics among the Arabians. The stream of interpreters, indeed, carry it for *onycha*, but are not agreed what that is; for some take it for the hoof or claw of an animal (as Maimonides), others (as Jarchi) for the root of a plant, which is smooth and transparent as the nail of a man's hand, which the Greeks call *onyx*; but there are others, and more numerous, who take it for the shell of a fish, in the fens of India, that are full of *spikenard*, upon which this fish feeding, it makes the very shell odoriferous (see Hierozoic, par. ii., lib. v., cap. ult.). He observes also, par. i., lib. iii., cap. 1, that there was such a shell-fish in Babylonia, which was nearer to the Jews than the Indians. The Greeks called it *onyx*, from the form of it; and the Hebrews *secheleth*, from its colour, which was black.

Gesen.—*חֲלֹךְ*, fem. Exod. xxx. 34, according to most versions, Hebrew interpreters and Talmudists, *ὄνυξ*, i.e., *unguis odoratus*, the well-known *Constantinople sweet-hoof*, *blatta byzantina* of the shops. It consists of the shells of several kinds of muscles, which, when burned, produce a scent similar to that of the *castoreum*. See *Dioscorid.*, ii. 10, and the passages of Arabic authors, in Bochart. (*Hieroz.*, ii. 803,

&c.) Root קלף , probably i. q. Arab. قش , to peel off, to shell (comp. $\text{قش$, a date-tree), hence קלף , a muscle-shell. Without this authority of the ancient versions, the Syr. etymol., קלף , to run in drops, exude, to distil, would lead to the idea of a resinous and odoriferous substance of the vegetable kingdom, perhaps *bdellium*; and this is preferred by Bochart in the cited passage. Moreover, Dioscorides and Pliny compare the fragments of this gum, on account of their smoothness, with nails (*unguibus*).

Ged.—Sweet-scented galbanum.

Bp. Patrick.—Galbanum.] Th

Bp. Patrick.—*Galbanum*.] That which is sold in our shops is of an offensive smell : but there was another in Syria, in the mount Amanus, which had an excellent scent. And, therefore, to distinguish it from ordinary *galbanum*, there is a word added to it, as the Vulgar Latin takes it, in which it is called *galbanum boni odoris*. For that translation joins the next word (which we translate *sweet spices*) unto *galbanum* : as if he had said, aromatic *galbanum*.

Rosen.—תִּלְגָּהּ, quod in textu Samaritano scriptum תִּלְגָּהּ (תִּלְגָּהּ enuntiandum), LXX, verterunt *γαλβάνην, galbanum*, quod est gummi seu resina grave olens, ferulæ galbaniferae, in Syria et Arabia nascentis, initio coloris albidus, unde ex תִּלְגָּהּ *adeps*, hinc *gummi*, et תִּלְגָּהּ *albus* recte dici potuit. Vetus flavescit albicantibus tamen maculis distinctum. Quum autem galbanum sit mali odoris (quod et innuere videtur Hebraicum תִּלְגָּהּ תִּלְגָּהּ adpositum, ita ut vertendum sit *acris odoris*, non, ut vulgo, *boni odoris*, Arab. quæ enim de quovis odore ponitur); plures quaesiverunt, cur hoc suffitui sacro admixtum fuerit? Haud improbable est, hoc ideo factum esse, ut aromatum aliorum odorem acueret. Sæpe enim accidere solet, ut graveolentia cum suaveolentibus mixta suavissimum præbeant odorem. Cujus rei exempla attulit Hillerus *Hierophyt.* p. i. p. 450, qui aliam præterea attulit causam, cur suffitui adnistum fuerit galbanum: videlicet quum galbanum sit medium inter resinarum et gummi genera, et aliorum aromatum odorem diutius continuisse; tradere enim Plinium *H. N.* 13, 1, adjiciunguentis resinam et gummi ad continendum odorem in corpore; celerime eum evanescere, si non sit hæc addita; hinc galbanum etiam

Mendosio, laudatissimo unguento, adjectum esse.

Au. Ver.—Of each there shall be a like weight. So most commentators.

Rosen.—**וְכֵן יִהְיֶה** *Solum in solo erit*, quod LXX reddunt ἴσον ὡς ἴσται, Vulgatus: *æqualis ponderis erunt omnia*. Similiter Onkelos et Jonathan: *pondus in pondere erit*, quod Fagius sic explicat: *æqualis ponderis erunt*. Alios autem sic accipere ait, ut sensus sit: uniuscujusque pondus sit seorsim. Nescio tamen, annon præferenda sit Aben-Esræ sententia, verba Hebræa hoc velle, unumquodque aromatum seorsim comminuendum, ac postea omnia inter se miscenda fuisse. Ceterum notatu haud indignum est, consuevisse et Ægyptios sacerdotes speciem aliquam aromatis, ex pluribus rebus compositi, quotidie circa occasum solis magno huic lumini mundi adolere, teste Plutarcho *de Iside*, p. 372.

Ver. 35.

וְעָשִׂיתָ אֵת־הַפֶּתַח רָחָב מִצֵּדָה
רֹאשׁוֹ מִמֶּלֶךְ טְהוֹר קָדֹשׁ :

καὶ ποιήσουσιν ἐν αὐτῷ θυμίαμα μυρεψικὸν
ἔργον μυρεψοῦ μεμιγμένον. καθαρὸν ἔργον
ἁγιον.

Au. Ver.—35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together [Heb., salted], pure *and* holy.

Tempered together. So Booth.

Rosen., Gesen., Lee.—Salted.

Bishop Horsley. — Tempered together.

Margin, *salted*. Both I think wrong; מלח, as a verb, is properly to dissolve. Hence מלח, as a noun, becomes a name for salt, from its characteristic property of solubility. The word סמלח, used here, probably signifies a substance of the most easy and perfect solubility, i.e., a volatile substance, which, in the fire, would be perfectly dissipated, without leaving any cinder or ash. "And thou shalt make of it an incense of perfume; a perfume the work of the perfumer: a volatile substance, pure, holy."

Pool.—Tempered together, Heb., *salted*; either, 1. Properly, for salt was to be offered with all offerings, Lev. ii. 13. And the Hebrew doctors tell us that six egg-shells full of salt were used. Or, 2. Metaphorically, well mixed together, as salt was with things either offered to God, or eaten by man.

Ged.—A composition pure and sacred. By Arias Montanus rendered *salitum mundum sanctitas*: and some modern interpreters, among whom Michaelis, think that כסלה here implies the addition of a sort of salt, namely, *nitre*, or *saltpetre*; which, mingled with the other ingredients, gave a stronger and more extensive flavour to them. So Dathe: *adhibito sale puro et sancto*. But there is no vestige of this additional salt in the ancient versions; and, indeed, the construction will not admit of it. The most that can be inferred from the etymon of כסלה is, that the composition was made up, or granulated, in the manner of salt. The Sam. reading כסלה corresponding with the preceding קסר is in favour of this idea.

Rosen.—כסלה, *salitum*. LXX, μεμυγμένον *mixtum*, Vulgatus: *mistum diligenter*. Onkelos et Jonathan: *mixtum*. Sunt qui putent, interpretes illos subaudisse *sale*, quum *salire* et *miscere sale* idem sint. Recte vero Moses Mendelii fil. observat, voce כסלה *salitum* denotante innui, suffitui sal Sodomiticum admiscendum fuisse, uti tradunt Talmudici, in *Cerithuth*, fol. 6, col. 8, ubi de præparatione illius sacri suffitus agitur. J. D. Michaelis *de nitro Hebræorum*, § 7 (in *Commentatt. per annos 1758, sqq. prælectt.*, Brem. 1774) verba כסלה כסלה vertit *salitum pure, sanctum*, statuitque, Hebræos distinxisse, ut Egyptii, *salem purum et impurum*. Impurus eis *sal marinus*, purus autem *nitrum* (s. *Salpeter*), quod Egyptii in sacrificiis adhibebant, teste Arriano de *Expedi. Alexandri M.*, lib. iii., p. 161, edit. Blancardi. De hoc nitro et nostro loco Mosen loqui putat Michaelis, et Lev. ii. 13, ad quem loc. vid. tamen not. Esse autem nitrum saliendo suffimento aptissimum, quippe cujus dissulto et ignis celerius et fumus latius spargitur.

Ver. 36.

Au. Ver.—36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee, &c.

Testimony. See notes on xvi. 34.

Bp. Patrick.—Put of it before the testimony.] Burn it upon the altar of incense, which was placed before the ark, as we read ver. 6. This seems to be the meaning, and not that he should put it in a dish upon the table, ready to be burned; for the table did not stand before the ark of the testimony.

Tabernacle of the congregation. See notes on xxvii. 21.

CHAP. XXXI. 7.

Tabernacle of the congregation. See notes on xxvii. 21.

Testimony. See notes on xvi. 34.

Mercy seat. See notes on xxv. 17.

Ver. 8.

Au. Ver.—8 And the table and his furniture, and the pure candlestick with all his furniture, &c.

Ged., Booth.—The table and all [Sam., LXX, Syr., Arab., Targ., and MSS.] its utensils, and the chandelier of pure gold with all its utensils, &c.

Ver. 9.

Au. Ver.—And the laver and his foot.

Ged., Booth.—And the laver and its cover. See notes on xxx. 18.

Ver. 10.

וְאֵת בְּגָדֵי הַשָּׂרָד וְאֵת־בְּגָדֵי הַקֹּדֶשׁ
לְאַהֲלֵן הַכֹּהֵן וְאֵת־בְּגָדֵי בָנָיו לְכַהֵן :

καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀαρὼν, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι.

Au. Ver.—10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

Ged.—And the service-cloths for the service of the sanctuary [so seven Hebrew MSS., four copies of the Chald., and the parallel places], and the holy garments, &c.

Bp. Horsley.—"And the clothes of service," בגדי שר. Our translators seem to follow the Samaritan שר for שר. But שר I take to be the true reading, though I am much in doubt what these שר בגדי might be. They are clearly distinguished in this place from the vestments of the priests. And still more clearly in other places where they are mentioned, viz. chap. xxxv. 19, and chap. xxxix. 1, 41. Some understand by them the hangings of the tabernacle. Some the wrappers for covering the sacred furniture and utensils, when the camp moved. (See Numbers, chap. iv.) Some the ordinary garments of the priests, "quæ exutis pontificalibus residuæ erunt et reliquæ." Some certain loose frocks which they threw over the sacred vestments, to keep them clean, when they were washing out the vessels, or sweeping the court of the taber-

nacle, or engaged in other services of the like kind. The chief objection I have to any one of the three last interpretations, is, that no directions have been given about the material or the make of any such things.

Gesen.—תָּפַח only in the phrase תָּפַח בְּנֵי־הַקֹּדֶשׁ, Exod. xxxi. 10; xxxv. 19; xxxix. 1, 41, according to the most ancient translators, *garments of service or office*. Compare the expressions added to the three last passages: תָּפַח בְּנֵי־הַקֹּדֶשׁ, *to serve in the sanctuary*. But *the holy garments*, תָּפַח בְּנֵי־הַקֹּדֶשׁ, are still distinguished from the former. Perhaps better, *garments of various colours*, according to the Samarit. כִּתְּמָה, *a coat of various colours*.

Prof. Lee.—תָּפַח, m. only in the phr. תָּפַח בְּנֵי־הַקֹּדֶשׁ, Exod. xxxi. 10; xxxv. 19; xxxix. 1, 41. The LXX translate τὰς στολὰς τὰς λειτουργικὰς, as if the word were תָּפַח; and similarly the Vulg. Gesenius takes the Arab. سَرَنْ, *contexuit conseruitque lorica*; سَرَنْ, *lorica*; and translates the word *knitting-work*. From Exod. xxxix. 1, it appears that these garments were of various colours; and hence, comparing the preceding word, as well as the Samaritan תָּפַח, *variè picta, et colorata vestis*, it seems likely that *colour* is the true signification of this word, and *coloured dresses* the meaning of the phrase.

Rosen.—תָּפַח בְּנֵי־הַקֹּדֶשׁ, LXX explicant καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀπαὼν, et eodem sensu Onkelos et Jonathan: תָּפַח בְּנֵי־הַקֹּדֶשׁ, et vestes ministerii. Videntur תָּפַח significatione non diversum credidisse a תָּפַח, quod ipsum h. l. legitur in textus Samaritani libris editis, sed invitis octo codd. manu scriptis, nec in reliquis locis, quibus תָּפַח occurrit, xxxv. 19; xxxix. 1, 41; textus Sam. ab Hebræo discedit. Sed vestes, quibus dum sacra ministrabat Aaron, indutus esset, statim vocantur תָּפַח בְּנֵי־הַקֹּדֶשׁ, *vestes sacrae*, et a תָּפַח בְּנֵי־הַקֹּדֶשׁ disserte discernuntur. Rectum vidisse non dubito Jarchium, תָּפַח esse vocem Aramæam, et תָּפַח בְּנֵי־הַקֹּדֶשׁ eadem esse, quæ תָּפַח apud Onkelosum xxvii. 9 (ubi cf. not.) pro Hebraico אֹלֶעָה, *aulæa*, et significari tam tabernaculi aulæa, quam vela, quibus utebantur Levitæ ad tegenda vasa sacra, dum ea bajulabant; cf. Num. iv. 7, 13.

Ver. 12.

Au. Ver.—And the Lord spake.

Ged., Booth.—Again Jehovah spake.

Ver. 13.

— אַתָּה תִּשְׁמְרֵם אֶת־שַׁבְּתֹתַי הַשְּׁמֶרֶת וְגו' —

— ὁρᾶτε, καὶ τὰ σάββατά μου φυλάσσετε, κ.τ.λ.

Au. Ver.—13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep.

Verily my sabbaths, &c.

Rosen., Booth.—Nevertheless my sabbaths ye shall keep.

Rosen.—Attamen sabbatha mea custodietis. Recte post Jarchium et Aben-Esram monet Clericus, in hoc versu non esse sermonem de quovis labore, sed de laboribus huius sacris perficiendis. Poterant enim Israelitæ existimare, labores, quos rebus sacris impenderent, septimo die esse licitos. Sed his quoque Deus vult abstinere die sabbati. Quo nexu neglecto plane non apparet, cur Deus in fine descriptionis sacrarii sibi extruendi præceptum repetat de sabbato diligenter observando. Igitur particula καὶ h. l. est vertenda *verumtamen*, ut Genes. xxxiv. 15; 2 Sam. iii. 13; 2 Reg. xxiii. 26.

Ver. 14.

וְשַׁמְרֵם אֶת־שַׁבְּתֹתַי כִּי־קֹדֶשׁ הֵיאָה לָכֶם

καὶ φυλάσσετε τὰ σάββατα, ὅτι ἁγίου τοῦτο ἐστὶ κυρίῳ ὑμῖν.

Au. Ver.—14 Ye shall keep the sabbath therefore; for it is holy unto you.

For it is holy, &c.

Ged.—Because for you it hath been hallowed.

Booth.—For holy shall it be esteemed by you.

Ver. 16, 17.

וְשַׁמְרֵם בְּנֵי־יִשְׂרָאֵל אֶת־שַׁבְּתֹתַי לְעֹשׂוֹת אֶת־שַׁבְּתֹתַי לְדֹרֹתָם בְּרִית עוֹלָם : 17 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֶת־הָאֵלֹהִים לְעֹלָם כִּי־שַׁבְּתֹתַי יָמִים וְגו' —

16 καὶ φυλάσσουσιν οἱ υἱοὶ Ἰσραὴλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν. διαθήκη αἰώνιος. 17 ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραὴλ, σημείον ἐστὶν ἐν ἐμοὶ αἰώνιον. ὅτι ἐξ ἡμέραις, κ.τ.λ.

Au. Ver.—16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the chil-

dren of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Ged., Booth.—16, 17 Wherefore the Israelites shall keep the sabbath, by making it a day of rest throughout their generations. It is the token of a perpetual covenant between me and the Israelites. For in six days Jehovah, &c.

Rosen.—16 "In hoc vs. difficultatem aliquam parit עָשׂוּהוּ, quod alii vertunt observando, alii celebrando; ac עָשׂוּהוּ vertunt per ablativum, *fœdere perpetuo*, id est, לְעֹלָם, quod legitur Gen. xvii. 7; xiii. 18, et alibi. Nos cum Onkeloso et Arabe Erpen. עָשׂוּהוּ propria significatione accipimus, ac עָשׂוּהוּ eodem casu, quo עָשׂוּהוּ, nempe accusativo, vertimus: *Et observabunt filii Israel Sabbathum, faciendo Sabbathum in generationibus suis esse fœdus perpetuum*, id est, faciendo ut nunquam interrumpatur, sed sit alternum fœdus per omnes ipsorum generationes." Ludov. de Dieu.

CHAP. XXXII. 1.

וְהָיוּ אֵלֵינוּ אֱלֹהִים אֲשֶׁר —
יָבֹכֵה לְפָנֵינוּ וְנִבְרָא

— ἀνάστηθι, καὶ ποιήσον ἡμῖν θεοὺς, οἱ προπορεύουσιν ἡμῶν, κ.τ.λ.

Au. Ver.—1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us, &c.

Up, make us gods, which shall go before us.

Rosen., Ged., Booth.—Up, make us a god, who may go before us.

Surge! fac nobis Deum, sub אֱלֹהִים non intelligendi sunt *plures dii*, Aaron enim unum dumtaxat vitulum, non plures imagines fecit. Nec postulat verbum (אֱלֹהִים) in plurali numero voci אֱלֹהִים adjectum, ut plures intelligantur dii; אֱלֹהִים enim etiam iis in locis, ubi de uno vero Deo adhibetur, cum verbo plurali jungitur, ob terminationem pluralem, ut Genes. xx. 13; xxxv. 7. אֱלֹהִים יְהוָה, *Qui præcedat nos*, i.e., qui tanquam signum castris Israelitarum præferatur, sicuti nubes præcedebat.—*Rosen.*

Ver. 4.

וַיִּקַּח מִיָּדָם וַיִּצַּר אֶת־לֵבָבָם וַיִּשְׁאַחֲזוּ

עַנְלָה מִסֵּכָה וַיִּצַּר אֶת־לֵבָבָם וַיִּשְׁאַחֲזוּ
אֶת־לֵבָבָם וַיִּצַּר מִיָּדָם

καὶ ἐδέξατο ἐκ τῶν χειρῶν αὐτῶν, καὶ ἔπλασεν αὐτὰ ἐν τῇ γραφίδι. καὶ ἐποίησεν αὐτὰ μόσχον χωνευτὸν, καὶ εἶπεν. οὗτοι οἱ θεοί σου Ἰσραὴλ, οἳ τινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου.

Au. Ver.—4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Bp. Horsley.—And fashioned it with a graving tool. Rather, and fashioned it in a mould, in form *fusorid*. (See Houbigant.) "Formavit opere fusorio," Vulg.

Bp. Patrick.—After he had made it a molten calf.—The words in the Hebrew are, and he made it, &c., we translate them after, &c., to make this agree with what goes before, according to our translation, "he fashioned it with a graving tool:" which may as literally be translated, *he bound them up in a bag*. For we find the word *jatzar*, which we here translate *fashioned*, to have the signification also of *binding* or *tying up*: and *cheret* in the plural number to signify a bag (2 Kings v. 23). And thus the prophet Isaiah (as Bochart observes) describes the making of images (xli. 6), "They lavish gold out of the bag, and they make it a god." Which agrees with what is here said of Aaron—he received the earrings, and put them in a bag; and then having made a mould, cast them into it, and made a golden calf (see ver. 24).

Ged.—And he received the gold of their hands; and fashioning it in a mould, made of it a molten calf. And they said: This, O Israelites, is thy God [so Pool, Patrick, Rosen., &c.] who brought, &c.

Rosen.—Verba אֶת־לֵבָבָם וַיִּצַּר מִיָּדָם modo non uno exponuntur. Vel sic: *et formavit illum*, vitulum, *stilo s. cælo*, ut יָצַר sit a יָצַר, *formare*, quemadmodum 1 Reg. vii. 15: יָצַר, *et formavit (duas columnas æneas)*; וַיִּצַּר vero eandem, vel non multo absimilem, gerat notionem ab ea, quam habet Jes. viii. 1, ubi *stilum*, *γραφείον* notat. Hoc sensu LXX, καὶ ἔπλασεν αὐτὰ ἐν γραφίδι, sequiturque magna interpretum pars. Obstat tamen huic interpretationi primum, quod pron. אֶת (etsi Hebræi haud raro pronomem nomini præmittant, vid. Jes. viii. 1) vix

possit ad קָלָל referri, quum pronomen proxime sequentis וְהָיָה ad הָיָה, quod vs. 3, præcessit, referendum esse, dubio careat, et ad idem illud nomen et וְהָיָה referendum esse, nemini, verba וְהָיָה—וְהָיָה legenti obacurum esse potest. Quænam enim narrationis series hæc foret: *sumsit e manibus eorum* sc. aurum, *formavitque eum*, sc. vitulum, *stilo, fecitque illud*, sc. aurum, *vitulum fustum*? Alii quidem וְהָיָה referunt ad הָיָה, et particulam וְ ante וְהָיָה vertunt *postquam*, ita ut sensus sit: *formavit aurum* (tenuiora ejus lineamenta) *cælo, postquam vitulum fustum ex illo fecerat*. Verum cælo aut stilo, instrumento tenui et acuto, pro vitulo expoliendo et complanando nequaquam uti potuit Aaron, nam id lima fieri debet, vel scobina; cælo autem contrarium potius effecisset, ejusque cuspidi vituli superficiem reddidisset inæqualem et fistulosam. Alii indicari volunt, Aaronem stilo vel cælo notas hieroglyphicas insculpsisse. Sed neque וְ, neque cognatum וְ in V. T. notat *signa* quædam, aut *characteres*, vel *figuras*, in aliqua materia *exarare*, sed constanter usurpatur pro *dare alicui materiæ rudi formam quandam externam*: ut 1 Reg. vii. 15; Ps. cxxxix. 5: *Retro et ante וְהָיָה formasti me*. Et Jes. xlv. 9: *An dicet lutum וְהָיָה, ei qui format ipsum?* Ut et xlv. 9: *וְהָיָה efformantes idolum omnes sunt vani*. Quod ipsum obstat interpretationi Michaelis in vers. germ., vertentis *delineavit stilo* (*er machte mit dem Griffel eine Zeichnung*). Tamen idem Michaelis in *Suppl.*, p. 917, mavult eos sequi, qui וְ vertunt *formam*. Ita Syrus *typus*, Arabs uterque *forma*, in qua, s. *ad quam aliquid effingitur*. Hinc vertit Michaelis: *formavit formam* ligneam, *fecitque eam vitulam fusilem* (*Er machte ein Modell, und goss dieses ab*). Sed merito Bochartus (*Hieroz.*, t. i., p. 342, edit. Lips.) illam *formæ* notionem voci וְ tributam, *novam* vocat et *inauditam*. Additque, nihil necesse fuisse, ut de *typo* s. *forma* Moses ageret, quia ex hoc ipso, quod vitulum vocet *fusilem*, illum satis evidenter constat ex *typo* fuisse expressum. Hezel (in *Bibliis vernaculis a se Notis illustratis*) vertit: *formavit*, s. *scalpsit id, idolum, cælo vel scalpro* (*er bildete, schnitzte es mit dem Meissel*), scil. e ligno. Verbis autem, quæ sequuntur, וְהָיָה קָלָל, *fecit illud*, sc. quod e ligno sculptum fuit, *vitulum fusionis*, hoc significari ait: obducebat vitulum e ligno sculptum fusione auri, i.e., auro liquefacto.

Verum simulacrum ligneum auro obductum Moſen vocare קָלָל, ob radicis קָלָל significationem haud est verisimile. Ubi de ligno auro obducendo loquitur, utitur verbo וְהָיָה addito קָלָל, xxx. 3, 5. — Probabilissimam hujus loci explicationem proposuit Bochartus, et commendavit Schræderus *de vestitu mulier. Hebr.*, p. 288. וְהָיָה hic idem denotare sumunt, quod cognatum וְהָיָה, 2 Reg. v. 23, nempe *marsupium*; וְ vero, uti et cognatum וְ, quoque notat *ligare*, vel *colligare*, in specie in *marsupio*, ut 2 Reg. xii. 11; Deut. xiv. 25; Prov. xxx. 4. Unde hæc prodit loci interpretatio: *et sumsit a manibus eorum, et colligavit illud*, sc. aurum, quod ab *Israelitis acceperat*, in *loculo, et fecit illud vitulum fusilem*. In hunc sensum vertit Jonathan: *et colligavit illud in linteo s. sudario*. Eadem, quam hic Moſes usurpat, phrasis habetur 2 Reg. v. 23: וְהָיָה, *et colligavit duo talenta argenti וְהָיָה, in duobus loculis*. Hac interpretatione admissa totus textus facillime fluit, et pron. וְ ad verum suum subjectum (וְהָיָה) redit. Mirum quidem videri possit, idem voc. וְ res admodum diversas, *stilum* s. *graphium* Jes. viii. 1, et h. l. *marsupium* denotare, præsertim quum ad id designandum proprium nomen, וְהָיָה habeant, 2 Reg. v. 23; Jes. iii. 22. Sed fieri potuit, ut Moſis ævo וְהָיָה de *marsupio* usurpari soleret, quod senioribus temporibus nomine וְהָיָה designaretur. — וְהָיָה קָלָל, *Hic est Deus vester*, i.e., simulacrum Dei, s. Jovæ, *Israelitæ, qui vos ex Ægypto eduxit*. Nomen et verbum in plurali posita h. l. rursus intelligenda esse de uno Deo, apparet e loco Neh. ix. 18. Israelitæ non ipsum simulacrum pro Deo habebant, sed peccabant in eo, quod violabant legem illam xx. 4.

Ver. 7.

Au. Ver.—7 And the Lord said unto Moſes.

Ged., Booth.—Jehovah now spoke to Moſes, saying [Sam., LXX, Vulg.].

Ver. 8.

Au. Ver.—8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

I commanded. So the Masoretic text and most commentators.

Ged.—Thou commandedst. So the unpointed text of Heb., Sam., LXX, and Vulg.

Au. Ver.—*These be thy gods, O Israel, which have brought thee, &c.*

Rosen., Ged., Booth.—This is thy God, O Israel, who brought thee, &c. See ver. 4.

Ver. 10.

Au. Ver.—10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Geddes and Boothroyd follow the Sam. Pentateuch, which, after this verse, adds:—For Jehovah was so wroth with Aaron, that he would have destroyed him; but Moses interceded for Aaron.

Ver. 11.

Au. Ver.—*With a mighty hand.* So the Hebrew.

Ged.—*With an outstretched arm.* So Sam., LXX, Syr.

Ver. 13.

וְכָל־הָאֶרֶץ הָיְתָה לְאֱשֶׁר אֱמַרְתִּי
אֲתֵּן לְיִצְחָק וְגו'

kai pāsan tēn ghēn taūtēn hēn ēlas doūnai autōis, κ.τ.λ.

Au. Ver.—13 And all this land that I have spoken of will I give unto your seed, &c.

Ged., Booth.—And all this land (as I have said) will I give unto your seed, &c.

Ver. 15.

Testimony. See notes on xvi. 34.

Ver. 18.

וַיֹּאמֶר אֵין הוֹל עֲנֹת גְּבוּרָה וְאֵין
הוֹל עֲנֹת חֲלֹשָׁה הוֹל עֲנֹת אֲנָקִי
שָׁמַע :

kai lēgei, ouk ēsti phōnē ēxarchōntōn kat' ischyn, oudē phōnē ēxarchōntōn trophēs, allā phōnē ēxarchōntōn oīnou ēgō akōuō.

Au. Ver.—18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome* [Heb., weakness]: *but the noise of them that sing do I hear.*

Bp. Patrick.—It was neither *the cry of strength, nor of weakness* (as the words are in the Hebrew), i.e., *of conquerors*, as we rightly translate it, *or of those that are overcome.*

But the noise of them that sing do I hear. Out of merriment in a festival.

Bp. Horsley.—18 And he said, *It is not the sound of the shout of victory, nor the sound of the cry of defeat, the sound of the shout [which] I hear.*

Rosen.—18 וְאֵין הוֹל עֲנֹת גְּבוּרָה וְאֵין הוֹל עֲנֹת חֲלֹשָׁה, *Non est vox clamandi fortitudinem, nec vox clamandi stragem, i.e., non est strepitus, qualis esse solet vincientium, qui ob victoriam ovant, neque eorum, qui vincuntur, quæ est vox calamitosa et tristitiæ plena.* LXX, Οὐκ ἔστι φωνὴ ἐξαρχόντων κατ' ἰσχύν, οὐδὲ φωνὴ ἐξαρχόντων τροφῆς. *Quæ Vulgatus sic reddidit: non est clamor adhortantium ad pugnam, neque vociferatio compellentium ad fugam.* Onkelos: אֵין הוֹל עֲנֹת גְּבוּרָה וְאֵין הוֹל עֲנֹת חֲלֹשָׁה, *non est vox prævalentium in prælio, neque est vox debiliū, qui superantur.* Addit Moses: וְאֵין הוֹל עֲנֹת אֲנָקִי שָׁמַע, *sed vocem eorum, qui in honorem idoli cantant, qui laudem idoli celebrant.* *Aben-Esra ait hoc id respicere, quod dictum est vs. 6, Israelitas ad ludendum surrexissent.*

Ver. 25.

וַיֹּרֶא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הָיָה
כִּי־פָרַע הָיָה לְשִׁמְצָה בְּרֹאֵיהֶם :

kai idōn Mōusēs tōn laōn ὅτι διεσκέδασται, διεσκέδασε γὰρ αὐτοὺς Ἀαρὼν ἐπίχαρμα τοῖς ὑπενωτίοις αὐτῶν.

Au. Ver.—25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies [Heb., those that rose up against them]:)

Bp. Horsley.—*that the people were naked, for Aaron had made them naked.* Rather, *that the people were broken loose, for Aaron had given them occasion to break loose, so as to bring a reflection upon them from their adversaries.* Broken loose from the true religion, had apostatized. (See Parkhurst, שם.)

Bp. Patrick.—*When Moses saw that the people were naked.* Without the Divine protection. For the glory of the Lord in the cloud, it is likely, departed and went up from them; which we read descended again, xxxiii. 9.

For Aaron had made them naked, &c. Laid them open by this sin, to the scorn of all their enemies, who should hear of such a shameful revolt from their God.

Pool.—*That the people were naked,* i.e., *That they were stripped both of their*

ornaments, which was not so much the jewels of their ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies toward whom they were about to march; and that being thus disarmed and helpless, they would be a prey to every enemy: when Moses considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders, to bring the rest to repentance. *Aaron had made them naked,* as Ahaz is said to have *made Judah naked*, 2 Chron. xxviii. 19. *Quest.* How were they made naked or ashamed amongst their enemies, when at this time they were in their own camp, remote from all their enemies? *Ans.* He speaks not only of their present shame, but of their everlasting reproach, especially among their and God's enemies, who, being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily. See Jer. ii. 11. But the Hebrew word may be, and is by some, translated thus, *amongst those that do or shall rise up or be born of them*, i.e., that shall succeed them; for so the word *rising* is used, Exod. i. 8; Matt. xi. 11. And so the Chaldee here renders it, *amongst their generations*; and the other Chaldee interpreter, and the Syriac, *in their latter days*, or *in aftertimes*. So the sense is, that Aaron had put a note of perpetual infamy upon them, even to all after-ages.

Gen.—When Moses saw that the people were in disarray (for Aaron had disarrayed them), so that they might be easily smitten by their assailants ;

Booth.—And when Moses saw that the people were in disorder (for Aaron had put them in disorder, so that they might be smitten by their enemies:)

Gesen.—**פָּרַע** in three conjugations; in Kal, *To make bare, to uncover*, e.g., the head. *To free from any obligations, to set at liberty* a people, i.e., to make them licentious, *Exod. xxxii. 25: when Moses saw* פָּרַע הָיָה בְּעַמּוֹתָיו, *that they were (set at liberty), licentious, for Aaron had (set them at liberty) made them licentious.* פָּרַעְתָּם, fem. *Exod. xxxii. 25: וְהָיָה בְּעַמּוֹתָיו*, *פָּרַעְתָּם*.

to be overthrown by their enemies ; comp. the Arab. root شمس, to drive away, thrust, smite, pass. to hasten. According to the ancient versions and Hebrew interpreters, an ill report, disgrace. Comp. נפץ (by an interchange of נ and פ), whence נפץ likewise may be explained.

Rosen.—25 *Vidit Moses populum* מִן עַם יִשְׂרָאֵל. Ad quæ verba plerique interpp. substantivum aliquod (e. c. *gratiam, præsidium Dei, alii legem*) subaudiendum putant, quoniam עַם, nudatum aut *spoliatum* vertunt, ut intelligatur, quamam re populus dicatur nudatus aut spoliatus. Præferenda videtur interpretatio Dathii, intelligentis voc. עַם de populo *dissoluto*, qui frenis quasi detractis feriis istis celebrandis sese dedit; quod bene convenit iis, quæ sequuntur. מִן עַם יִשְׂרָאֵל, nam *laxavit* eum, frena ei remisit, *Aaron*, qui populo concessit hunc festum *celebrare*, vs. 5, Verba מִן עַם יִשְׂרָאֵל, recentiores fere ita vertunt: *ad stragem per insurgentes in ipsos*, i. e., ut cædi posset, si qui contra eum surgerent; ut significetur, populum effrenatum, disgregatum et saltationes agentem, fuisse facilem in fugam verti et occidi, si qui in eum impetum facerent. Nomini מִן עַם tribuunt *stragis* significatum ex Arab. عَمَّ *propellere, abigere violento impulso*, hinc *percutere, verberare*. Veterum tamen nullus de *strage* cogitavit; sed consentiunt in *opprobrii, infamie, ludibrii* notione, qua עַם עַם capiunt. LXX, ἐπίχαρμα, *gaudium*, præsertim, quod quis ex inimicorum calamitatibus percipit (ut Sir. xviii. 31, ποιήσεις σε ἐπίχαρμα τῶν ἐχθρῶν σου), *ludibrium, irrisio*. Hieronymus: *propter ignominiam sordis*, i. e., sordidi cultus, quasi compositum putarit ex עַם *nomen* et עַם *sordes*. Onkelos: *contaminando eos nomine pessimo*. Jonathan: *exiit fama eorum mala in populos terre, et comparavit sibi nomen malum*. Syrus: *ut sint nomen fetidum*, i. e., ignominie. Arabs Erpenii: *ignominie*. Saadias: *infames* (eos reddidit Aaron). Probabilis etiam interpretatio τῶν LXX, congrua est A. Schultensii sententia, עַם עַם *ludibrium* notare, coll. Arab. עַם *lusi, risi, jocatus est*, in conj. 2, *ludibrio exposuit, risui habuit*. Hanc significationem potuit עַם apud Hebræos obtinuisse, unde Arabes עַם formaverint, uti pro عَمَّ *exuere*, عَمَّ; literas ז et ו esse permutabiles, satis notum est. Irrisuri enim erant alii populi, populum antea idolorum spretorem, et mox a numine

inconspicuo leges accepturum, jam Ægyptiacam superstitionem revocare. Posset quoque hic esse sensus, Deum, qui præsidium et decus Israelitarum fuerat, effeceratque, ut fama et terror Israelis late spargeretur; jam vitulino simulacro alienatum, passurum a finitimis vinci fugarique, et omnibus ludibrio esse.

Ver. 29.

וַיֹּאמֶר מֹשֶׁה מָלְאוּ יְדֵיכֶם הַיּוֹם
לַיהוָה כִּי אִישׁ בְּכֶנֶף וּבִגְדָאָיו וּלְהָת
עַלֵּיכֶם הַיּוֹם בְּרִכָּה :

καὶ εἶπεν αὐτοῖς Μωϋσῆς. ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον κυρίῳ, ἕκαστος ἐν τῷ νήφῳ ἢ ἐν τῷ ἀδελφῷ αὐτοῦ, δοθῆναι ἐφ' ὑμᾶς εὐλογίαν.

Au. Ver.—29 For Moses had said, Consecrate yourselves [Heb., fill your hands] to-day to the Lord, even every man upon his son, and upon his brother [*or*, And Moses said, Consecrate yourselves to-day to the Lord, because every man *hath been* against his son, and against his brother, &c.]; that he may bestow upon you a blessing this day.

Ged., Booth.—And Moses said, To-day ye have devoted yourselves to Jehovah, even every man against his own son, and against his own brother; that he may bestow this day a blessing upon you.

Rosen.—וַיֹּאמֶר in plusquam. vertendum : *dixerat* Moses.

Ver. 31.

Au. Ver.—31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Gods of gold.

Ged., Booth.—A god of gold. See notes on verse 1.

Ver. 32.

וַעֲתָה אֲבִיתָאֲשָׁא חַטָּאתָם וְאֵינִי
מִתְּנִי לָא בְּסַפְרֶךָ אֲשֶׁר בְּרִכָּתָה :

καὶ νῦν εἰ μὲν ἀφείς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες. εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου σου, ἥς ἐγγράψας.

Au. Ver.—32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Ged., Booth.—Yet now, if thou wilt forgive their sin, forgive [Sam., LXX];

and if not, blot me, I pray thee, out of the book which thou hast written.

Rosen.—*Et nunc, si condonabis peccatum eorum,* דָּרִי כֹּזֵב אִינִי אֹמֵר לְךָ כִּתְבִי, *ecce! bene est, non dico tibi, dele me, s. tunc vivere non recuso, uti recte Jarchi supplevit hanc ellipsin, quali nil est tritius Arabibus.* Vid. de Sacy *Mémoire sur la version Arabe des livres de Moïse à l'usage des Samaritains in Mémoire de l'Académie des Inscript. et belles lettres*, t. xlix., p. 96, not., ubi pluribus de hoc loco egit, et similis ellipseos exemplum attulit e *Vita Timuri*, t. i., p. 126, ed. Mang. Nec est illa ellipsis Græcis inusitata, neque sacris (Luc. xiii. 9), neque profanis (*Il. i. 135*).

Ver. 34.

Au. Ver.—Behold.

Ged., Booth.—For [Sam., Syr., and three MSS.] behold.

CHAP. XXXIII. 1.

Au. Ver.—1 And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it : *And the Lord said unto Moses.*

Ged.—And the Lord spoke to Moses, saying [Sam., LXX].

Au. Ver.—Unto thy seed will I give it.

Dimock, Ged., Booth.—Unto thy seed will I give it : into a land flowing with milk and honey [transposed from the beginning of verse 3].

Ver. 2.

Au. Ver.—2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite :

Au. Ver.—An angel.

Booth.—Mine [LXX] angel.

Au. Ver.—The Hittite, and the Perizzite.

Ken., Ged., Booth.—The Hittite, and the Gergasite [Sam., LXX], and the Perizzite.

Ver. 3.

Au. Ver.—3 Unto a land flowing with milk and honey : for I will not go up in the midst of thee; for thou art a stiffnecked people : lest I consume thee in the way.

Bp. Horsley.—Unto a land flowing, &c. Read with LXX, וְהָיָה אֵל אֲנִי, “And he shall lead thee unto a land,” he, viz., the angel.

simile igitur est, quod Hebræorum quidam statuerunt, Israelitas jam antea habuisse tentorium sacrum, s. templum portatile a majoribus traditum, quod Moses jam e castris per idoli cultum profanatis jussit efferrī. Respicit ad illud, quod vs. 3, dixerat Deus, se non amplius in medio castrorum commoraturum.

Ver. 11.

Au. Ver.—11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Ged., Booth.—And he returned, at times, to the camp; but the young man, his attendant, Joshua, the son of Nun, departed not from the tent.

Ver. 13.

הוֹדַעְנִי כִּי אֶתְּרָאֵה בְּעֵינַי וְיָרָאֵה כִּי עִמָּךְ
לְמַעַן אֶמְצָאֲחֶךָ תְּנֵנִי יְהוָה :

— ἐμφάνισόν μοι σεαυτόν, γνωστῶς ἵνα ἴδω σε, ὅπως ἂν ὦ εὐρηκῶς χάριν ἐναντίον σου, καὶ ἵνα γνῶ, ὅτι λαός σου το ἔθνος το μέγα τοῦτο.

Au. Ver.—13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

Ged., Booth.—Now therefore, I pray thee, if I have found favour in thy sight, make known to me thy designs; [Sam. and twenty MS. ידעך] and let me thereby know, that I have found favour in thy sight: for consider that this nation is thy people.

Pool.—Show me now thy way; the course and manner of thy dealings with men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt choose for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the promised land. *That I may know thee*, i.e., thy mind herein; men are said to know God when they know his mind and will; or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people; or rather, *that I may thereby know*

thee; namely, *that I shall find grace in thy sight*, as it follows; that I may be assured that thou wilt be reconciled to and present with me and thy people.

Rosen.—13 Sensus: si me gratia tua dignaris, indica mihi, quæ sit tua circa hunc populum (qui certe tuus est) voluntas. Sic enim intelligam, te mihi favere.

Ver. 14.

Au. Ver.—Here.

Ged., Booth.—Now.

Ver. 19, 20.

19 וַיֹּאמֶר אֵלַי אֶעֱבִיר כְּלִמְדִּי עָלַי
כְּנִי וְהָאֵתִי בְשֵׁם יְהוָה לִפְנֵי וְחַנְתִּי
אֶת־אֲשֶׁר אֲחֻן וְרַחֲמֵי אֶת־אֲשֶׁר אֲרַחֵם :
20 וַיֹּאמֶר לֹא רֹגֵל לְרַחֵם אֶת־פְּגִי כִּי
לֹא־יִרְאֵנִי הָאָדָם וְחִי :

19 καὶ εἶπεν. ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ καλέσω τῷ ὀνόματί μου, κύριος ἐναντίον σου. καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτειρῶ. 20 καὶ εἶπεν. οὐ δύνησῃ ἰδεῖν τὸ πρόσωπόν μου. οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου, καὶ ζήσεται.

Au. Ver.—19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Ged.—The Lord said: "All that is good for thee to see of me, I will make pass before thee; while I proclaim: IN THE NAME OF THE LORD (for whom I favour, I favour indeed; and whom I love, I love indeed): but my face (said he) thou canst not see; for no one can thus see me, and live."

In the name of the Lord.] This seems to have been a solemn mode of announcing the presence of a person, as if you should say, *The king!* To denote to the company that the king was at hand. It is remarkable that the Jews used a similar proclamation at our Saviour's triumphant entry into Jerusalem. "Blessed is he who cometh in the name of the Lord."

Booth.—19 And he said, I will make all my goodness pass before thee, while I proclaim before thee the name of Jehovah (for I favour whom I will favour, and show

mercy to whom I will show mercy). But said he, My face thou canst not see; for no man can thus see me and live.

Pool.—*All my goodness*, or, *my beauty*; for so that Hebrew word is sometimes used, Gen. vi. 2; 1 Sam. ix. 2; or *my excellency*, or *my glory*, as appears from ver. 22, which was the thing Moses desired to see; and the difference between his request and God's answer doth not lie in *glory* and *goodness*, but in *showing* his glory so as Moses might gaze upon it, and making it only, as it follows, *to pass before him*, to wit, in a sudden and very transitory vision; though it may be understood properly of God's goodness and kindness to men, of which the following words speak, and that was the great, if not the only thing ascribed to God, chap. xxxiv. 6, 7. *The name of the Lord*, i.e., my name; the noun for the pronoun, as is very frequent. I will give thee notice when I come, that thou mayest attend; I will not surprise thee, nor steal by thee. Or *will proclaim*, or *publish of the name of the Lord*, or of my name, i.e., some part of it, especially my goodness, which may seem to be here principally intended, 1. By comparing this with chap. xxxiv. 6, 7. 2. By the following words, which seem a limitation of this general expression: q.d., I will proclaim, manifest, and impart my goodness, but with a difference, not to all men, but to whom I please. 3. By other places, where *the name of the Lord* is principally, if not solely, understood of his goodness, as Isai. l. 10, and in many places of the Psalms. *I will be gracious to whom I will*: this may seem to be added, with reference to the people for whom Moses is interceding, lest Moses should misunderstand or misapply what is said here, and chap. xxxiv. 6, 7. The sense is, I will show this peculiar favour to thee, I will also be gracious towards the people thou pleadest for, but not promiscuously. Some of them I will severely and eternally punish for this and their other sins; and some of them I will pardon and save, not because they are righteous, or innocent, or less sinners than the rest, but merely out of my own good pleasure and most free grace, whereby I will show mercy to some, when I will not show mercy to others. Thus this place is interpreted by the apostle, Rom. ix. 16, &c.

Bp. Patrick.—19 *I will make all my goodness pass before thee.*] Which Maimonides

thinks signifies his making Moses to understand the nature of all creatures, and how they are knit and united together, and after what manner they are governed, both in general and particular; because when God had made all his works, he saw that "they were very good" (Gen. i. 31). But that text is a very slender ground for such an interpretation. The LXX seem to come nearer to the matter, who interpret this passage, *παρελεύσομαι πρότερός σου τῇ δόξῃ μου*, "I will pass before thee with my glory." That is, he promises to give him a transient view of his glory, while it passed by him (ver. 22), though it could not be seen in its full majesty. And then the word *tobh* (which we translate *my goodness*) must rather be rendered *my beauty*, it being the same with *glory*, only a softer word, to express such a degree of its splendour as would not hurt him, but be delightful to him. And thus the word *tobh* is used in the second chapter of this book, ver. 2, and 1 Sam. ix. 2. Or, if this be not the meaning, *all his goodness* must signify his gracious intentions concerning the children of Israel, to whom, he assures him, he would fulfil all his promises, which was sufficient for him to know.

I will proclaim the name of the Lord before thee.] The LXX seem to have understood this right, when they translated it, "I will call to thee by my name (saying), The Lord is before thee." That is, lest, when I pass by thee, thou shouldst not observe it, I will admonish thee, by a voice calling to thee, and telling thee, that now the Lord is presenting himself to thee. And so we find he did, xxxiv. 6.

And will be gracious to whom I will be gracious, &c.] This is the substance of the words, which he tells him he would proclaim, after notice given him of his coming to pass by him. And their meaning is, that he would dispense his favours, according to his own good pleasure, as he did now to Moses; unto whom he vouchsafed such a revelation of himself, as he did not make to others. For thus he explains it, xxxiv. 6, 7, where he tells him, he would be very gracious, patient, and long-suffering, unto some; but punish severely the iniquity of others.

Bp. Horsley.—Moses desires that God would show him his glory (v. 18). Jehovah promises to make all his *goodness* pass before him. To favour him with a scene exhibiting

the whole scene of Divine mercy for fallen man. To exhibit himself to him in the act of intercession. "I will call upon the name of Jehovah before thee" (v. 19). He declares his purpose of general gratuitous mercy, and promises that Moses should see his back parts; rather, his hinder parts; see him as he was to be seen in the hindmost, i.e., in the latter ages of the world. (Compare Houbigant on the 5th and 14th verses.)

And I will proclaim the name of the Lord before thee. Rather, and in thy presence I will call upon the name of Jehovah.

Dr. A. Clarke.—18 *Shew me thy glory.* Moses probably desired to see that which constitutes the peculiar glory or excellence of the Divine nature as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him*, ver. 19. But at the same time he assures him that he *could not see his face*—the fulness of his perfections and the grandeur of his designs, *and live*, as no human being could bear, in the present state, this full discovery. But he adds, *Thou shalt see my back parts*, אַחֲרָי אֶחָדִים *eth achorai*, probably meaning *that appearance which he should assume in after times*, when it should be said, *God is manifest in the flesh*. This appearance *did* take place, for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a *human similitude*. John may have had this in view when he said, *The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory*. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

19 *I will make all my goodness pass before thee.*] Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I shall show myself to thee as the fountain of inexhaustible compassion, the sovereign dispenser of my own mercy in my own way, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

I will proclaim the name of the Lord.] See the note, chap. xxxiv. 6.

Rosen.—18, 19 אֶשְׁמַח בְּיִשְׁמֹחַי, *Ostende mihi gloriam tuam*. Quemadmodum בְּרַחֲמֵי sœpius de anima, nobilissima hominis parte dicitur (cf. ad Gen. xlix. 6); ita et h. l. gloria Dei pro ipsa Dei substantia s. essentia satis probabiliter sumitur; ex more Orientalium, qui plura ejusmodi ex nominibus factitia pronomina pro ipse habent. Splendidam nubem, Dei imaginem, Schechinam, dudum viderat Moses. Jam vero postquam a Deo petisset cognitionem attributorum Dei, et ut populo propitius esse velit, responsumque a Deo de gratia populo exhibenda accepisset vs. 13, sqq., ulterius progressus est et petiit: *Ostende mihi te ipsum* (LXX quocque: ἐμφανισόν μοι σεαυτὸν). Quod tamen fieri posse Deus negat, quamdiu Moses in vivis sit, vs. 20. — 19. אֶשְׁמַח בְּיִשְׁמֹחַי, *Transgredi faciam omnem meam bonitatem ante te*, manifestabo tibi cognomina mea, ex quibus perspicue intelliges, quem animum, quos affectus erga homines geram; cf. xxxiv. 6. Audita est vox, laudans Dei beneficentiam et misericordiam. אֶשְׁמַח בְּיִשְׁמֹחַי, *Clamabo nomine Jova coram te*, i.e., dum te præteribo, clamabo nominatim Jova, ut scias me eum esse, qui ante te transibit. Similis loquendi formula xxxi. 2; xxxv. 10; Jes. xliii. 1. Ne te non animadvertentem transeam, monebo te clamore meo (xxxiv. 6). אֶשְׁמַח בְּיִשְׁמֹחַי, *Ei faveo, cui faveo, et cujus me miseret, ejus misereor*. His verbis respondet ad verba Mosis vs. 16, ubi gratiam Dei confirmari petierat, non solum erga se, verum etiam erga populum. Significat igitur, se non singulos e populo gratia sua dignari, et quod Moses petiit pro toto populo, restringit Deus ad beneplacitum suum.

Ver. 23.

Au. Ver.—23 — but my face shall not be seen.

Ged.—But my face may not be seen.

Booth.—Cannot be seen.

Rosen.—אֶלֹהִים אֵל, *Non conspicientur*, i.e., non possunt conspici. Si enim futuro adjecta est negatio, sæpe significatur id, quod non debet aut non potest fieri; ut Gen. xx. 9; xxxiv. 7.

CHAP. XXXIV. 4.

Au. Ver.—And he hewed.

Ged., Booth.—And Moses [Sam., Arab.] hewed.

Ver. 5.

וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְנַחֵב עָמוֹ אֵשׁ
וַיִּקְרָא בְּשֵׁם יְהוָה :

καὶ κατέβη κύριος ἐν νεφέλῃ, καὶ παρέστη αὐτῷ ἐκεῖ, καὶ ἐκάλεσε τὸ ὄνοματι κυρίου.

Au. Ver.—5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Bp. Patrick.—*Proclaimed the name of the Lord.*] Gave him notice of his presence, as he had promised (xxxiii. 19), and is more fully expressed in the next verse.

Ged.— and proclaimed IN THE NAME OF THE LORD. See notes on xxxiii. 19.

Pool.—5 *Invocans nomen Domini.*] Ita Mo. Non satis constat quis vocaverit, Moseh, an Deus. Potest de Mose intelligi, et verti, *invocavit nomen*, &c. Sic phrasis sumitur Gen. xii. 8. Crediderim Moseh primò Deum invocasse, dicendo, *Domine*. Verba autem sequentia sunt verba Dei, non Moseh. Alii ad Deum referunt. Ita M. F. V. G. *Et clamavit nominatim, Jehovah est*, ut xxxiii. 19. *Et stetit cum eo* [quod Vulg. etiam ad Mosen refert], *et clamavit*, &c., de Deo dicuntur, congruenter eis quæ supra xxxiii. 19.

Ver. 6, 7.

וַיַּעֲבֹר יְהוָה וְעַל-פָּנָיו יִתְנַחֵם
וַיִּהְיֶה אֵל רַחוּם וְחַנּוּן אֲרֻן
אֲפִים וְרַב-יְחֹסֶד וְאֵמֶת : 7 נֶזֶר חֹסֶד
לְאַלְפִים נֶשָׁא עֵזוֹ וְנָפֵשׁ וְחַסְדָּהּ וְנִקְחָהּ
לֹא יִנְקָה פָקֵד וְעֵזוֹ אֲבוֹת עַל-בָּנִים
וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים :

v. 7. נזן רבתי

6 καὶ παρῆλθε κύριος πρὸ προσώπου αὐτοῦ, καὶ ἐκάλεσε. κύριος ὁ θεὸς οἰκτιρῶν καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, 7 καὶ δικαιοσύνην διατηρῶν καὶ ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας, καὶ ἀδικίας, καὶ ἁμαρτίας, καὶ οὐ καθαρμεὶ τὸν ἔνοχον, ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα, καὶ ἐπὶ τέκνα τέκνων; ἐπὶ τρίτην καὶ τετάρτην γενεάν.

Au. Ver.—6 And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting

the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Pool.—*Abundant in goodness and truth*; in fulfilling all his gracious promises made to Abraham, and to his seed, and to all his people; wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine threatenings, but here the situation of this word in the midst of the attributes of Divine goodness plainly shows that it is to be restrained to the promises; this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *hendyadis*, *goodness and truth, for true, sincere, and hearty goodness, as mercy and truth* are oft put for true and real mercy. See Psal. xxv. 10; lvii. 3, &c.

7 *For thousands*; the Chaldee and some others render it, *for a thousand generations*. *Iniquity, and transgression, and sin*; sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or men, as the heap of various words here put together signifies. *That will by no means clear the guilty*: this is commonly esteemed a title of justice or vengeance, which is here added by way of correction, lest men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent transgressors, but will severely punish them. And the Jewish doctors hereupon observe, that the mercy of God doth far exceed his justice; here being, as they number them, thirteen attributes of mercy, and but one of justice. But this translation and interpretation is rejected by some late learned interpreters, who make this an attribute of God's goodness or clemency, and render the words thus, *In destroying he will not utterly destroy*, though visiting, &c.: q.d., He is so gracious, that though he will severely punish the iniquity of the fathers, and especially their idolatry, upon themselves, and upon their children, &c., as he hath said, Exod. xx. 5, yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation. 1. This suits most with Moses's solicitude and prayer for the people of Israel, which was that God would not utterly destroy them, as he threatened to

do. 2. This sense best agrees with God's promise, chap. xxxiii. 19, *I will make all my goodness pass before thee*; which general promise is particularly explained and performed in these two verses. 3. This place doth not speak of God's disposition and carriage towards his enemies, against whom he proceeds with great severity, and commands the Israelites to do so in the verses here following; but towards his people, whose cause Moses is all along pleading with God. See chap. xxxii. 11—13, 31, 32; xxxiii. 13, 15; xxxiv. 9. The Hebrew verb here used frequently signifies to *make empty* or *desolate*, to empty men of their goods, or places of men. See Isa. iii. 26; Amos. iv. 6. So here, *he will not utterly empty or destroy*: though he will leave the marks of his vengeance for this sin upon thy people, even to their third and fourth generation; or, if it may be, further; yet he will not utterly root them out, which is the great thing thou fearest and labourest to prevent. And this very phrase, here used, we have in Jer. xxx. 11, and repeated Jer. xlvi. 28, where, though interpreters generally render it, *I will not leave thee altogether unpunished*, which may make a good sense, yet it seems much better to be rendered, *I will not utterly destroy thee*, (1.) Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee*, and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people, which is manifest in the former member of the verse, and therefore most probable and agreeable in this. This is much confirmed from Numb. xiv. 18, where Moses, pleading with God for the pardon of his people's sin, useth this very phrase and argument, as taken out of God's mouth, which in this sense was very proper and prevalent, Thou hast said, that even when thou dost visit iniquity, &c., thou wilt not utterly destroy them. And God answers him, ver. 20, *I have pardoned according to thy word*, i.e., so as not utterly to destroy them. But truly as I live, &c., ver. 21—23, i.e., But I will severely punish them. But if this had been the meaning, Lord, thou hast said—*thou wilt by no means clear the guilty*, as we render it, it was a most improper argument, and put a sword into the Lord's

hand to slay them even by virtue of this consideration.

Bp. Patrick.—6 *The Lord passed by before him.*] Which Onkelos translates, "the Lord made his majesty to pass before him." Which exposition Maimonides acknowledges to be right; and confirmed by the Scripture itself, when it saith (xxxiii. 22), "While my glory passeth by," &c., which he confesses signifies not the Divine essence itself; but some created splendour, which no eye was able to behold (More Nevoch., par. i., cap. 21).

Proclaimed.] As the glory of the Lord passed by he heard a voice proclaiming this description of the Divine nature.

The Lord.] Some join the next word to this, as if the voice said, *The Lord, the Lord*: the more to awaken his attention, to mind what he heard (see xxxiii. 19). And this name of his signifies his self-existence, and his absolute dominion over all creatures which received their beginning from him (see vi. 3).

God.] The Hebrew word *el* signifies strong and mighty; in one word, his irresistible power (Job ix. 4).

Merciful.] The word *rachum* signifies that which we call *tender mercies*; such as parents have to their children, when their bowels yearn towards them.

Gracious.] We call that *chaninah* (grace or favour), saith Maimonides, which we bestow upon any man to whom we owe nothing (Gen. xxxiii. 5, 11). And therefore God is here called *chanum* (gracious), with respect to those whom he created, preserves, and governs, but is not obliged by any rite to these things; as his words are, More Nevoch., par. 1., cap. 45.

Abundant in goodness.] The Hebrew word *chesed*, which we translate *goodness*, signifies, as Maimonides saith (More Nevoch., par. iii.), the excess and highest degree of anything, whatsoever it be; but especially the greatest benignity. And therefore, with the addition of *rahb* (abundant), denotes long-continued kindness; as is more fully declared in the next verse.

Truth.] Most faithful and constant to his promises; which he stedfastly keeps throughout all generations. The word *abundant* refers both to this and to his benignity (Psalm cxlvi. 6).

7 *Keeping mercy for thousands.*] The same word *chesed*, which before we trans-

lated *goodness*, we here translate *mercy*: and the Hebrews observing the letter *nun* to be greater in the word *notzer* (*keeping*) than is usual, fancy that it denotes the immense treasures of the Divine bounty. But the word *thousands* fully explains how abundant his mercy is.

Forgiving iniquity and transgression and sin.] Here are three words, to signify all sorts of offences, which he passes by, till men grow intolerably wicked. But some distinguish them by making *iniquity* signify offences against men; and *transgressions*, offences against God himself; and *sin*, all the errors, childishnesses, and follies, which men are guilty of, in the conduct of themselves. But they may as well signify the offences which were committed against the *moral, ceremonial, and political laws*.

And that will by no means clear the guilty.] These words, according to Maimonides, belong still to the loving-kindness of God, as all the foregoing do; signifying, that when he doth punish, he will not utterly destroy and make desolate. For so the Hebrew words *nakkeh lo jenakkeh*, he thinks, are to be literally rendered, "in extirpating he will not extirpate;" as the word *nakah* he observes is used, Isaiah iii. 26, "She shall sit desolate on the earth." And to the same sense these words are expounded by many modern interpreters, particularly Lud. de Dieu: "When he empties, he will not empty; or make quite desolate." For the maxim of the Hebrew is (as Maimonides there observes, More Nevoch., par. i., cap. 54), that "the property of goodness far excels that of severity." For here being thirteen properties of God mentioned (I can find but ten, besides the name of the Lord) there is but one of them that belongs to the latter (viz., that which follows), all the rest belong to the former. And, indeed, we find that Moses urges these very words, among other, why God should not destroy the Israelites as one man (Numb. xiv. 18), which had been very improper, if God would *by no means clear the guilty*.

Visiting the iniquity of the fathers upon the children.] This is meant, saith the same Maimonides, only of the sin of idolatry; unto which God threatens, in the second commandment, this punishment to the third and fourth generation, upon those that hate him. For no man is called a hater of God, but only an idolater; according to what we

read, Deut. xii. 31, "Every abomination which the Lord hateth," &c.

Unto the third and to the fourth generation.] He mentions, saith the same author, none beyond these; because the utmost that any man can live to see of his seed, is the *fourth generation*. And therefore, when an idolatrous city was destroyed, the old idolater, with children, grandchildren, and great-grandchildren, were all cut off; according to the precept (Deut. xiii. 15), "Destroy it utterly, and all that is therein."

Dr. A. Clarke.—6 *And the Lord passed by—and proclaimed, The Lord, &c.*] It would be much better to read this verse thus: "And the LORD passed by before him, and proclaimed *JEHOVAH*," that is, showed Moses fully what was implied in this august name. Moses had requested God to show him his glory (see the preceding chapter, 18th verse), and God promised to proclaim or fully declare the name *JEHOVAH* (verse 19); by which proclamation or interpretation Moses should see how God would "be gracious to whom he would be gracious," and how he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word *JEHOVAH*, *Yehovah*, *Yehue*, *Yehveh*, or *Yeve*, *Jeue*, *Jao*, *Iao*, *Jhueh*, and *Jove*; for it has been as variously pronounced as it has been differently interpreted. Some have maintained that it is utterly inexplicable; these of course have offered no mode of interpretation. Others say that it implies the essence of the Divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the letter 'yod' standing for the Father, 'he' for the Son, and 'vau' (the connecting particle) for the Holy Spirit: and they add that the 'he' being repeated in the word, signifies the human nature united to the divine in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 6 and 7 of this chapter! "*And the Lord passed by before him, and proclaimed JEHOVAH the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no*

means clear the guilty. These words contain the proper interpretation of the venerable and glorious name JEHOVAH. But it will be necessary to consider them in detail.

The different names in this and the following verse have been considered as so many attributes of the Divine nature. Commentators divide them into *eleven*, thus: 1. יהוה JEHOVAH. 2. אל EL, the strong or mighty God. 3. רחום RACHUM, the merciful Being, who is full of tenderness and compassion. 4. חנון CHANNUN, the gracious One; he whose nature is goodness itself; the loving God. 5. ארך אפים ERECH APPAYIM, longsuffering; the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind. 6. רב RAB, the great or mighty one. 7. חסד CHESED, the bountiful Being; he who is exuberant in his beneficence. 8. אמת EMETH, the truth, or true One; he alone who can neither deceive nor be deceived, who is the fountain of truth, and from whom all wisdom and knowledge must be derived. 9. שומר חסד NOTSER CHESED, the preserver of bountifulness; he whose beneficence never ends, keeping mercy for thousands of generations, showing compassion and mercy while the world endures. 10. נשם און נפשות רבות נשמה NOSE avon vaphesha vechallaah, he who bears away iniquity and transgression and sin: properly, the REDEEMER, the Pardoner, the Forgiver; the Being whose prerogative alone it is to forgive sin and save the soul. 11. יקדש נקד NAQKEH lo yenakkeh, the righteous judge, who distributes justice with an impartial hand, with whom no innocent person can ever be condemned. And 11. שם נקד POKED avon, &c.; he who visits iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

7 *That will by no means clear the guilty.*] This last clause is rather difficult; literally translated it signifies, in clearing he will not clear. But the Samaritan, reading לו, lo, to him, instead of the negative לו, not, renders the clause thus: *With whom the innocent shall be innocent; i.e., an*

innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, *He justifies and is not justified*; and the Septuagint is nearly as our English text, *καὶ οὐ καθαρῶν τοὺς ἐνοχοὺς*, and he doth not purify the guilty. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has *καὶ τοὺς ἐνοχοὺς καθαρῶς οὐ καθαρῶν*, and the guilty he will not cleanse with a purification-offering. The Coptic is to the same purpose. The Vulgate is a paraphrase: *nullusque apud te per se innocens est*, "and no person is innocent by or of himself before thee." This gives a sound theologic sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart; and that all have sinned and come short of the glory of God.*

Ged.—6, 7 And as he passed before him he again proclaimed: "The LORD! the LORD! A God compassionate and gracious, slow to anger, but abounding in mercy and truth; who continueth his mercy to the thousandth generation, pardoning iniquity, transgression, and sin; acquitting even him who is not innocent, and punishing the iniquity of the fathers in their children and grand-children to the third or fourth generation only."

Acquitting even him who is not innocent. By Montanus rendered *purificando non purificabit*; and by our last English translators, "And that will by no means clear the guilty." The Septuagint took it in the same sense, and so equivalently Onk., Tharg., Erp., and Pers. The Syr. and Saad. may also be understood in the same sense. Gr. Ven. is singular: *καὶ ἄθως οὐκ ἀθωωθήσεται*, and the innocent shall not be deemed innocent. He understood the words in their proper sense, but thought that נקד related to the innocent man, not to God. Nay, so seems Jerom to have done, who thus paraphrases: *Nullusque apud te per se innocens est*: an unwarrantable version on two accounts; first, because it gives a false nominative to נקד and secondly, because it puts the words in the mouth of Moses, as is done throughout the whole verse. There is a various reading in the Sam. copy, which changes the meaning: it has לו instead of אל and this forms a consentaneous meaning: *And to, or with him, the innocent will be accounted innocent.* Yet I am persuaded it is not the genuine reading, and suspect that an מ has

been dropped out of the Samaritan text, which had originally לא written full. We must then be contented with the present reading, and try to make it congruous; for every version that I have seen is harsh, unanalogous, and discordant; that of De Dieu, adopted by Dathe and Rosenmüller, not excepted. For, granting that נקד signifies *perdere*, which I very much question, where is there an example of its also signifying *impious* in any oriental dialect? I am ever loath to wrest a word to a meaning which it seemingly cannot bear; and therefore I here take נקד in its common and well-known acceptance. Then, I think, it will be readily allowed, that נקד is in the same participial, or gerundive form, as נש and נש which precede, and נש that follows; and that נקד has a similar signification. This being granted, I consider the words נקד לא נקד as equivalent to נקד לא נקד. Every novice in Hebrew grammar knows that נקד is often elegantly suppressed in similar phrases. I shall only quote a few from the Psalms, in which this *ellipsis* is frequent, Psalm xxiii. 12, הנה בנה, *The people whom he chose*, xci. 6, בהן ינהו יום, *From the arrow which flieth by day*. And with the negative לא as here, Psalm xviii. 41, נש לא ידעתי, *A people whom I knew not*; lii. 9, הנה לא ידעתי, *The man who putteth not*; lxxxi. 6, שש לא ידעתי, *A tongue which I knew not*. And what is remarkable, our own language often admits a similar mode of phrasing; as, in the last example, we might say, *He spoke a tongue I knew not: he is a man I never saw: it is a book I have not read*: and so with regard to the other personal pronouns, both singular and plural. This *ellipsis* being admitted, and the vowel points changed, the literal version will be *mundans eum, qui non mundus est*; or, as I have rendered in my version, *acquitting him even who is not altogether innocent*.—*Ged.*

Booth.—6 And Jehovah passed by before him, and proclaimed, JEHOVAH, JEHOVAH, a God merciful and gracious, longsuffering, and abounding in goodness and truth; 7 Keeping mercy to a thousand generations; forgiving iniquity, transgression, and sin; and not altogether destroying; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third, or to the fourth generation only.

Gesen.—7 *Who forgiveth iniquity and transgression and sin, נקד לא נקד, but will*

not always pardon (the guilty), &c. Numb. xiv. 18; also Jer. xxx. 11; xlvi. 28: נקד לא נקד, *I chastise thee in measure, I cannot leave thee unpunished*. Nah. i. 3: *Jehovah is long-suffering, great in might, נקד לא נקד, but will not leave unpunished*.

Rosen.—נקד לא נקד, *Et impunitum dimittendo non dimittet impunitum*, i.e., qui quamvis clemens sit, et peccatorum poenas remittat, tamen non semper peccatorem impunitum dimittat; hunc enim sensum importat infinitivus verbo finito junctus, ut Jesai. xxx. 19. נבו לא תנבה, *fendo non flebis*, i.e., non semper flebis. Cf. Gesenii *Lehrgeb.*, p. 779, נקד est poena vacuum dimittere, ut Jerem. xxv. 29; xxx. 11. Lud. de Dieu in *Animadverss.* ad h. l. נקד hic vacuum esse a viris, incolis, opibus, vita omnique bono, i.e., *vastari et succidi* notare putat, ut Zach. v. 3, ut non ad justitiam Dei punientem, sed ad ejus misericordiam parcentem, hæc verba, ut ea, quæ præcedunt, spectent. Illa igitur notione adscita totus versus ita sit vertendus: *qui servat benignitatem in millesimos, qui ignoscit delicto, defectioni et peccato, nec tamen prorsus perdit, sed tantum animadvertit peccata patrum in filiis, nepotibus, pronepotibus et abnepotibus*, q. d. tanta est ejus misericordia, ut etiam, quando succenset et punit, non tamen prorsus perdat; animadvertit quidem peccata patrum in filiis, sed in tertiam tantummodo et quartam progeniem. Quæ interpretatio tamen admodum coacta videtur, neque, quod Ludovic. de Dieu contendit, favet ei locus Num. xiv. 18, quam Moses ibi absque controversia de justitia Dei puniente loquatur.

Ver. 9.

— כִּי עַם־קָשִׁי-עֲרָף הוּא רַבִּי —

— ó laos gàr sklērotrákhlos ésti, κ.τ.λ.

Au. Ver.—9 And he said, If now I have found grace in thy sight, O LORD, let my Lord I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

For it is a stiffnecked people.

Pool, Ged., Booth., Gesen., &c.—Although it is a stiffnecked people.

י, 5. *Notwithstanding, although*, Psalm cxvi. 10; Exod v. 11, also נבִי and נבִי, Eccles. iv. 14.—*Gesen.*

Bp. Patrick.—*It is a stiff-necked people.*] If we adhere to this translation, the mean-

ing is, they needed such a governor, by whose authority and presence they might be kept in awe, and cured of their perverseness. But the particle *ki*, which we here translate *for*, often signifies *though*: and may be very fitly so rendered here.

Ver. 10.

וַיֹּאמֶר ה' אֵלַי בְּרִיחַ נִגְדִי
כָּל-עֲמֻלִּי אֲסַלֵּחַ בְּקִלְאֹת אֲשֶׁר לֹא-נִכְבְּרָא
בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעָם
אֲשֶׁר-אֵתָהּ בְּתֹרֹצוֹ אֶת-מַעֲשָׂאָהּ יִהְיֶה
כִּי-נִזְרָא לְפָנַי אֲשֶׁר אֲנִי עֹשֶׂה עִמָּהּ :

καὶ εἶπε κύριος πρὸς Μωυσήν. ἰδοὺ ἐγὼ
τίθημι σοι διαθήκην ἐνώπιον παντὸς τοῦ λαοῦ
σου, ποιήσω ἐνδοξα, ἃ οὐ γέγονεν ἐν πάσῃ τῇ
γῇ, καὶ ἐν παντὶ ἔθνει. καὶ ὄψεται πᾶς ὁ λαὸς,
ἐν οἷς εἰ σὺ, τὰ ἔργα κυρίου, ὅτι θαυμαστά
ἐστίν, ἃ ἐγὼ ποιήσω σοι.

Au. Ver.—10 And he said, Behold, I
make a covenant: before all thy people I
will do marvels, such as have not been done
in all the earth, nor in any nation: and all
the people among which thou art shall see
the work of the Lord; for it is a terrible
thing that I will do with thee.

Ged., Booth.—And he said, Behold I
make a covenant, that I will do such
wonders before all thy people, as have not
been done in all the earth, nor in any
nation: and all the people among whom
thou art, shall see how awful the work is,
which I, Jehovah, will do for their sake.

Ver. 11.

Au. Ver.—11 — and the Hittite, and the
Perizzite. So the Heb.

Ken., Ged., Booth.—And the Hittite, and
the Girgasite [Sam., LXX], and the Periz-
zite.

Ver. 13.

כִּי אֶת-מִזְבְּחֹתָם וְאֶת-מַעֲבָדָתָם
תִּשְׁבֹּרֵן וְאֶת-אֲשֵׁרֵי תִכְרֶהֶן :

τοὺς βωμοὺς αὐτῶν καθελείτε, καὶ τὰς
στήλας αὐτῶν συντρίψετε, καὶ τὰ ἄλση αὐτῶν
ἐκκόψετε, καὶ τὰ γλυπτά τῶν θεῶν αὐτῶν
κατακαύσετε ἐν πυρὶ.

Au. Ver.—13 But ye shall destroy their
altars, break their images [Heb., statues],
and cut down their groves.

Groves.

Gesen.—*אֲשֵׁרֵי*, seldom *אֲשֵׁרֵי*, Micah v. 13;
Deut. vii. 5. The name of a Syrian goddess,

probably the same with *אֲשֵׁרֵי*, plur. *אֲשֵׁרִים*,
and *אֲשֵׁרֵי*, *Astartes*, perhaps more com-
monly, *images of idols*. Since the word has
been almost uniformly translated according
to the LXX, *dalos*, the grove of an idol,
and the context shows, in a few passages
only, the impropriety of this interpretation,
it is necessary to submit to the judgment of
the reader the constructions in which the
word occurs, affording ground for its ac-
ception.

1. It occurs almost without exception in
the closest connexion with words which
signify *statue*, as *אֲשֵׁרֵי*, *אֲשֵׁרֵי*, *אֲשֵׁרֵי*,
and is placed amongst them, *Exod. xxxiv. 13*;
Deut. vii. 5, &c.

2. 2 Kings xxi. 7, an image of the Ashera
is set up in the temple; ch. xxiii. 7, 15,
the Ashera is thrown out of the temple,
broken, and demolished; 1 Kings xv. 13;
2 Chron. xv. 16, an image is erected to her;
Judges vi. 25, 28, 30, the Ashera stands on
the altar of Baal; according to ver. 26, it
is of wood; the same which, 1 Kings xiv. 9,
are called, other gods and images, are called
ver. 15, *אֲשֵׁרִים*.

3. In several instances it is joined to *אֲשֵׁרֵי*,
just as elsewhere *אֲשֵׁרֵי* and *אֲשֵׁרֵי* are joined
(Judg. ii. 13; x. 6; 1 Sam. vii. 4; xii. 10).
1 Kings xviii. 19, the prophets of Baal and
Ashera wait upon Jexebel, 2 Kings xxiii. 4:
all vessels made in honour of Baal, of Ashera,
and all the host of heaven. Comp. 2 Kings
xvii. 16; xxi. 3; 2 Chron. xxxiii. 3; Judg.
iii. 7: *אֲשֵׁרֵי וְאֲשֵׁרֵי*, they wor-
shipped Baal and the images of Ashera.
One MS. and the Vulgate have here *Asta-
roth*, which occurs in the text of the parallel
passages, chap. ii. 13, *אֲשֵׁרֵי וְאֲשֵׁרֵי*,
they served Baal and Astaroth. Lewd
women who dwelt in the temple of Jehovah
wove tents *אֲשֵׁרֵי* for the *אֲשֵׁרֵי*, 2 Kings
xxiii. 7.

4. The words used for setting up the
Ashera are, *אֲשֵׁרֵי*, 1 Kings xiv. 15; xv. 13;
xvi. 33; 2 Kings xvii. 16; xxi. 3. *אֲשֵׁרֵי*,
2 Kings xvii. 10. *אֲשֵׁרֵי*, 1 Kings xiv. 23.
אֲשֵׁרֵי, 2 Chron. xxxiii. 19; for its standing
(in a place). *אֲשֵׁרֵי*, 2 Kings xiii. 6; words
which can only be applied to erecting, or
setting up a statue, and not to laying out a
grove. Deut. xvi. 21: *אֲשֵׁרֵי* *אֲשֵׁרֵי* could only confirm the former
interpretation, by translating *אֲשֵׁרֵי* to plant;
but the analogy of all the preceding passages
may be a sufficient reason for translating it

to erect, to set up. (Comp. Dan. xi. 45; Isai. li. 16.) Very ancient groves were indeed most frequently fixed on for the worship of idols, but to begin by making a grove round the altar of God, and consequently round that of the temple at Jerusalem, would of itself have been a strange undertaking.

5. In speaking of the destroying of the אֲשֵׁרִים, words are used, which are peculiar to the overthrowing of the instruments of idolatry, as שָׁרַר, 2 Chron. xxxiv. 4; נָצַר, 2 Chron. xiv. 2; xxxi. 1; נָצַר, Exod. xxxiv. 13; 2 Chron. xviii. 4; xxiii. 14; נָחַץ, 2 Chron. xxxiv. 7. So also נָצַח, 2 Chron. xvii. 6; xix. 3; נָפַשׁ, Mic. v. 13, signifies indeed, to pluck up, but also, to destroy, e.g., cities.

Of the foregoing collection of passages (there still remain, Isai. xvii. 8; xxvii. 9; Jer. xvii. 2), the context of which I recommend to the most attentive examination of the inquiring reader, No. 1, 2, 4, 5, refer most evidently to an idol-statue: No. 3, makes it very probable, that this idol is Astarte. To this may be added the Syriac translation of Judg. vi. 25, 26, 28, 30, by ܐܝܕܐ, which indeed is at first rendered in Castellus agreeably to the Hebrew signification by *Lucus*, but which certainly only differs from ܐܝܕܐ, *Venus* orthographically, as its signification is afterwards expressed by *Stella Veneris*. The Latin version retains therefore more correctly *Ester*. The Arabic also has here, independently of the LXX, *اشيرة*, *Asira*, to which *idolum fœmineum*, is added in ver. 25.

In the remaining passages, namely, throughout the books of Kings, the Syriac has ܐܝܕܐ, *idolum*; only a few times, as Deut. xvi. 21; Micah v. 14, ܐܝܕܐ, a plant. The Arabic has even several times in the book of Kings صنم, as 2 Kings

xvii. 16; xxi. 16; and افساك, *statues of idols*, where it otherwise follows the LXX. Kimchi, in his Lexicon of roots, renders ܐܝܕܐ by *omne lignum, quod colitur*. Under the circumstances of the case, the αἰδωος of the LXX can scarcely serve as an argument against it, since they make use of it almost

without any meaning in such passages, as 2 Kings xxiii. 6, and even ܐܝܕܐ, vid. *Tromm's* and *Biel's Lexicon*. 2 Chron. xv. 16, only, they use ܐܝܕܐ for ܐܝܕܐ. But when we are convinced that *idol-statue* is the true meaning, we are then not to deviate from the once established signification, even in the passages, Deut. xvi. 21; Micah v. 13, although they admit of both interpretations. One part of these reasons has been already exhibited by *Selden de diis Syris Synt.* ii., cap. ii., p. m. 232—37 (*ed.* Elzevir, Lugd., 1629). He explains himself thus: that the word indeed signifies *wood, grove*, but was used of the statues of Astarte, to whose name it at the same time alludes. *Simulacra igitur lignea Astarte, seu ܐܝܕܐ Asherim et Asheroth seu lucos sapius dicta sentio, ut et ad nomen simul alluderetur, et tam impari Divinitati materiæ contumelia ipso vocabulo exprobraretur*. Some suppose the Ashera to be a goddess of fortune (from ܐܝܕܐ, No. 2).

Prof. Lee.—ܐܝܕܐ, once ܐܝܕܐ, pl. ܐܝܕܐ, and ܐܝܕܐ lit. *Set up, erected; an erection, &c.* Gesenius, Winer, &c., consider this word as equivalent to ܐܝܕܐ, pl. ܐܝܕܐ; and signifying, generally, *Any idol*. It had been shown by Kimchi, Procopius of Gaza, Castell, Spencer, Selden, Lette, and some others, long ago, that it could not signify *a grove* in many passages in which it was found. Gesenius, in his Comm. on Is. ch. lxv. 11, and again, in his Thesaurus, p. 162, renews the inquiry, as if these his worthy predecessors had done nothing. And it may be doubted whether he has at all settled the question, or, indeed, added any thing to their lucubrations on the subject. If, for example, ܐܝܕܐ, and ܐܝܕܐ, really mean the same thing, Why are they completely different words? From the various passages and combinations in which ܐܝܕܐ is found, we are sure that it was something that could be made, set up, placed in a building, cut down, put away, burnt, reduced to powder. Hence, as Selden, and after him Gesenius, has well remarked, it could not possibly be *a grove*. Again, from its occurring with ܐܝܕܐ, ܐܝܕܐ, ܐܝܕܐ, ܐܝܕܐ, ܐܝܕܐ, it should seem to be something differing from either of them, if, at least, there is any precision in the language. Now, what could this be? Among the important, and almost necessary, parts of an idol was its *Shrine, or chapel*; and this, I think it pro-

bable, the אֱלֹהִים was. For, &c., &c., &c.
See Lee's Lexicon.

Ver. 15.

$\text{פָּרִיתְכֶּלֶת פָּרִית לְיֹשֶׁב הָאָרֶץ וְנָנִי אֲחֶרֶי אֱלֹהֵיהֶם וְגו'$

$\mu\eta\ \pi\omicron\tau\epsilon\ \theta\eta\varsigma\ \delta\iota\alpha\theta\eta\kappa\eta\gamma\ \tau\omicron\iota\varsigma\ \epsilon\gamma\kappa\alpha\theta\eta\mu\acute{\epsilon}\nu\omicron\iota\varsigma\ \epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma,\ \kappa\alpha\iota\ \epsilon\kappa\pi\omicron\rho\mu\epsilon\nu\epsilon\upsilon\sigma\omega\varsigma\iota\nu\ \delta\pi\iota\sigma\omega\ \tau\omega\nu\ \theta\epsilon\omega\nu\ \alpha\upsilon\tau\omega\nu,\ \kappa.\tau.\lambda.$

Au. Ver.—15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice.

Ged., Booth.—Make then no covenant with the inhabitants of the land, lest, &c.

Ver. 19.

See notes on xiii. 2.

Ver. 24.

Au. Ver.—Brass. See notes on xxv. 3.

Ver. 25.

Au. Ver.—Neither shall the sacrifice of the feast of the passover be left unto the morning.

Ged., Booth.—Nor shall any part of the sacrifice, &c.

Ver. 28.

Au. Ver.—28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments [Heb., words].

And he was there.

Ged., Booth.—And Moses [LXX] was there.

And he wrote.

Pool.—*He wrote*, not Moses, but the Lord, as appears from ver. 1, and from Deut. x., the relative pronoun being here referred to the remoter antecedent, of which there are many instances, as Gen. x. 12; 1 Sam. xxi. 14; xxvii. 8; Psal. xcix. 6. So Patrick, &c.

Ver. 29.

Testimony. See notes on xvi. 34.

Au. Ver.—Moses wist not that the skin of his face shone while he talked with him. [Heb., וְהָיָה אִתּוֹ .]

Ged., Booth.—From his having talked with God.

Ver. 32.

Au. Ver.—And afterward all the children of Israel came nigh.

Ged., Booth.—Came nigh unto him [Sam., LXX, Syr., Vulg.].

Ver. 33.

$\text{וַיִּכַּל מֹשֶׁה מִדְּבַר אֲתָם וַיִּתֵּן עַל-פָּנָיו מִסְכָּה$

$\kappa\alpha\iota\ \epsilon\pi\epsilon\iota\delta\eta\ \kappa\alpha\tau\acute{\epsilon}\pi\alpha\nu\sigma\epsilon\ \lambda\alpha\lambda\omega\nu\ \pi\rho\delta\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma,\ \epsilon\pi\acute{\epsilon}\theta\eta\kappa\epsilon\nu\ \epsilon\pi\iota\ \tau\omicron\ \pi\rho\delta\omega\pi\omicron\nu\ \alpha\upsilon\tau\omicron\upsilon\ \kappa\acute{\alpha}\lambda\upsilon\mu\mu\alpha.$

Au. Ver.—33 And *till* Moses had done speaking with them, he put a veil on his face.

Rosen., Ged., Booth.—And when he had done speaking with them, he put a veil on his face.

33 *And when he had done speaking, &c.*] Some modern interpreters imagine that there is here a *hysteron-proteron*, and that the words should be rendered, as in our common version, "And *till* Moses had done speaking with them, he put a veil on his face;" or, as Dathe, *Quando Moses ad eos loquebatur, velamen faciei suae imposuit*. They ground this mode of rendering chiefly on the authority of St. Paul, 2 Cor. iii. 13, who says : $\kappa\alpha\iota\ \omicron\nu\ \kappa\alpha\theta\alpha\pi\epsilon\rho\ \mu\omega\nu\sigma\eta\varsigma\ \epsilon\tau\iota\delta\epsilon\ \kappa\alpha\lambda\upsilon\mu\mu\alpha\ \epsilon\pi\iota\ \tau\omicron\ \pi\rho\sigma\omega\pi\omicron\nu\ \epsilon\alpha\upsilon\tau\omicron\upsilon\ \pi\rho\sigma\ \tau\omicron\ \mu\eta\ \sigma\tau\epsilon\nu\iota\sigma\alpha\iota\ \tau\omicron\upsilon\varsigma\ \nu\iota\omicron\upsilon\varsigma\ \iota\sigma\tau\alpha\rho\eta\lambda\ \epsilon\iota\varsigma\ \tau\omicron\ \tau\epsilon\lambda\omicron\varsigma\ \tau\omicron\upsilon\ \kappa\alpha\tau\alpha\rho\gamma\omicron\upsilon\mu\epsilon\nu\omicron\nu.$ But Paul is here acting not the part of an interpreter or of an historian, but that of a mere allegorist. It was enough for his purpose that it is said in Exod. xxxiv. 30, that when the children of Israel saw the splendour of Moses's countenance, they were afraid to approach him. Approach him, however, they did, at his own desire : and Moses talked with them ; during which talk it is not said that he veiled his face. But verses 34 and 35 (say Dathe and others) explain this, and put it beyond all doubt that Moses put on his veil as often as he spoke to the people. I am of a very different opinion, and think that it is clear from these very verses, as well as from ver. 33, that his face remained unveiled all the time in which he delivered to the people his Divine oracles, and that it was covered only in common conversation. Not one of the antient interpreters thought of rendering ver. 33 in any other sense. Vulg., *Impletisque sermonibus, posuit velamen super faciem suam*. So equivalently all the other versions. With these agree the most learned Jewish

interpreters, whose opinion is well represented by Delgado.* The objections from ver. 34 and 35 are perfectly removed in my version. [Whatever objections Dr. Geddes may have removed, it appears to me, that he has translated verse 34 in a way which the Hebrew will not admit of.] It is but doing justice to Houbigant to say that he had well rendered the whole passage before me. "Et cum Moses finem faciebat loquendi, ponebat velamen super vultum suum. Sed cum Moses Dominum adibat, ut cum eo loqueretur, auferebat velamen, donec ab eo degrederetur; deinde, egressus, filius Israel, referebat ea quæ sibi Dominus mandarat filiis Israel, faciem ejus rutilantem videntibus: qui postea velamen in vultum referebat, donec iret, ut cum Domino loqueretur." To the same purport Michaëlis and Hezel.—*Geddes*.

* *Delgado*.—By the addition of the word *till* in the beginning of this verse, the English translator plainly discovers that he did not understand the meaning of this passage. The use of this veil was to cover from the people the *schechina*, or glory, that was on Moses's face: but *that* he did not dare to do while he was rehearsing the Lord's words to them; for that glory was his credentials, as if the Lord was speaking to them through his mouth: so that Moses could not put on the veil till he had done speaking to them, which is quite opposite to the meaning which the English translator gives to this passage, and which is certainly erroneous. And here Moses, to remove their fears, accosted them by degrees; first Aaron, then the princes, and then the people; and delivered to them the Lord's word, without any veil.

Rosen.—*Quum autem absolvisset Moses cum iis loqui, posuit super faciem suam velamen*. Nonnulli hunc locum male sic reddiderunt: *quando Moses ad eos loquebatur, velamen faciei suæ imposuit*: quum tamen ex hac narratione manifestum sit, Mosē dum cum Israelitis loqueretur, velamen deposuisse, quod utique necesse erat, ut loquentis verba percipere possent. Neque, quod illi putarunt, in loco Paulino 2 Cor. iii. 13, dicitur, Mosē, *dum loqueretur cum Israelitis*, vultum velasse, sed in universum, faciei suæ velamen impositum habuisse, quod, uti e nostro loco liquet, non removit nisi tum, cum vel tabernaculum ingrederetur, cum Deo colloquuturus, vel quæ ab eo mandata accepisset ad populum

referret. Cf. vs. 35. Quod vero Moses, nisi illorum alterutrum fieret, semper capitis involucro tectus suis se conspiciendum præbuit, forsā minus insolitū quid fuerit, quum et multis post Mosē seculis primæ dignitatis in Oriente viros vultu velato prodire et conspici solitos esse, discimus e libro Arabico, qui *Rihhan olalbabī*, i.e., ocimum cordium inscribitur.

Ver. 34, 35.

וַיִּסֹּף מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אֵלָיו
וַיִּסֹּף אֶת-הַפָּנִים עַד-צִוְּיָתוֹ וַיְדַבֵּר
אֶל-יְהוָה אֵת אֲשֶׁר צִוָּהוּ :

ἡνίκα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντὶ κυρίου λαλεῖν αὐτῷ, περιηρείτο τὸ κάλυμμα ὧς τοῦ ἐκπορεύεσθαι. καὶ ἐξελθὼν ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ, ὅσα ἐνετείλατο αὐτῷ κύριος.

Au. Ver.—34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses's face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Ged.—34, 35 As often as he went into the presence of the Lord to converse with him, he took off the vail until he came out; and until on coming out, he announced to the children of Israel whatsoever had been given him in command; while they, *all the time*, saw that the skin of his face was resplendent. He then put on the vail again, until he went to converse with the Lord.

Booth.—But when Moses went in before Jehovah to speak with him, he took off the veil, until he had come out; and when he had come out, until he had spoken to the Israelites whatsoever he had commanded him. And the Israelites saw that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Jehovah.

CHAP. XXXV. 4.

Au. Ver.—And Moses, &c.

Ged., *Booth*.—Again Moses, &c.

Au. Ver.—Commanded.

Ged., *Booth*.—Hath commanded.

Ver. 5.

Brass. See notes on xxv. 3.

Ver. 6.

See notes on xxv. 4.

Ver. 7.

See notes on xxv. 5.

Ver. 8.

Au. Ver.—The light.*Gesen., Ged., Booth.*—The chandelier. See notes on xxv. 6.

Ver. 9.

Au. Ver.—Onyx stones. See notes on xxv. 7.

Ver. 11.

Au. Ver.—Sockets. See notes on xxvi. 19.

Ver. 12.

Au. Ver.—Mercy-seat. See notes on xxv. 17.

Ver. 14.

Au. Ver.—The candlestick, also the light, and his furniture.*Ged.*— and all [Sam., LXX, and one MS.] his utensils.

Ver. 16.

Au. Ver.—The laver and its foot.*Ged., Booth.*—The laver and its cover. See notes on xxx. 18.

Ver. 17, 36, 37.

Sockets. See notes on xxvi. 19.

Ver. 19.

Au. Ver.—The cloths of service. See notes on xxxi. 10.

Ver. 21.

Au. Ver.—Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 22.

וַיָּבֹאוּ הָאֲנָשִׁים עַל־הַנָּשִׁים כָּל
 בְּרִיב לֵב הָבִיאוּ חָתָן וְגָזֶם וְשִׁבְצֹת
 וְכֹמֶץ קָלִי זָהָב וְכֹל־אִשִּׁי אֲשֶׁר הִנִּיחַ
 הַנּוֹפֵת זָהָב לַיהוָה :

kai hēgēkan oi andres parā tōn gynaiκōn, pās ō ēdoxe tē diauoia, hēgēkan sphraglidas, kai enōtia, kai daktylīous, kai ēmplōkia, kai peridēxia, pān skeuos chrusōn. kai pantes ὅσοι hēgēkan áfairémata chrusíou kýriw.

Au. Ver.—22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord.

*Bracelets.**Purver.*—Hooks.*Ged., Booth.*—Clasps.

Gesen.—חָתָן, Exod. xxxv. 22, as a female ornament, *nose-ring* [so Michaelis, Rosen., Lee], or according to Kimchi, *clasp*, to fasten a garment, comp. in French, *épingle*, in German, *spindle*, from *spinula*, and *Tacit. Germ.* 17.

Rosen.—חָתָן est annulus, quem ornatus caussa Arabes aliique Asiatici, feminae præcipue, ex naribus perforatis pendentem gestare solebant; cf. ad Gen. xxiv. 22.

Au. Ver.—Rings.*Ged., Booth.*—Rings and collars [Sam., LXX. כַּבֶּשֶׁת צִלְ, Sam.].*Au. Ver.*—Tablets.*Ged., Booth.*—Locketts.

Bagster's Bible.—חָתָן, probably, as Bochart thinks, a kind of girdle, swathe, or zone, compressing the breasts in such a manner as to make them look plump and round: *fascia pectoralis*.

Gesen.—חָתָן, m. Exod. xxxv. 22; Numb. xxxi. 50. A golden ornament of the Israelites in the wilderness, and of the Midianites, perhaps a *bracelet*, or *necklace* of little golden balls (found pure in Arabia); (comp. *קֶמֶר*, *conglobavit*, and *Diod. Sic.*, iii. 45.)

Prof. Lee.—חָתָן, masc.—plur. non occ.Arab. حَمْرَة, *conglobata dactylorum massa*,

i. q. حَمْرَة. According to some, a *Sort of golden beads*, worn about the wrists and neck of Arabian women. *Diod. Sic.*, lib. iii., c. xlv. *Strab. lib. xvi.* Others suppose it to signify a belt or girdle ornamented with such beads, or the "*baccatum monile*," of *Virgil.* Exod. xxxv. 22; Numb. xxxi. 50, only.

Rosen.—חָתָן, coll. Arab. حَمْرَة, *conglobata massa*, videtur fuisse genus ornamenti muliebri, habens continuos globulos; quale ornamentum Romani vocabant *bullas*, et *Virgilius baccatum monile*.

Ver. 23, 24, 25.

See notes on xxv. 4 and 5.

Ver. 26.

וְכֹל־הַנָּשִׁים אֲשֶׁר נָשָׂא לָבָן אֲחֵיהֶן
 בְּחֻכְמָהּ שָׂנוּ אֶת־הָעֵצִים :

kai pāsai ai gynaiκes, als ēdoxe tē diauoia autōn en sofia, ēnēsan tās trípikas tās aiyeias.

Au. Ver.—26 And all the women whose heart stirred them up in wisdom spun goats' hair.

Pool.—*In wisdom*: this word seems better to agree with the following than with the foregoing word, *they spun with wisdom*, i.e., with skill and art. So Patrick.

Ged., Booth.—And all those women whose heart inclined them, spun skilfully goats' hair.

Ver. 29.

Au. Ver.—29 — which the LORD had commanded to be made by the hand of Moses.

Booth., &c.—Which Jehovah, by Moses, had commanded to be made.

Bp. Patrick.—*By the hand of Moses.*] Whom he employed to deliver these commands to his people.

Ver. 31.

Au. Ver.—And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.

Bp. Horsley.—*knowledge, and in all manner of workmanship.* Omit the ו prefixed to כל, which is omitted in Kennicott's MS. 389 B.—*knowledge in all manner of workmanship.*

Ver. 32, 33.

וַיִּלְחָשׁב מִחֲשַׁבְתָּ לַעֲשׂוֹת בַּזָּהָב 32
וּבַכֶּסֶף וּבַחֲשֵׁשׁ : 33 וּבַחֲרֹשֶׁת אֲבָן
לְמַלְאֵת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל-
מְלָאכָה מִחֲשָׁבָה :

32 ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας, ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκόν, 33 καὶ λιθουργῆσαι τὸν λίθον, καὶ κατεργάζεσθαι τὰ ξύλα, καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας.

Au. Ver.—32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

Bp. Horsley.—32 And to design designs to be executed in gold, and in silver, and in copper. 33 And for graving of stone for setting, and for carving of wood, to execute designs in every sort of workmanship.

32 Copper. See notes on xxv. 3.

Ver. 35.

Au. Ver.—35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Bp. Horsley.—35 — *and of the weaver.* In this verse the word רָמָה is certainly out of its place. The weaver should certainly be mentioned with the other workmen. רָמָה, therefore, should probably follow רָמָה. "He hath filled them with wisdom of heart, to execute all manner of work, of the engraver and embroiderer, and needle-worker, and weaver in sky-blue, and in purple, and in scarlet, and in white; workers of all manner of work, and designers of designs."

Cunning workman. See notes on xxvi. 1. *Embroiderer,* Heb. רָמָה. See notes on xxvi. 36.

Blue, purple, &c. See notes on xxv. 4.

CHAP. XXXVI. 1.

Au. Ver.—1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

Bp. Horsley.—*Then wrought.* Rather, *Then set to work.*

Bagster's Bible.—Junius properly connects this verse with the end of the preceding chapter, and begins this chapter with the second verse. This is an expedient which frees the sacred text from a manifest inconsistency according to the present division; since it represents Bezaleel and Aholiab setting about their work before called to it by Moses (ver. 2). By thus connecting it, and reading וַיִּשָּׂא, *widsah*, in the future time, the proper sense is elicited: "And Bezaleel and Aholiab *shall* work," &c.

Ver. 8.

See notes on xxvi. 1.

Ver. 10.

Au. Ver.—He coupled. So the Heb.

Ged., Booth.—They joined.

Ver. 11.

וַיַּעַשׂ לְלֵאָה תְּבִלָּה עַל שֵׁמֶר
הַיְרִיעָה הָאֵלֶּה מִקֶּצֶה בְּמַחְבֶּרֶת בָּרָא

עָשָׂה בַּשֹּׁפָר תְּרִיבָה תְּקִיבָה
בַּמִּתְּכָה הַשְּׁנִית :

Au. Ver.—11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

Ged.—Loops of blue they made in the edge of the outmost curtain of one of the joined pieces; and so also in the edge of the outmost curtain of the other *joined* piece.

Booth.—And they made loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also they made on the outmost edge of another curtain, that it might be joined to the next.

See notes on xxvi. 4.

Ver. 12.

חֲמִשִּׁים לָלֶאֱת עָשָׂה בִּירֵעָה הָאַחַת
וְחֲמִשִּׁים לָלֶאֱת עָשָׂה בְּקִנְיָה הַיְרִיבָה
אֲשֶׁר בַּמִּתְּכָה הַשְּׁנִית מִקְבִּילָהּ
חָלָלָת אַחַת אֶל־אַחַת :

Au. Ver.—12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

Ged.—Fifty loops they made in the *edge* of one of the *outmost* curtains of *one piece*; and fifty corresponding loops in the edge of one of the outmost curtains of the other piece.

Booth.—Fifty loops made they on the edge of one curtain, and fifty loops made they on the edge of the other curtain, which was to be joined to the next. The loops held one curtain to another.

See notes on xxvi. 5.

Ver. 17.

וַיַּעַשׂ לָלֶאֱת חֲמִשִּׁים עַל שֹׁפָר
הַיְרִיבָה תְּקִיבָה בַּמִּתְּכָה וְחֲמִשִּׁים
לָלֶאֱת עָשָׂה עַל־שֹׁפָר הַיְרִיבָה הַחֲבֵרָה
הַשְּׁנִית :

Au. Ver.—17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

Ged.—Fifty loops they made in the edge of one of the outmost curtains of the one

piece, and fifty loops in the edge of the *outmost* curtain of the other piece.

Booth.—And they made fifty loops on the outmost edge of the curtain at the joining; and fifty loops made they on the edge of another curtain that it might be joined to the next.

See notes on xxvi. 10.

Ver. 19.

Badgers' skins. See notes on xxv. 5.

Ver. 20, 31, 36.

Shittim wood. See notes on xxv. 5.

Ver. 22.

שְׁתֵּי יָדָה לַתְּנֹשׁ הָאֶחָד מִשְׁלָבָה
אַחַת אֶל־אַחַת בֵּן עָשָׂה לְכָל זֶרְעֵי
הַמִּשְׁכָּן :

Au. Ver.—22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

Ged., Booth.—Each board had two tenons, made exactly similar one to another, &c. See notes on xxvii. 17.

Ver. 23.

Au. Ver.—23 And he made boards for the tabernacle: twenty boards for the south side southward:

Booth.—And they made the boards for the tabernacle: twenty boards for the south, or right hand side:

See notes on xxvi. 18.

Ver. 24, 25, 30.

Au. Ver.—Sockets. See notes on xxxvi. 19.

Ver. 28, 29.

וַיַּעַשׂ הָרָשִׁים עָשָׂה לְמַחְצָלָה
חֲמִשָּׁנָה בִּירְכֵיהֶם : 29 וַיַּחֲוֶי הָוֹאֲמִים
מִלְּמַפְּשָׁה וַיַּחֲוֶי יָחִיד תַּמִּים אֶל־רִאשׁוֹ
אֶל־הַטֹּבַעַת הָאַחַת בֵּן עָשָׂה לְשִׁגְיָהֶם
לְשִׁנֵּי הַמִּחְצָלָה :

Au. Ver.—28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled [Heb., twined] beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

Ged.—28, 29 And for the two back end corners two boards, which were connected *with the adjoining boards* (both below and at

the top) by one staple: they were both made alike, for the two corners.

Booth.—28 And two boards made they for the corners of the tabernacle at the two ends. 29 And they were joined beneath, and at the top, by one staple: they were both of them made alike, for the two corners.

See notes on xxvi. 23, 24.

Ver. 32.

See notes on xxvi. 27.

Ver. 33.

וַיַּעַשׂ אֶת-הַבָּרִים חֲתִילָן לְבָרֵיהֶם
: בְּתוֹךְ חֲתָרָשִׁים מִקֶּהֶצֶה אֶל-הֶקֶּהֶצֶה

Au. Ver.—33 And he made the middle bar to shoot through the boards from the one end to the other.

Pool.—Not within the thickness of the boards, as the Jews conceive, but in the length of them; as appears, 1. Because this bar, as well as the rest, was gilded, ver. 29, which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, ver. 29.

Ged.—And the middle bar, at the middle of the boards, they made reach from end to end.

Booth.—And they made the middle bar to pass along the boards from end to end.

Ver. 34.

Au. Ver.—And he overlaid. So the Heb. *Ged.*, *Booth.*—And they overlaid.

Ver. 36.

See notes on xxvi. 37.

Ver. 37.

See notes on xxvi. 36.

Ver. 38.

וַאֲחֵי-עֲמֻנָּיו חֲמִשָּׁה וַאֲחֵי-זִינִיָּהִם
וַאֲחֵי-רָאשֵׁיהֶם חֲמִשָּׁה וַאֲחֵי-קַדְשֵׁיהֶם
: חֲמִשָּׁה נֶחֱשֶׁת

καὶ τοὺς στύλους αὐτῶν πέντε, καὶ τοὺς κρίκους. καὶ τὰς κεφαλίδας αὐτῶν, καὶ τὰς ψαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ. καὶ αἱ βάσεις αὐτῶν πέντε χαλκαί.

Au. Ver.—38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Ged.—With its five pillars; of which the tenter hooks, the teguments of the capitals, and their own sheathings, were gold; but their five bases were of brass.

The tegument of their capitals. This, I think, is the true meaning of רִאשֵׁיהֶם נֶחֱשֶׁת without even supposing the text to be corrupted; for נֶחֱשֶׁת may be a singular noun (the absolute for the constructed), although I am apt to think that the original reading was נֶחֱשֶׁת as in ch. xxxviii. 17. See also Isaiah xxx. 22, where we have a similar construction נֶחֱשֶׁת סִלִּי. The common mode of pointing and rendering the words contradicts the order in ch. xxvi. 37, where Moses is expressly bid to overlay, not only the *chapiters* and *fillets*, as they are rendered in our Vulgar Version, but also the pillars themselves.

Booth.—And its five pillars with their hooks; and the covering of their capitals and their fillets was gold: but their five bases were of brass.

Au. Ver.—Fillets. See notes on xxvii. 10.

Brass. Others, *copper*. See notes on xxv. 3.

CHAP. XXXVII. 1, 4, 10, 25.

Shittim wood. See notes on xxv. 5.

Ver. 2, 12.

Au. Ver.—A crown. See notes on xxv. 11.

Ver. 3.

וַיִּצָק לוֹ אֶרְבַּע טַבַּעֲתַי זָהָב עַל
אֶרְבַּע קַעֲמָתָיו

καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς.

Au. Ver.—3 And he cast for it four rings of gold, to be set by the four corners of it.

Ged., *Booth.*—And he cast for it four staples of gold, for its four corners.

Ver. 5.

Au. Ver.—5 And he put the staves into the rings by the sides of the ark, to bear the ark.

Ged., *Booth.*—And he put the staves into the staples, along the sides of the ark; that by them [Sam.] the ark might be carried.

Ver. 6.

Au. Ver.—Mercy seat. See notes on xxv. 17.

Ver. 7.

See notes on xxv. 18.

Ver. 8.

See notes on xxv. 19.

Ver. 12.

See notes on xxv. 25.

Ver. 13.

See notes on xxv. 26.

Ver. 14.

Au. Ver.—14 Over against the border were the rings, the places for the staves, to bear the table.

Ged., Booth.—Near to the frame were the staples, to take in the staves that were to carry the table.

Ver. 16.

See notes on xxv. 29.

Ver. 17.

Au. Ver.—And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

See notes on xxv. 31.

Bp. Horsley.—And his branch. The branch mentioned here and in the parallel place, chap. xxv. 31, in the singular number, though in the English Bible the word in that other place is plural, is certainly a different thing from the six lateral branches mentioned in the next verse, and in chap. xxv. 32. This branch is certainly a part of the main column of the candlestick, of which what is called the shaft is another part. The two כֶּזַי and כֶּזַי form the whole middle pillar of the candlestick. כֶּזַי was the lower part, or haunch, as it might be called; the כֶּזַי, a mere slender rod rising from the haunch, which might be called the leg. The Hebrew names seem to allude to the thigh, and the bone of the leg in the human body. (See Arius Montanus's Figure and Description of the Candlestick.)

Ver. 20—22.

See notes on xxv. 34—36.

Ver. 25.

See notes on xxvii. 2.

Ver. 26.

Au. Ver.—A crown. See notes on xxv. 11.

Ver. 29.

Au. Ver.—Apothecary.

Others.—Perfumer.

CHAP. XXXVIII. 2.

Au. Ver.—Were of the same. See notes on xxvii. 2.

Brass. Others, copper. See notes on xxv. 3.

Ver. 3.

See notes on xxvii. 3.

Ver. 4, 5.

See notes on xxvii. 4, 5.

Ver. 8.

וַיַּעַשׂ אֶת הַכִּיּוֹר כְּהֶשֶׁת וְאֶת כַּנּוֹ
הַחֶשֶׁת בְּמִרְאֵת הַחֶזְקָה אֲשֶׁר צָבְאוּ
פָּהֶה אֱהֵל מוֹעֵד :

οὗτος ἐποίησε τὸν λουτήρα τὸν χαλκοῦν, καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν ἠστυευσσάων, αἱ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, ἐν ᾗ ἡμέρᾳ ἐπηξεν αὐτήν.

Au. Ver.—8 And he made the laver of brass, and the foot of it of brass, of the looking-glasses [or, brassen glasses] of the women assembling [Heb., assembling by troops], which assembled at the door of the tabernacle of the congregation.

Looking glasses.

Rosen., Gesen., Lee, and most commentators.—Mirrors.

Which assembled.

Rosen.—Which assembled to minister.

Booth.—And he made the laver of brass, and its cover of brass, under the inspection of the women who ministered at the door of the convention-tent.

Ged.—He also made a laver of brass, with its cover of brass to wash in [one MS.] (under the inspection of the women who ministered at the entry of the door of the convention tent).

Rosen.—8 *Fecit quoque labrum æneum basique ejus æneam ex speculis mulierum per vices ministrantium ad ostium tabernaculi conventus.* ἢ ante כֶּזַי valet כֶּזַי ex, quomodo eadem illa præpos. usurpatur Lev. viii. 32: et quod reliquum est in carne et in pane, i.e., ex carne et ex pane, uti exprimitur Lev. vii. 17; vid. et Lev. xiv. 18, coll. cum vs. 29. Recte igitur LXX verterunt ἐκ τῶν κατόπτρων, et Jonathan ex speculis. Ex omnibus fere metallis specula olim facta sunt. Moris autem fuisse Ægyptiarum feminarum, quas imitatæ sint Israelitides, speculum gestare cum templum adirent, probavit Clericus hoc Cyrilli loco in ejus de adorat. in spir. et verit., l. ii., p. 64, ed. Paris: *Mos ergo erat Ægyptiorum præsertim mulieribus, si templa adirent, lineâ veste ornari, speculo sinistram, et sistro dextram, religiose decorari; quæ omnium electissimæ erant, et sacris initiatæ vix hunc honorem obtinebant.* Ad כֶּזַי subaudiendum esse הַכִּיּוֹר apparet e 1 Sam. ii. 22, ubi, ut hic memorantur כֶּזַי אֱהֵל מוֹעֵד, הַכִּיּוֹר, הַחֶשֶׁת, כֶּזַי אֱהֵל מוֹעֵד,

mulieres quæ veniebant ad obeundam vicem ad ostium tentorii conventus. מִנְּיָן non simpliciter agminatim convenire notat, sed per vices advenire ad ministeria obeunda, coll. Num. iv. 23; viii. 24, ubi dicitur de Levitis in tabernaculo sacro ministeria obeuntibus, quia perinde ut milites certum ordinem et tempus observare tenebantur. Onkelos: *mulieres quæ veniebant ad orandum.* Expressit sensum, qui hic ei subesse videbatur, et מִנְּיָן cepit hoc significatu: *turmatim* (instar מִנְּיָן *exercitus*), *cultus divini causa.* Ejus præcipua pars est oratio, hinc ejus facere voluit mentionem. Eadem est ratio versionis τῶν LXX, qui ὑποστεισασῶν αἱ ἐνήστευσαν, *jejunantium quæ jejunabant*, non quod מִנְּיָן מִנְּיָן legerunt, sed quod pro oratione substituerunt jejunium, alteram divini cultus speciem. Hinc de Hanna legitur Luc. ii. 37, *eam non discessisse a templo, et jejunium ac deprecationibus Deo servivisse.* Verum ob usum verbi מִנְּיָן supra indicatum, probabile est, מִנְּיָן fuisse mulieres ministrantes, quæ per vices ad tabernaculum venerunt, ut manuali opere, nendo, texendo, acu pingendo, lavando, verrendo, juvarent cum opifices, tum etiam tabernaculi ministros. Istæ igitur mulieres specula, quæ, pro more seculi, secum gerebant, vel ultro, vel a Mose monitæ, conferebant ad labrum æneum conficiendum.

Ver. 9, 10, 11, 12.

See notes on xxvii. 9, 10, 11, 12.

Ver. 13.

Au. Ver.—And for the east side eastward fifty cubits.

Ged., Booth.—And for the east or sun-rising side, were hangings fifty cubits long.

Ver. 14, 15.

14 קָלָעִים חֲמִשָּׁעָשְׂרֵה אַמָּה אֶל-הַכֶּתֶף עֲמֻדֵיהֶם שְׁלֹשָׁה וְאַרְבָּעִים שְׁלֹשָׁה : וְלַכֶּתֶף הַשְּׂמִינִית מִזָּה וּמִזָּה לְשֵׁעַר הַחֵצֵר קָלָעִים חֲמִשָּׁה עָשָׂר אַמָּה עֲמֻדֵיהֶם שְׁלֹשָׁה וְאַרְבָּעִים שְׁלֹשָׁה :

14 πεντεκαίδεκα πήχων τὸ κατὰ νότον. καὶ οἱ στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς. 15 καὶ ἐπὶ τοῦ νότου τοῦ δευτέρου ἔθεν καὶ ἔθεν κατὰ τὴν πύλην τῆς αὐλῆς, αὐλαῖαι πεντεκαίδεκα πήχων. στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

Au. Ver.—14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

Bp. Horsley.—Hangings fifteen cubits on this side and on that side of the gate of the court. On the one side hangings fifteen cubits; their pillars three, and their sockets three. (See Houbigant's emendation of the original.)

Sockets. See xxvi. 19.

Ver. 17.

See notes on xxvii. 17.

Ver. 18.

Au. Ver.—18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

See notes on xxvii. 16.

Bp. Patrick.—*The height in the breadth, &c.*] This is a Hebrew phrase, signifying the height of the hanging itself: whose breadth, when it lay along, was called its height when it was hung up. And that was five cubits; proportionable to the hangings of the court, which was five cubits high (xxvii. 18).

Ver. 19.

See notes on xxvii. 10.

Ver. 21—23.

21 אֵלֶּה פְּתָדֵי הַמִּשְׁכָּן מִשְׁכֵּן הָעֵדֻת אֲמָר פֶּקֶד עַל-פִּי מֹשֶׁה עֲבֹדָה הַלְוִיִּם בְּיַד אִיהֶמָּר בֶּן-אֶהֱלֹן הַכֹּהֵן :

καὶ αὕτη ἡ σύνταξις τῆς σκηνῆς τοῦ μαρτυρίου, καθὰ συνετάγη Μωυσῆ, τὴν λειτουργίαν εἶναι τῶν Λευιτῶν διὰ Ἰθάμαρ τοῦ υἱοῦ Ἀαρὼν τοῦ ἱερέως.

Au. Ver.—21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an en-

graver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

Ged., Booth.—This is the sum of the parts of the tabernacle, even of the tabernacle of testimony [*Ged.*, of convention; see notes on xxv. 16] which, by the command of Moses, was committed to the charge of the Levites, under the hand of Ithamar, son of Aaron the priest.

Bp. Horsley.—21, 22, 23. These verses are unquestionably misplaced. The 22d and 23d should follow the 20th, and the 21st should come in between the 23d and the 24th.

21. "This is the sum." Rather, "These were the contributions."

Ibid.—"as it was counted,"—"what was contributed."

Ibid.—"for the service." For עֲבֹדָה, read, with Houbigant, וְעֲבֹדָה, "by the ministry."

23 *Au. Ver.*—Cunning workman. See notes on xxvi. 1.

Embroiderer. See notes on xxvi. 36.

Blue, purple, &c. See notes on xxv. 4.

Ver. 26.

— כָּל הַעֹלֶר עַל־הַפְּתָיִים וְגו'

Au. Ver.—Every one that went to be numbered.

Ged., Booth.—Every head of those that passed muster.

Gesen.—Every one that passeth among, or belongeth to the numbered, quisquis in censum venit.

Ver. 27.

Au. Ver.—27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail.

Ged., Booth.—And of the hundred talents of silver were cast the bases for the boards of the sanctuary, and the bases for the pillars of the veil.

Ver. 28.

וַיַּתְּהִלְהָם וַשָּׁבַע הַמֵּאוֹת וַחֲמֵשָׁה
וַשְּׁבַעִים עֶשְׂרֵה נֹזִים לַעֲשִׂיָּה וַיַּצֵּחַ
רִאשֵׁיהֶם וַיַּחֲשֶׁק אֹתָם :

καὶ τοὺς χιλίους ἑπτακοσίους ἐβδομηκοντα-
πέντε σίκλους ἐποίησεν εἰς τὰς ἀγκύλας τοῖς
στύλοις. καὶ κατεχύρυσσε τὰς κεφαλίδας
αὐτῶν, καὶ κατεκόσμησεν αὐτούς.

Au. Ver.—28 And of the thousand seven

hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

Hooks. See notes on xxvi. 32.

Filleted them. See notes on xxvii. 17.

Ged.—And of the thousand seven hundred and seventy-five *shekels* were made the tenterhooks for the pillars, the overlayings of their capitals, and their own sheathings.

Overlayings. See notes on xxxvi. 38.

Booth.—And of the thousand seven hundred seventy and five *shekels*, were made hooks for the pillars, and the overlaying of their capitals, and their fillets.

Ver. 31.

Au. Ver.—And the sockets of the court round about, and the sockets of the court gate, &c.

Ged., Booth.—And the bases of the pillars of the court round about; and the bases of the pillars of the court gate, &c.

CHAP. XXXIX. 1, 2, 3.

Blue, purple, &c. See notes on xxv. 4.

Cloths of service. See notes on xxxi. 10.

Ver. 4.

פָּתַחַת עֲשִׂיָּה לְהַבִּית עַל־שְׁנֵי הַצִּוְּהָיוּ
קָרָר :

ῥ ῥ ῥ ῥ ῥ

ἐπωμίδας συνεχούσας ἐξ ἀμφοτέρων τῶν
μερῶν, ἔργον ὑφαντὸν εἰς ἀλλήλα συμπεπλεγ-
μένα καθ' αὐτό.

Au. Ver.—4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

Ged.—For the ephod they also made shoulder-pieces to be joined to it; at its two extremities was the joining.

Booth.—They made for it shoulder-pieces, to be joined to it; at its edges was the joining.

See notes on xxviii. 7.

Ver. 5.

See notes on xxviii. 8.

Ver. 6.

וַיַּעֲשֵׂהוּ אֶת־מִבְּנֵי הַשָּׁחַם מִסְבָּת
מִשְׁבָּצֹת זָהָב מִקְּתָחַת פְּתָחֵי חוּתֵם
עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל :

καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς
σμαράγδου συμπεπορημένους καὶ περισεσι-
αλωμένους χρυσίῳ, γαγλυμμένους καὶ ἑκκεκο

λαμμένους ἐγκόλαμμα σφραγίδος ἐκ τῶν
ὀνομάτων τῶν υἱῶν Ἰσραὴλ.

Au. Ver.—6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

Ged.—And in gold they enchased onyx stones; on which were engraven, like the engravings on a signet, the names of the sons of Israel. See notes on xxviii. 11.

Ver. 7.

Au. Ver.—Unto the children of Israel.

Ged., Booth.—For the children of Israel.

Ver. 8.

See notes on xxviii. 15.

Ver. 10—13.

See notes on xxviii. 17—20.

Ver. 15.

See notes on xxviii. 22.

Ver. 16.

Ouches. See notes on xxviii. 11.

Ver. 17—21.

See notes on xxviii. 24—27.

After the 21st verse *Ged.* and *Booth.* add on the authority of the Sam., "They also made the Urim and Thummim; as Jehovah had commanded Moses."

Ver. 26.

Au. Ver.—A bell.

Ged., Booth.—A golden [Sam.] bell.

Ver. 29.

See notes on xxv. 4, and xxvi. 36.

Ver. 30.

See notes on xxviii. 36.

Ver. 32.

Au. Ver.—Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 33.

Au. Ver.—Sockets. See notes on xxvi. 19.

Ver. 34.

See notes on xxv. 5.

Ver. 35.

Testimony. See notes on xxv. 16.

Mercy seat. See notes on xxv. 17.

Ver. 37.

Au. Ver.—The pure candlestick.

Ged., Booth.—The chandelier of pure gold.

Ver. 39.

Au. Ver.—The laver and his foot. See notes on xxx. 18.

Ver. 40.

Au. Ver.—Sockets. See notes on xxvi. 19.

Ver. 41.

Au. Ver.—Cloths of service. See notes on xxxi. 10.

CHAP. XL. 2, 6.

בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בַּחֹדֶשׁ לַחֹדֶשׁ
תָּקִים אֶת־מִשְׁכֵּן אֹהֶל מוֹעֵד :

ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου νοσημενίᾳ
στήσεις τὴν σκηνὴν τοῦ μαρτυρίου.

Au. Ver.—2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

The tabernacle of the tent of the congregation.

Ged.—The tabernacle or convention tent.

Booth.—The tabernacle, the tent of the congregation.

Ver. 3.

Au. Ver.—Testimony. See notes on xvi. 34.

Ver. 4.

וְהִקְדַּמְתָּ אֶת־הַמְּנִיחָה וְהַעֲלִיתָ אֹתָּהּ
בְּרִתְיָהּ :

— καὶ εἰσίοσεις τὴν λυχνίαν, καὶ ἐπιθήσεις
τοὺς λύχνους αὐτῆς.

Au. Ver.—And thou shalt bring in the candlestick, and light the lamps thereof. So Gesen.

Ged., Booth.—And thou shalt bring in the chandelier, and put its lamps on it.

Ver. 7.

Au. Ver.—And shalt put water therein.

Ged.—And shalt place water by it. See notes on xxx. 18.

Ver. 9, 10.

Au. Ver.—And it shall be.

Ged.—That it may be.

Ver. 11.

Au. Ver.—Foot. See notes on xxx. 18.

Ver. 15.

Au. Ver.—For their anointing shall surely be an everlasting priesthood throughout their generations. So the Heb.

Ged.—For by this anointing they shall be established in a perpetual priesthood, throughout all their generations.

Booth.—For their anointing shall be a token of a perpetual priesthood, throughout their generations.

Ver. 17.

Au. Ver.—17 And it came to pass in the first month in the second year, on the first day of the month, *that* the tabernacle was reared up.

Ged., Booth.—And it was in the first month, in the second year, from their departure from Egypt [Sam., LXX], on the first day of the month, that the tabernacle was set up.

Ver. 19.

Au. Ver.—19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

Bp. Patrick.—*Spread abroad the tent over the tabernacle.*] The *ohel*, which we translate *tent*, sometimes signifies the whole house of God (see ver. 19), but here only the external part of it, which covered that which was properly called *mishchan* [the tabernacle]. Which Moses having erected with all its sockets, boards, bars, and pillars, ver. 18 (and hung it, we must suppose, with the inward hangings, which were the richest), he spread abroad over them the curtains of goats' hair, called the *tent* (xxvi. 11), to be a covering over the tabernacle (xxvi. 7, xxxvi. 14, 19).

Put the covering.] Mentioned in xxvi. 14.

Ver. 20, 21.

Au. Ver.—*Testimony.* See notes on xxv. 16.

Mercy seat. See notes on xxv. 17.

Ver. 27.

Au. Ver.—27 And he burnt sweet incense thereon; as the Lord commanded Moses.

Ged.—*On which he made aromatic incense to be burnt.* The Heb. lit., *he burnt*, &c. But as this was the task of Aaron, I have given the phrase another turn, which the idiom of the original readily admits, both here and in many other similar cases.

Ver. 29.

Au. Ver.—And offered upon it.

Ged.—And made, &c., to be offered upon it.

Booth.—That he might offer upon it.

Ver. 30, 31.

Au. Ver.—30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

30 *Au. Ver.*—*There.* See notes on xxx. 18.

31 *Ged., Booth.*—That Moses and Aaron and his sons might wash, &c.

Ver. 34.

Au. Ver.—The work.

Ged.—The whole [Sam., LXX, Arab., and two MSS.] work.

Ver. 38.

כִּי עָנַן יְהוָה עָלֶיהָ וְאֵשׁ
הָתֵיחָ לַיְלָה בּוֹ לַעֲבֹד כְּכֹל־מִסְעֵיהֶם :

νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας, καὶ πῦρ ἦν ἐν αὐτῇς νυκτὸς ἐναντίον παντὸς Ἰσραὴλ, ἐν πάσαις ταῖς ἀναστροφαῖς αὐτῶν.

Au. Ver.—38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Ged., Booth.—For the cloud of Jehovah was upon the tabernacle by day, and became as a blaze of fire by night, in the sight of all the house of Israel, throughout all their journeys.

Bp. Patrick.—*And fire was on it by night.*] The *fire* and the *cloud* (as I said, ver. 35) were not different things; but the same pillar which was dark by day, when there was no need of light, shone like fire by night, when the dark part of it could not be seen, to lead and conduct them. It appeared, therefore, like a cloud by day, and turned the light side to them (which was as bright as fire) by night, that they might march, if there were occasion, by its direction, both day and night. And thus it is described, xiii. 21, 22; Numb. ix. 15, 16, &c. And so this verse may be translated, "the cloud of the Lord was upon the tabernacle by day, and the fire was [be] in it (i.e., in the cloud) by night." For so they are elsewhere described, as one within the other (Deut. v. 22): "The Lord spake unto all your assembly out of the midst of the fire of the cloud, and of the thick darkness."

LEVITICUS.

CHAP. I. 1.

Tabernacle of the congregation. See notes on Exodus xxvii. 21.

Ver. 2.

וְדָבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֲנִי פְּרִי־הַקָּרִיב מִכֶּם הֲרָצוּ לַיהוָה מִן
הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן מִן־הַקָּרִיב
אֲתִי־הַקָּרִיבָם :

λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ εἶπες πρὸς αὐτούς. ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ, ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων προσοίσετε τὰ δῶρα ὑμῶν.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

Bp. Horsley.—"If any man of you—flock." Rather, "If any man of you bring an offering to Jehovah of cattle, of the herd, and of the flock shall you bring your offering." God does not command that an offering should always be of beasts; but, when any one shall choose to make an offering of beasts, he prescribes what beasts they must be. Namely, kine, sheep, or goats, not asses, swine, horses, dogs, &c.

Ver. 3.

אִם־עֲלֶיהָ הֲרָצְנָה מִן־הַבָּקָר זָכָר תָּמִים
יִקְרִיבֶנָּה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהָקִיב
אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה :

ἐὰν ὀλοκαύτωμα τὸ δῶρον αὐτοῦ, ἐκ τῶν βοῶν ἄρσεν ἄμωμον προσάξει πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου.

Au. Ver.—3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

He shall offer it of his own voluntary will, &c.—before the Lord.

Bp. Horsley, Pool, Rosen., Ged., Booth., Lee, &c.—He shall offer it for his acceptance before Jehovah.

Pool.—Of his own voluntary will. According to this translation, the place speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free-will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX, Chaldee, Syriac, and Arabic, and others, rendered to this purpose, *for his acceptance*, or *that he may be accepted* with God, or that God may be atoned, as it is ver. 4. And so this phrase is used Lev. xxiii. 11.

Bp. Patrick.—*He shall offer it of his own voluntary will.*] In this translation we follow the opinion of the Jews, who refer this to the persons that brought this offering; which they might do when they pleased. The like expressions we read xxi. 5, xxii. 19. But the LXX thought it hath respect to God; and so the phrase may be interpreted, he shall bring it *for his acceptance*, i.e., that he may find a favourable acceptance with God.

Ver. 4.

Au. Ver.—And it shall be.

Ged., Booth.—That it may be.

Ver. 5.

Au. Ver.—5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall kill, &c.

Ged.—The steer shall then be slaughtered.

Booth.—And one shall kill.

Pool.—*He shall kill;* either, 1. The offerer, who is said to do it, to wit, by the priest; for men are commonly said to do what they cause others to do, as John iv. 1, 2. Or, 2. The priest, as it follows, or the Levite, whose office this was. See Exod. xxix. 11; Lev. viii. 15; Numb. viii. 19; 1 Chron. xxiii. 28, 31; 2 Chron. xxx. 16; xxxv. 11.

Bp. Patrick.—*He shall kill the bullock.*] That is, the man himself who brought it, as Rasi interprets it; or one of the Levites, as others understand it: for they killed the paschal lamb at that great passover mentioned 2 Chron. xxx. 17, as Bochart observes. But he should have added the reason of it, which Rasi there gives; that a great many of the congregation having not sanctified themselves (as we read in that place), "therefore the Levites had the charge of the killing of the passover, for every one that was not clean, to sanctify them unto the Lord." Otherwise every man might kill his own passover (Exod. xii. 6), as they might do all their other sacrifices. For certain it is, this was none of the work of priests, as Maimonides shows in a passage mentioned by Dr. Cudworth (in his book concerning the Lord's Supper, p. 27), out of Biath Ammikhath: where he quotes this very place to prove, that "the killing of the holy things might lawfully be done by a stranger; yea, of the most holy things: whether they were the holy things of private persons, or of the whole congregation." The common objection to this is, that none might come into the court where the altar was but the priests. To which the answer is plain, that upon this occasion other persons might come so far within the court, because it was indispensably necessary that the man who brought the sacrifice should lay his hand upon the head of it; which was to be done at the altar when it was to be slain.

Rosen.—*וַיַּחַד*, *Et mactet*, sc. *mactans*, i.e., vel is ipse, qui victimam adduxit, vel, ut alii volunt, *Levita* aliquis, quod colligi posse putant ex 2 Chr. xxx. 17, et xxxv. 10, 11, ubi *Levitæ* paschales agnos jugulant, sed sanguinem spargunt sacerdotes. Sic apud Romanos sacerdos non jugulabat victimam, sed popa, aut victimarius, ad sacerdotis nutum.

Ver. 6.

וַיַּחַד אֶת־הַקֹּלֶה וַיִּתֵּן אֵלָיו
וַיִּתֵּן אֵלָיו

καὶ ἐκδείραντες τὸ δλοκαύτωμα μελιούσιν
αὐτὸ κατὰ μέλη.

Au. Ver.—6 And he shall flay the burnt offering, and cut it into his pieces.

And he shall.

Booth.—And one shall.

Bp. Patrick.—*Flay the burnt offering.*] Whose work it was to flay the beast, is not

here expressed. The Jews say it belonged not to the priests to do this, but to the man himself, who brought the beast to be offered. For (to show in brief what belonged to the owners of the sacrifice, and what to the priests) it may be fit to note out of Abarbanel, that each of them had five things to do. The owner of the sacrifice laid his hand upon it, killed, flayed, cut it up, and washed the inwards: and then the priest received the blood in a vessel; sprinkled the blood; put fire on the altar; ordered the wood on the fire; and ordered the pieces of the sacrifice upon the wood.

Rosen.—*Et excoriet holocaustum.* Pro *וַיַּחַד* Cod. Sam. et LXX legerunt *וַיִּתֵּן*, atque *וַיִּתֵּן* pro *וַיִּתֵּן*. Tunc esset sensus, a sacerdotibus (non ab offerente) victimam esse excoriamam et in frusta dividendam.

Ver. 9.

Au. Ver.—9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

Shall he wash.

Ged.—Being washed.

Booth.—Shall be washed.

The priest. So the Heb.

Ged., Booth.—A priest.

Ver. 10.

וְאִם־מִזֶּבֶד אִם־מִבְּרֵית
מִזֶּבֶד אִם־מִבְּרֵית

ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ
τῷ κυρίῳ, ἀπὸ τε τῶν ἀρνῶν, καὶ τῶν ἐρίφων
εἰς δλοκαυτώματα, ἄρσεν ἄμωμον προσάξει
αὐτό.

Au. Ver.—10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

Ged., Booth.—And if his offering to Jehovah [Sam., LXX] be from the flocks, whether of the sheep, or of the goats, let him offer a male without blemish; at the door of the congregation-tabernacle shall he offer it [Sam.].

Ver. 11.

וְשָׁחַט אֹתוֹ עַל־יְדֵי
לִפְנֵי יְהוָה

καὶ σφάζουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορῆαν ἐναντὶ κυρίου.

Au. Ver.—11 And he shall kill it on the side of the altar northward before the LORD.
Ged., Booth.—And he shall lay his hand upon its head [LXX], and one shall kill it [*Ged.*, it shall be slaughtered] on the side of the altar northward before Jehovah.

Ver. 16.

וְהָקִיר אֶת־מְרֹאֵיוֹ בְּנִצָּתָהּ וּבָנָהּ

καὶ ἀφελεί τὸν πρόλοβον σὺν τοῖς πτεροῖς, κ.τ.λ.

Au. Ver.—16 And he shall pluck away his crop with his feathers [*or*, the filth thereof] and cast it beside the altar on the east part, by the place of the ashes.

With his feathers.

Bp. Patrick.—*With his feathers.*] Which were no more to be offered, than the skin of the beasts (ver. 6).

Pool, Rosen., Ged., Booth., Lee, &c.—With its contents.

Gesen.—נִצָּה, fem. Levit. i. 16, *the filth* in the crop, probably for נִצָּה, as *part. Niph.* from נָצַח, *excrementum, quod excernitur, ejicitur.* So Onkelos, Targum Hieros., Syr., Arab., and Samar. comp. נִצָּה and נִצָּה.

Rosen.—Verba נִצָּה וְהָקִיר plerique vertunt: *et removebit ingluviem ejus cum plumis ejus.* Putant, hæc duo præcipi, evellendam esse ingluviem, et totam depumandam esse. Sed hæc interpretatio (bene monente Nic. Guil. Schrædero in *Observ. ad Orig. Hebr.*, p. 178, sq.) variis premitur incommodis. "Nam 1. נִצָּה non potest reddi *cum plumis ejus*, scil. *avis*. Si enim ad *avem* rediret hoc pron., scribendum fuisset נִצָּהּ. 2. Particula ו in tali vocum structura, non per *cum* exponi potest. Ea quidem hanc vim habet, quando agitur de rebus ita conjunctis, ut una alteri *insit*, vel proxime *adhæreat*, ut Ex. viii. 1. *Extende manum tuam, et cum baculo tuo*, quem sc. *in manu tua teneas*. Sed ut *ingluviem* נִצָּה sit *cum plumis*, talis structuræ nullum puto exemplum proferri posse. Moses, si ejusmodi sensum intendisset, scripsisset saltem, *ingluviem, ejus, וְהָקִיר et plumas ejus*. 3. Non hic simul *ingluviem*, simul *plumas avis*, removendas præcipi, docent verba: וְהָקִיר, *et projiciet eam juxta allare*, sc. *eam unam rem*, quæ מִנְחָה dicta erat. 4 Quid causæ fuit, cur ex avibus *ingluviem* evellenda fuerit, non item *ventriculus et intestina*, cum *sordibus*, quæ in his hærent? cf. vs. 9 et 13. — Ob has, puto, rationes complures tam veterum, quam recentiorum interpp. נִצָּה

hic non per *plumas*, sed per *sordes*, vel *fmum* exposuerunt. Mihi locus ita reddendus videtur: *amovebit ventriculum ejus cum sordibus ejus.* Vox נִצָּה commodè sumitur pro *ventriculo*, et reliquis *visceribus*, quæ *cibo concoquendo et digerendo* inserviunt ipsa *ingluvie* non exclusa. Descendit enim a נִצָּה, quod Arabibus significat *cibum concoxit et digessit.* Quod autem additum נִצָּה vertam *cum sordibus ejus*, sc. *ventriculi*, id nihil habet difficultatis. Nam in cognato verbo נִצָּה vidimus; propriam *emicanandi* notionem ad *sordium excretionem* translatam esse (apud Arabes נִצָּה vocantur *sordes*, quæ ex valva ovis prodeunt post partum). Addi potest נִצָּה, pro *sordibus*, quæ adhuc in *intestinis* hærent, occurrence, Jes. iv. 4; Prov. xxx. 12. Quare mirum non est, etiam נִצָּה, quod particip. est, dicens *rem emicantem*, honeste *sordes intestinorum*, quæ *emicanando excernuntur*, designare."

CHAP. II. 1.

ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, σιμιδάλις ἔσται τὸ δῶρον αὐτοῦ, καὶ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον, καὶ ἐπιθήσει ἐπ' αὐτὸ λίβανον. θυσία ἔστι.

Au. Ver.—1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon:

Meat offering.

Gesen.—נִתְּנָה fem. (from נתן in Arab. *to make a present.*) 1. *A present, gift*, Gen. xxxii. 14, 19, 21; xliii. 11, 15, 25, 26, &c. 2. Especially, *a present offered to God, an offering*, Gen. iv. 3, 4, 5. In the Mosaic ritual it is applied especially to the unbloody sacrifices as offerings of meat and drink, which were offered with the animal sacrifices, Levit. ii. 1, 4, 5, 6; vi. 7; vii. 9; xiv. 10; xxiii. 16; Numb. xv. 4, 6, and frequently. Hence נִתְּנָה, *sacrifice and offering*, Ps. xl. 7; Jer. xvii. 26; Dan. ix. 27.

Ged. and Booth. follow Sam. and LXX which at the end of this verse add מִנְחָה דָּמָה.

Ver. 2.

וְהִבִּיאתָ אֶל־בִּגְדֵי אֹהֶל־הַכֹּהֲנִים וְהִנֵּחַ מִשָּׁם מִלֵּא הַמִּצֹּחַ מִסֵּלֶתָהּ וּבִשְׂמֶנֶהּ עַל כָּל־לֶבְנֶתָהּ וְהִקְמִיר הַלֶּחֶן אֶת־אֲזֵבֶרְתָּהּ הַמִּזְבֵּחַ אֲשֶׁר־הָיָה נִתָּח לַיהוָה :

καὶ οἶσει πρὸς τοὺς υἱοὺς Ἀαρὼν τοὺς ἱερεῖς. καὶ δραξάμενος ἀπ' αὐτῆς πληρῇ τὴν δράκα ἀπὸ

τῆς σεμιδάλεως σὺν τῷ ἐλαίῳ, καὶ πάντα τὸν λίβανον αὐτῆς, καὶ ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον. θυσία ὁσμὴ εὐδίας τῷ κυρίῳ.

Au. Ver.—2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

Ged., Booth.—And he shall bring it to Aaron's sons, the priests; and a priest shall take his handful of the flour, and of the oil, with all the incense; and he shall burn them, as a memorial of it upon the altar, a burnt-offering of a sweet savour to Jehovah.

Pool.—*He shall take,* i.e., that priest to whom he brought it, and who is appointed to offer it. *The memorial of it;* that part thus selected and offered; which is called a memorial, either, 1. To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quit-rent or acknowledgment. Or, 2. To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant, and promises of favour and acceptance of the offerer and his offering. See Exod. xxx. 16; Lev. vi. 15; Numb. v. 26.

Gesen.—מִנְחָה, fem. *A praise-offering*, or, after LXX, Vulgate, *a memorial sacrifice*, μνημοσύνη, *memoriale*, a sacrificial term for that part of the meat-offering, which was burnt. Levit. xxiv. 7; ii. 2, 9, 16; v. 12; Numb. v. 26. The priest took, namely, from the meat-offering a handful of flour, some oil, and the whole of the incense, and burnt it on the altar; the rest was for himself. Comp. especially Lev. ii. 9; Numb. v. 26.

Rosen.—מִנְחָה plerique odoramentum suffimentum interpretantur, Saadiam sequuti, qui רִיחַ, *fragrantiam*, posuit; sed hæc significatio neque dialecticis cognatis, neque linguæ usu evinci potest. Provocant quidem ad Hos. xiv. 8, ubi רִיחַ לְבָנוֹת a multis vertitur: *odor ejus sicut vinum Libani*. Sed ibi sensus est: memoriam Israelis non minus fore gratam et jucundam, quam vinum Libani. מִנְחָה autem spectat ad cultum Dei et commemorationem laudis ejus: nam Arab, رَحِي, quod ejusdem est radicis et significationis cum מִנְחָה, peculiari quadam et absoluta

significatione denotat *celebrationem Dei*, quæ sive interna sive externa commemoratione fit in cultu divino, adeoque ipsum cultum Dei. מִנְחָה igitur est ea Minchæ (vs. 1) pars, quæ ad cultum et commemorationem, sive celebrationem nominis divini pertinebat; reliqua enim pars non in cultum, sed in usum sacerdotum cedebat. Sic vs. 9, *Et tollit sacerdos de Mincha* מִן־הַמִּנְחָה, *eam ejus partem, quæ commemorationi nominis divini est dicata*. Similiter xxiv. 7, thus, quod panibus propositionis imponi jubetur, dicitur fore panibus מִן־הַלֶּחֶם, *in celebrationem Dei*, additurque explicationis gratia מִן־הַלֶּחֶם, *ignitum Domino*, quia panes ipsi cedebant sacerdotibus, at thus illud adolebatur Deo, in laudem ejus. Quam interpretationem non parum fulcit, quod מִנְּ in Hiphil (ex qua forma nomen מִנְּהָה procul dubio derivatur) pro *celebrare* accipitur, ut 1 Chron. xvi. 4, ubi Levitæ dicuntur constitui לְמִנְּהָה, *ad commemorandum, et ad laudandum et ad gratias agendas*. מִנְּהָה est incensum, sacrificium igne absumendum.

Ver. 4, 5.

Mingled with oil, &c. See notes on Exod. xxix. 2.

Ver. 12.

הָרָצֵן בְּאֵשֶׁת תִּקְרִיב אֹתָם לַיהוָה וְלֹא־תִמְצָח לֵאמֹר לָרִיחַ נִתְּחַם :

δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ, ἐπὶ δὲ τὸ θυσιαστήριον οὐκ ἀναβιβασθήσεται εἰς ὄσμην εὐδίας κυρίῳ.

Au. Ver.—12 As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt [Heb., ascend] on the altar for a sweet savour.

Pool.—Or, *the offering*, or, *for the offering of the first-fruits you shall or may offer them*, or either of them, to wit, leaven or honey, which were offered and accepted in that case, Lev. xxiii. 17; 2 Chron. xxxi. 5. *They shall not be burnt*; but reserved for the priests, Numb. xviii. 13; Deut. xviii. 4.

Ged.—12 As first-fruit-offerings ye may offer them to the Lord: but they must not be burned, &c.

Booth.—As to an offering of the first-fruits, ye may offer them to Jehovah; but they shall not be burnt, &c.

Rosen.—In primitiis quidem ea (sc. fermentum et mel) offerre licebit. Primitiæ enim rerum inanimatarum non altari imponebantur, sed cedebant in sacerdotum portiones Num. xviii. 11—13.

Ver. 13.

וְכִלְיֵהָרֶצֶן מִנְחָתְךָ בְּמֶלַח הַמֶּלֶחַ
וְלֹא תִשָּׂיִית מֶלַח פְּרִיֹת מִלְחִיָּה מִעַל
מִנְחָתְךָ עַל כִּלְיֵהָרֶצֶן תִּהְיֶה מֶלַח :

καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλλὶ ἀλυσθήσεται.
οὐ διαπαύσατε ἄλλας διαθήκης κυρίου ἀπὸ θυσια-
σμάτων ὑμῶν. ἐπὶ παντός δῶρον ὑμῶν προσ-
οίσετε κυρίῳ τῷ θεῷ ὑμῶν ἄλας.

Au. Ver.—13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

Meat offering. See note on verse 1.

The salt of the covenant of thy God. So most commentators.

Pool.—*The salt of the covenant of thy God:* so salt is called, either, 1. Because it fitly represented the durableness and perpetuity of God's covenant with them, which is designed by salt, Numb. xviii. 19; 2 Chron. xiii. 5. Or 2, Because it was so particularly and rigorously required as a condition of their covenant with God; this being made absolutely necessary in all their offerings, as it follows.

Bp. Horsley.—13 *The salt of the covenant of thy God.* Rather, *the salt, the purifier of thy God*, i.e., the purifier appointed by thy God. "Salt added to the sacrifices, was a type of the purity or sinlessness of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, and a consequent hope of seeing God through him. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit. And believers themselves, inasmuch as they contribute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind, are sometimes called salt." (Parkhurst, מלח, 2.)

Ged.—*The salt of the portion of your God.* Notwithstanding the speciousness of the common interpretation, it has not given universal satisfaction. Michaelis imagined that מלח should be written מריח, and that it has here the same meaning as in Jer. ii. 22. Then מלח מריח will be *pure salt*; that is, *saltpetre*, or *nitre*; which it is supposed was called *pure*, to distinguish it from *sea-salt*. This is ingenious, but not convincing; for, first of all, if the legislator had meant to

express *pure salt*, he would most probably have used מלח מריח or מלח מריח. Secondly, the only proof, or rather presumption, that מריח, *borith*, ever signifies *nitre*, is founded on this very disputed passage. Thirdly, the word מלח would, if that were the meaning of מלח מריח come in most awkwardly. I cannot, therefore, accede to this interpretation, although it has been followed by Dathe and Schulz. After a careful examination of the difficulty, I think it is to be resolved thus. The word מריח here does not signify *covenant*, but *food*, from מריח. It is found in this signification three times in one chapter of 2 Sam. xiii. 5, 7, 10. It is here visibly in construction, governed by מלח, and governing מלח. The literal version then will be *sal edulii Dei tui, the salt of the food, or portion, of thy God*. See ch. iii. 11, where that part of the sacrifice which was burnt on the altar is called "the *food*, or *aliment*," מלח of a sweet-savoured burnt-offering to the Lord."

Booth.—The salt of the food of your God.

Rosen.—*Nunquam denit sal fœderis Dei tui*, i.e., *sal sacrificio farreo addendus in signum fœderis fuit amicitiae cum Deo tuo initae*. *Sal enim apud antiquas gentes signum fuit amicitiae*. *Ratio autem videtur repetenda inde, quod nulla amicorum epularis accubatio absque sale soleret agitari; ob idque nec decebat sacrificia, seu Dei convivia, sine eo apparari*. *Hinc in Græcorum etiam et Romanorum sacrificiis farinæ addi solebat sal*. *Plin. H. N. 31, 7, 41: Mazime in sacris intelligebatur salis auctoritas; quando nulla conficiuntur sine mola salsa*. *Mola autem, ut docet Festus, vocatur far tostum et sale sparsum, quod eo molito hostiæ adspargerentur*. *Hom. Il. I., 449, Χερνίφαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλονται*. *Ulochylæ hordeæ erant salī admixta, quæ effundebant in aram ante sacrificium* (interpretante Eustathio). *Cf. Heynium in Opuscul. Acad., p. I., p. 368*. *Etiānum principes Arabum si fœdus pangunt, patellam salis adponere et frustula aliquot panis sale conspersa comedere solent; fœdus hoc modo pactum vocant barat milech, fœdus salis*. *Quod ipsum esse Hebr. מריח מלח Num. xviii. 19, quisquis intelligit*. *Plura vid. in d. a. u. n. Morgenl. II., p. 149, sqq.* *Sine necessitate Michaelis pro מריח legendum censet מריח puritas; a מריח purus fuit; ut מריח מלח sit sal puritatis (nitrum), i.e., sal purus in sacrificiis adhiberi solitus; vid. ad*

Ex. xxx. 35. Sed quum veterum interpp. nullus de *nitro* cogitarit, et prior interpretatio sensum aptissimum efficiat, vocalia recepta voc. *גֶּרֶשׁ* videntur retinenda esse.

Ver. 14.

וְאִם-תִּקְרִיב מִנְחַת בְּפִנְיֵים לַיהוָה
אֲדִיב קָלֹי פֶּאֶשׁ גֶּרֶשׁ פְּרֶמֶל תִּקְרִיב אֶת
מִנְחַת בְּפִנְיֶיךָ :

ἐὰν δὲ προσφέρῃς θυσίαν πρωτογεννημάτων τῷ κυρίῳ, νέα πεφρυγμένα χίδρα ἐρικτά τῷ κυρίῳ καὶ προσοίσεις τὴν θυσίαν τῶν πρωτογεννημάτων.

Au. Ver.—14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, even corn beaten out of full ears.

Corn beaten out of full ears. So Ged.

I take *גרש* to be the radical word, and seek its primitive meaning in the Arabic, where it frequently occurs, and in various significations, but which are all, I think, reducible to one general idea, *generous*. It is particularly used to denote a *generous fertile soil*. Hence, no doubt, *גרש*, the name of a vineyard both in Heb. and Arab., and in the latter *גרסה*, is the *generous* vine itself. But it is equally applicable to any other *generous* plant or vegetable, and consequently to *generous, plump, well-filled* ears of corn: and it was out of such ears that the Israelites are here ordered to rub out the oblation which was to be offered to the Lord. But how came the *lamed* to be added? As an augmentative, I conceive, standing in lieu of *ל*. Hence *Carmel*, as a proper name, will signify the *vineyard of God*, or any other spot of *generous* earth deserving of such an epithet. The above, I think, is the true etymon of *גרש*, and its meaning here seems to be *choice, full, plump, generous*, according to the primitive meaning of *גרש*. —*Geddes*.

Gesen.—*גרש* *גרש* according to the versions: *pounded, ground grains* (or ears of corn). The etymology and connexion with the preceding is not clear. The Hebrew lexicographers render it by *green ears*, which is however inapplicable.

Prof. Lee.—*גרש*, compd. of *גרש* + *ל*. The Dagesh in *ל*, in *גרש*, may be considered as a compensation for the loss of *מ*. Lit., vineyard of God, i.e., *best vineyard*. I. *Carmel*, a very fruitful hill, situated on the south of

the tribe of Asher, and not far from the Mediterranean sea, &c. II. *Any well cultivated or fruitful place*, &c. III. Meton. *First produce, or fruits*, as obtained from the best cultivated grounds, Lev. ii. 14, *גרש* *גרש*... *גרש*, an offering of first fruits... the produce of a fruitful field, i.e., as being the best. Aquila, Symm., ἀπαλά λάχανα ὀσπριώδη. LXX, χίδρα ἐρικτά. Theod., πίονα ἀλφίτα. Lev. xxiii. 14; 2 Kings iv. 42, *גרש*, seems to signify, and *first fruits* generally, without specifying further. LXX, καὶ παλάθας.

Rosen.—*גרש* esse *contusum, comminutum*, nulla est dubitatio. Sed eo major de voce *גרש*, quæ præter hunc locum, bis tantummodo occurrit, Lev. xxiii. 14; 2 Reg. iv. 43, quibus locis omnibus cum *cerealibus* jungitur. Veteres ita dissentiunt, ut jam eorum tempore vocabuli notio oblivione obruta esse pateat. LXX h. l. pro *גרש* *גרש* ponunt *χίδρα ἐρικτά*, ubi tamen, ut Michaelis in *Suppl.*, p. iv., p. 1356, monet, “manifestum, *גרש* non per *χίδρα* reddi, quod *spicas* vertere solent, sed per *ἐρικτά, comminuta*; deinde ipsa *χίδρα* in Judaici interpretamenti gratiam *spica* vertitur, cum potius *contusum, granum in grossiores particulas contusum, aut farinam grossiorem* notet.” Hic vero animadvertendum est primo, *χίδρα* apud Græcos auctores esse *hordeum viride*, et *tostum tusumque* (vid. Heynii. *Opuscc.*, t. i., p. 371, not.); deinde, LXX eam vocem omnino pro *גרש* ponere, id quod patet ex Lev. xxiii. 14, ubi ejus vocabuli loco *χίδρα νέα* habent. Sed 2 Reg. iv. 42. *גרש* in Alex. versione *παλάθας, massæ ficum* redditur. Theodotion nostro loco *πίονα ἀλφίτα* ponit, quæ posteriore voce apud Græcos designatur *puls ex hordei torrefacti, et pilo vel mola tusi farina facta*, vid. Heynium, l. c. Aquila et Symmachus: ἀπαλά λάχανα ὀσπριώδη, *mollia olera, leguminosa*. Onkelos h. l. pro *גרש* *גרש* ponit *גרש* *גרש*, *contusa tenera*; sed xxiii. 14, pro solo *גרש* duntaxat *גרש*; item Chaldaeus interpres 2 Reg. iv. 41. Eo ipso vocabulo duobus hisce locis posterioribus utitur Syrus, *גרש* exhibens; sed nostro loco *גרש* *גרש*, *perfricata pura*, habet. Saadias h. l.: *גרש* *גרש*, *contusum de...* ultimum vocabulum enim, quod *rem elatam, tumulum, scopum*, significat, quid h. l. sibi velit, ignoro. Arabs autem Erpenii hic *גרש* *גרש*, *fractum confricatum* vertit. Sed infra xxiii. 14, uterque Arabs: *גרש*. Samaritanus *גרש* *decorticatedum* interpretatur.

Vulgatus denique nostro loco: *confringes in modum farinæ*; xxiii. 14, *pultes*; atque 2 Reg. iv. 42, *frumentum novum*; ubi et Arabs: סגבל לבנאס, *spicæ in tegumento*. Quod Hebræorum philologi præiverunt, qui Kimchio teste in Lexico, nomine כֶּרֶס hoc et duobus reliquis locis *spicam teneram adhuc et succosam*, viridem, designari ajunt; verum sine idonea auctoritate, solis etymologiis, parum probabilibus, ducti. Videtur כֶּרֶס, *potentæ*, species fuisse, de qua vid. Plin. H. N., xviii. 7.

Ver. 16.

Au. Ver.—16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, &c.

Ged., Booth.—And the priest shall burn, as a memorial of it, a part of, &c.

CHAP. III. 1.

וְאִם זָכָר אִם נְקִיָּה
הִקְדִּיר הָיָא מִקְדִּיר אִם זָכָר אִם נְקִיָּה
תִּקְחֶם יְהוָה לִפְנֵי יְהוָה :

ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἐὰν μὲν ἐκ τῶν βοῶν αὐτὸ προσαγάγῃ, ἐὰν τε ἄρσεν, ἐὰν τε θῆλυ, ἄμωμον προσάξει αὐτὸ ἔναντι κυρίου.

Au. Ver.—1 And if his oblation be a sacrifice of peace-offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

Ged.—If one's offering be an eucharistic sacrifice, and from the herd; he may offer either a male or female; but without blemish, before the Lord.

Au. Ver.—A sacrifice of peace-offering.

Michaelis, Booth.—A feast-sacrifice.

Prof. Lee.—עֹלָה, *The offering of a sacrifice*, either as the completion, performance of a vow, or in acknowledgment of peace, prosperity; a peace-offering, a thank-offering.

Rosen.—De vocis עֹלָה propria significatione interpp. dissentiunt. LXX, θυσία σωτηρίου, *hostia salutis*. Vulgat., *hostia pacificorum*. Hi igitur עֹלָה derivant a עָלָה, *pace, tranquillitate, salute*; ut significetur sacrificium, quod quis offerat pro salute, qua fruitur, pro beneficio aliquo a Deo accepto. Non defuerunt, qui verterent *sacrificium teleticum*, ἀπὸ τῆς τελετῆς, quod puris solum eo comedere liceret (vii. 20). Equidem עֹלָה referre mallet ad עָלָה, quod

notat *retribuere, rependere*, ita ut עֹלָה sit *sacrificium, quod retribuatur*, sc. beneficia a Deo accepta, i.e., eucharisticum, ein Dankopfer. מִקְדִּיר זָכָר אִם נְקִיָּה, *Mas sit sive femina*. Prima differentia inter sacrificium eucharisticum et holocaustum erat hæc, quod in illo mares et feminae; in hoc autem non nisi mares offerri fas esset. Deinde in holocausto præter boves, oves et capras etiam columbae et turtures offerri poterant: in eucharistico boves tantum, oves et caprae. Causa fortasse hæc fuit, quod hostiæ eucharisticæ in partes tres dividerentur; quarum una Deo, altera sacerdoti, tertia offerentibus in epulum cedebat. Jam vero et molesta fuisset in exiguis volucris ea divisio, et jejuna ex iis epulatio.

Ver. 2.

Au. Ver.—And [he shall] kill it.

Ged., Booth.—And it shall be killed. See notes on chap. i. 5, 6.

Ver. 4, 10, 15.

Au. Ver.—The caul above the liver. See notes on Exod. xxix. 13.

It shall he take away.

Booth.—Shall be taken off.

Ver. 5.

וְהִקְדִּיר אֹתוֹ בְּנֵי-אֶהֱרָן הַמִּזְבֵּחַ
עַל-הָעֹלָה אֲשֶׁר עַל-הַעֲצִים אֲשֶׁר עַל-
הָאֵשׁ אֲשֶׁה רִיחַ לַיהוָה :

καὶ ἀνοίσουσιν αὐτὰ οἱ υἱοὶ Ἀαρὼν οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὀλοκαντώματα ἐπὶ τὰ ξύλα, τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τοῦ θυσιαστηρίου. κάρπωμα ὁσμῇ εὐωδίας κυρίου.

Au. Ver.—5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savour unto the Lord.

Ged.—All which the sons of Aaron, the priests [LXX, Syr., and one MS.] shall burn upon the altar with the holocaust that is on the wood upon the fire on the altar [Sam., LXX]; a sweet-savoured burnt-offering to the Lord.

Booth.—And Aaron's sons, the priests [LXX, Syr., and one MS.], shall burn them upon the burnt-offering, which is on the wood that is on the fire upon the altar [Sam., LXX]: it is a burnt-offering of a sweet savour to Jehovah.

Ver. 6.

וְאִם-מִן-הַצֹּאֵן הָרִבְּנִי לְזֶבֶחַ שְׁלָמִים
 לַיהוָה זָכָר אִוּ נְזִיחָה תָּמִים וְנִרְיָגָהּ :
 ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ
 θυσία σωτηρίου τῷ κυρίῳ, ἄρσεν ἢ θῆλυ,
 ἁμῶμον προσοίσει αὐτό.

Au. Ver.—6 And if his offering for a sacrifice of peace-offering unto the Lord be of the flock; male or female, he shall offer it without blemish.

Ged.—If his offering be an eucharistic sacrifice from the flock, he may likewise offer a male or a female, but without blemish. See verse 1.

Ver. 7.

Au. Ver.—Then shall he offer it.

Ged.—Present it.

Booth.—Bring it.

Ver. 8.

Au. Ver.—8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

Ged., Booth.—And he shall lay his hand upon the head of his offering, and it shall be killed before Jehovah at the door of [Syr., and one MS.] the congregation-tabernacle [*Ged.*, convention-tent; see notes on Exod. xxvii. 21]; and Aaron's sons, the priests [LXX, and one MS.], shall sprinkle the blood thereof round about upon the altar.

Ver. 9.

Au. Ver.—9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump; it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

Ged., Booth.—And of the feast-sacrifice [*Ged.*, eucharistic sacrifice; see notes on verse 1] he shall offer, as a burnt-offering to Jehovah, the large fat tail [see notes on Exod. xxix. 22] entire, taken off close to the rump: and the fat, &c.

Ver. 10.

See notes on verse 4.

Ver. 11.

Au. Ver.—11 And the priest shall burn it

upon the altar: *it is* the food of the offering made by fire unto the Lord.

Ged., Booth.—And a priest shall burn them upon the altar, as the food of a sweet savoured [LXX, and two MSS.] burnt-offering to Jehovah.

Ver. 13, 14.

Au. Ver.—13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards.

Ged., Booth.—13 And he shall lay his hand upon its head, and before Jehovah at the door of [LXX] the congregation-tabernacle [see notes on xxvii. 21], it shall be killed; and the sons of Aaron the priests [Sam., LXX] shall sprinkle its blood round about upon the altar. 14 And of it, he shall offer, as a burnt-offering to Jehovah, &c.

Ver. 16, 17.

וְהִקְטִירָם הַפֶּהן הַמִּזְבֵּחַח לָחֶם
 אֲשֶׁה לַרִּיחַ נִיחֹחַ פֶּלִיחֶלֶב לַיהוָה :
 תִּקַּח עֹלֶם לְדִנְתֵיכֶם בָּלָל
 מִשְׁחֶיכֶם פֶּלִיחֶלֶב וְקִלְכֶם לֹא
 תֹאכְלוּ :

16 καὶ ἀνοίσει ὁ λευὺς ἐπὶ τὸ θυσιαστήριον. κάρπωμα ὁσμῇ εὐωδίας τῷ κυρίῳ. πᾶν τὸ στέαρ τῷ κυρίῳ. 17 νόμιμον εἰς τὸν αἰῶνα εἰς τὰς γενεὰς ὑμῶν, ἐν πάσῃ κατοικίᾳ ὑμῶν. πᾶν στέαρ καὶ πᾶν αἶμα οὐκ ἔδεσθε.

Au. Ver.—16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat is the Lord's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Ged., Booth.—16 And the priest shall burn them upon the altar, as the food of a burnt-offering of a sweet savour to Jehovah [Sam., LXX]. The whole fat is Jehovah's, by a perpetual statute. 17 Throughout your generations in all your dwellings, ye shall eat neither fat nor blood.

CHAP. IV. 1.

Au. Ver.—And the LORD.

Ged., Booth.—Again Jehovah.

Ver. 2.

Au. Ver.—Saying. So the Heb.

Ged., Booth.—And say to them [Syr.].

Ver. 3.

אִם־חָטְאָהוּ הַכֹּהֵן הַמְּשִׁיחַ יִחַטֵּא לְאִשְׁמָתוֹ
הָעָם וְהַקֹּהֵן עַל חַטֹּאתָיו אֶלֶּל הַבָּקָר
בְּדָבָר הַזֶּה לַיהוָה חֹטֵאת :

ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχρισμένος ἁμάρτη
τοῦ τὸν λαὸν ἁμαρτεῖν, καὶ προσάξει περὶ τῆς
ἁμαρτίας αὐτοῦ, ἧς ἥμαρτε, μόσχον ἐκ βοῶν
ἁμωμον τῷ κυρίῳ περὶ τῆς ἁμαρτίας.

Au. Ver.—3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Pool.—*The priest that is anointed.*] i.e., the high-priest, who only was anointed after the first time. See Exod. xxix. 7; xxx. 30; xl. 15; Lev. x. 7; Num. iii. 3. His anointing is mentioned, because he was not complete high priest till he was anointed. *According to the sin of the people;* in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, *to the sin or guilt of the people*, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example.

Bp. Patrick.—*According to the sins of the people.*] In the manner before mentioned. Or, as R. Solomon interprets it, if he hide anything from the people, whereby they err. For so the words run in the Hebrew, if he sin *to the guilt of the people* (or to the making them guilty), either by misinforming them, or drawing them into error by his example; so that they take a thing to be clean, which is indeed unclean, or the like.

Bp. Horsley.—*According to the sin of the people.*] Rather, *so as to bring the people into blame.* (LXX, Vulg., Houb.) The faults here intended seem to be inadvertences in some of the public rites and offices of religion.

Ged., Booth.—If it be the anointed priest who hath thus sinned, so as to bring guilt upon the people, &c.

Rosen.—חָטְאָהוּ הַכֹּהֵן הַמְּשִׁיחַ, *Peccabit ad delictum populi*, i.e., si aliquid commiserit per errorem, quod populus sequutus similiter peccaverit. בָּקָר יָעִיר, *Juvenius filius bovis*, sed בָּקָר Hebraico more redundat. Inteligitur simpliciter *juvenius*.

Ver. 4.

Au. Ver.—And [he] shall kill the bullock.

Ged., Booth.—And the steer shall be killed. See notes on i. 5, 6, and iv. 15.

Ver. 5.

Au. Ver.—And the priest that is anointed, &c.

Ged., Booth.—And the anointed priest that hath been consecrated [Sam., LXX], &c.

Ver. 6.

Au. Ver.—And sprinkle of the blood, &c.

Ged., Booth.—And sprinkle with his finger [Sam. and one MS.] of the blood, &c.

Ver. 7.

Au. Ver.—And shall pour all the blood. So the Heb.

Ged., Booth.—But shall pour all the rest of the blood.

Ver. 8.

Au. Ver.—And he shall take off from it all the fat of the bullock for the sin-offering.

Booth.—All the fat of the steer of the sin-offering shall be taken off. See notes on i. 5 and 6 and iv. 15.

Ver. 9.

Au. Ver.—The caul above the liver. See notes on Exod. xxix. 13.

Au. Ver.—It shall be taken away.

Booth.—Shall be taken off.

Ver. 10.

Au. Ver.—Peace offerings. See notes on iii. 1.

Au. Ver.—The priest. So the Heb.

Booth.—A priest.

Ver. 12, 21.

Au. Ver.—The whole bullock shall he carry forth, &c., and burn.

Ged., Booth.—The whole bullock shall be carried forth, &c., and be burned. See notes on i. 5, 6, and iv. 15.

Ver. 13.

Au. Ver.—Israel.*Ged., Booth.*—The children of [Arab., Copt., and four MSS.] Israel.

Ver. 14.

וְנִזְדָּחַהּ חֲטָאתָא אֶלֶּמֶר חֲטָאוּ עָלֶיהָ
וְהִקְרִיבוּ חֲקֹלֶל פֶּרֶךְ בְּדָבָר לְחֲטָאתָא
וְהִקְרִיבוּ אֹתוֹ לִפְנֵי אֱהֱלֵ מוֹעֵד :

καὶ γνωσθή αὐτοῖς ἡ ἁμαρτία, ἣν ἥμαρτον ἐν αὐτῇ, καὶ προσάξει ἡ συναγωγὴ μόσχον ἐκ βοῶν ἁμωμον περὶ τῆς ἁμαρτίας, καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

Au. Ver.—14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

Pool.—Against it; against any one of the said commandments.

Ged., Booth.—When the sin which they have committed is known, then the congregation shall offer a steer without blemish [Sam., LXX] for a sin-offering. And they shall bring it to the door of [Sam., LXX] the congregation tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21].

Bp. Horsley.—14 A young bullock. This law seems to have been altered afterwards. For, in Numbers xv. 24, the atonement for a sin of ignorance of the congregation, is a bullock, with the proper minutia and libation for a burnt-offering, and a kid for a sin-offering. Unless the atonement required here is for doing what was forbidden, and the atonement exacted Numbers xv. is for omitting something commanded.

Pool.—A young bullock; but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Numb. xv. 24.

Ver. 15.

Au. Ver.—15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD:

Ged.—Delgado has a very proper remark on this place: "Our common version has, *And the bullock (bull) shall be killed*; this is right, and so it should be rendered in all other places, where the English translator translates it *and he shall kill*; for it is no matter who kills the beast; so that they (he

means the word וְשָׁח wherever it occurs) are all impersonal."

Ver. 17.

Au. Ver.—The veil.

Ged., Booth.—The veil of the sanctuary [Sam., LXX, and one MS.].

Ver. 18.

Au. Ver.—18 And he shall put *some* of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

Altar.

Ged., Booth.—Altar of incense [Sam., LXX].

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

All the blood.

Ged., Booth.—All the rest of the blood.

Ver. 21.

Au. Ver.—21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

Ged., Booth.—And the steer shall be carried without the camp, and be burned as the former steer was burned. This [*Ged.*, Such] is the sin-offering for the congregation.

Ver. 22, 23.

אֶלֶּמֶר נָשִׂיא יִחְטֵא וְעָשָׂה אֶחָת
מִכְּבָלִים צוֹרִי יְהוָה אֱלֹהֵי אֶלֶּמֶר לֹא
תַעֲשֶׂינָהּ בְּשִׁנְנָה וְאֶשֶׁם : אִו־הוֹדַע
אֱלֹהֵי חֲטָאתוֹ אֶלֶּמֶר חֲטָא בָּהּ וְגו'

22 εὖν δὲ ὁ ἄρχων ἁμάρτη, καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτοῦ, ἡ οὐ ποιηθήσεται ἀκουσίως, καὶ ἁμάρτη καὶ πλημμελήσῃ. 23 καὶ γνωσθή αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, κ.τ.λ.

Au. Ver.—22 When a ruler hath sinned, and done *somewhat* through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish.

Bp. Patrick.—22 When a ruler hath sinned, &c.] The word *nasi*, which we

translate *ruler*, signifies the *head of a tribe*, in Numb. i. 4, 16; vii. 2. But the Jews commonly understand it peculiarly of the *head or prince of the great Sanhedrin*; who, when they were under the government of kings, was the king himself. Thus the Misna gathers from these words in the text, "when he sinneth against any of the commandments of the Lord his God," which signify him, say the doctors, that hath no superior but the Lord. And so the Gemarists understand it also, as Mr. Selden shows, lib. ii. de Synedriis, cap. 16, p. 666. But I think it is most reasonable to extend this to all great officers and judges, who had a peculiar relation to God; and therefore were called by his name.

And is guilty.] Acknowledges that he hath offended God by the sin which he hath committed.

23 *Or if his sin—come to his knowledge.*] If we retain this translation (and do not render the first word *and*, but *or*), then the foregoing words in the latter end of ver. 22, *veasham*, must be translated (not *is guilty*, but) *and acknowledges his guilt*. Which seems to be the true sense; for when men sin, they are guilty, though the sin was committed ignorantly; but they do not acknowledge their guilt till they see it; as Moses here supposes they might, when they considered better, or somebody informed them aright. So these words signify, *or his sin is made known unto him*. Thus L'Empereur very judiciously translates this whole passage, "And he acknowledges himself guilty, or his sin be shown to him:" otherwise there is no room for this disjunctive particle (see his Annot. upon Bava kama, cap. 7, sect. 1, and cap. 9, sect. 4, 5). And thus we ourselves translate the first part of this disjunction (in the latter end of the foregoing verse), Hosea v. 15, *acknowledge their offences*.

Bp. Horsley.—23 For וְהָיָה אִם יִשָּׁאֵר read וְהָיָה אִם יִשָּׁאֵר, and, in the English translation, for "Or if," read "And." (See Houbigant.)

Ged.—23 When the sin which he hath committed, &c.

Booth.—23 And if his sin, &c.

Ver. 24.

Au. Ver.—And [he] shall kill it.

Ged., Booth.—And it shall be killed.

Ver. 25.

Au. Ver.—His blood.

Ged.—All [LXX, and four MSS.] *the rest of the blood*.

Booth.—The rest of its blood.

Ver. 26, 31.

Au. Ver.—And the priest shall make an atonement for him.

Ged., Booth.—Thus the priest, &c.

Ver. 28.

Au. Ver.—Or if his sin. See notes on ver. 23.

Ver. 29.

Au. Ver.—And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

Ged., Booth.—And he shall lay his hand upon the head of the sin-offering, and the sin-offering shall be killed [see notes on verse 15] in the place where the burnt-offering is killed [Sam., LXX, Syr., and two MSS.].

Ver. 30, 34.

Au. Ver.—All the blood.

Ged., Booth.—All the rest of the blood.

Au. Ver.—Altar.

Ged., Booth.—Altar of burnt-offering [Sam., Syr., and two MSS.].

Ver. 33.

Au. Ver.—And [he] shall slay it.

Ged.—And it shall be slain. See notes on verse 15.

Ver. 35.

Au. Ver.—According to the offerings, &c.

Ged., Booth.—With [Heb., זֶל] the offerings, &c.

Pool.—Heb., *upon the offerings*, together with them, or after them; because the burnt-offerings were to have the first place. See on chap. iii. 5.

Au. Ver.—And the priest shall make an atonement.

Ged., Booth.—Thus the priest, &c.

CHAP. V. 1.

וְהָיָה כִּי יִשָּׂא אִשָּׁה אֶת נֶפֶשׁ אֶתֶּן וְשָׂא אֶת נֶפֶשׁ אֶתֶּן
וְהָיָה כִּי יִשָּׂא אִשָּׁה אֶת נֶפֶשׁ אֶתֶּן וְשָׂא אֶת נֶפֶשׁ אֶתֶּן
וְהָיָה כִּי יִשָּׂא אִשָּׁה אֶת נֶפֶשׁ אֶתֶּן וְשָׂא אֶת נֶפֶשׁ אֶתֶּן
וְהָיָה כִּי יִשָּׂא אִשָּׁה אֶת נֶפֶשׁ אֶתֶּן וְשָׂא אֶת נֶפֶשׁ אֶתֶּן

ἐὰν δὲ ψυχὴ ἀμάρτη, καὶ ἀκούσῃ φωνὴν ὀρκισμοῦ, καὶ οὗτος μάρτυς ἢ ἐώρακεν ἢ συν-
οιδεν, ἐὰν μὴ ἀπαγγείλῃ, λήγεται τὴν ἀμαρ-
τίαν.

Au. Ver.—1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Bp. Horsley.—"Sin and hear." The word *וְהָאָזְנוּ* seems to have no signification; it rather embarrasses the meaning of the passage, which would be perfectly conspicuous, if this word, and the copula prefixed to the following, were omitted. *וְהָאָזְנוּ* כִּי שָׁמָעָה קֶל אֱלֹהִים, "The soul which hath heard the words of adjuration."

Pool.—And hear; and for that is, as that particle is often used, as Gen. xiii. 15; 1 Chron. xxi. 12, compared with 2 Sam. xxiv. 13; for this declares in particular what the sin was. *The voice of swearing*; either, 1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth [so Bp. Patrick]; of which see Matt. xxvi. 63. But this seems too much to narrow the sense; and this and the other laws, both before and after it, speak of private sins committed through ignorance. Or, 2. Of false swearing before a judge. But that is expressly forbidden, Lev. vi. 3. Or rather, 3. Of cursing, or blasphemy, or execration, as the word commonly signifies; and that either, 1. Against one's neighbour, as 2 Sam. xvi. 7; or, 2. Against God, as Lev. xxiv. 10, 11; which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all authors, of which there are many instances. *Whether he hath seen*; being present when it was said. *Or known*, by sufficient information from others. *He shall bear his iniquity*, i.e., the punishment of it, as that word is oft used, as Gen. xix. 15; Numb. xviii. 1. See of this phrase Lev. xvii. 16; xx. 20; Isa. liii. 11.

Bp. Patrick.—*He shall bear his iniquity.*] Let him not think it is no offence to suppress the truth, when he is so solemnly admonished to declare it; but offer such a sacrifice for his sin, as is prescribed ver. 1.

Ged.—If a person have heard the words of an adjuration; and, being a witness, have sinned by not telling what he had seen, or knew; and so charged himself with

iniquity. This verse is variously rendered and variously understood. *Vulg.*, *Si peccaverit anima, et audierit vocem jurantis, testisque fuerit, quod aut ipse vidit, aut conscius est: nisi indicaverit, portabit iniquitatem suam.* And so equivalently, and ambiguously, all the ancient translators, except Saadiah, who, to me, seems to have well understood the meaning of his original. It is not here question of informing against a swearer, as Houbigant and others have imagined; nor does it relate to the witness who has been adjured to tell the truth, as Michaelis, Dathe, Schulz, and Rosenmüller, after Jarchi, understand the text; but either to him who, having heard another person give an oath, neglects to give his testimony against it if he knew it to be false; or who, having heard the words of a public adjuration, made for the purpose of discovering some fact, like an episcopal monitory, neglects to come forward, in consequence, with his testimony to what he knows on the subject. This last opinion is adopted and well explained by Delgado: "The meaning is," says he, "that when evidences are wanted, the judges order a proclamation to be issued for any one who knows anything concerning it to come and declare it in court; and commonly a curse is joined to it in case any should neglect or refuse to be evidence. Now this man's sin is, that he heard the proclamation, and yet did not appear to give evidence." This is certainly a very rational interpretation, and I think the true one. *The voice of swearing*, then, in our *Vulg.* version, is improper, but the *φωνή ὀρκισμοῦ* of Sept. is perfectly right.

Booth.—And if a person have heard the words of an adjuration; and if being a witness, he will not declare what he hath seen or known; he hath sinned and brought on himself iniquity.

Rosen.—*וְאִם אָזְנוּ, Et anima si peccaverit et audierit vocem adjurationis*, cum aliquis peccaverit eo, quod audierit vocem adjurationis, etc. Particula *וְ* ante *אָזְנוּ* hic usurpatur *ἀντιλογικῶς*, estque vertenda quia, eo quod, ut Gen. xxvi. 12; Deut. xvii. 16. Apud Hebræos jurans formulam jurandi non ipse pronunciabat, sed adjurationem audiebat. *וְאִם אָזְנוּ, Testisque fuerit, quod aut ipse vidit, aut conscius est; nisi indicaverit, portabit iniquitatem suam.* Sensus totius sententiæ est hic: si quis flagitium aliquod perpetraverit, et alius quispiam sub

adjuratione advocatus in testem a judice, ut id, quod vel visu, vel aliter, de flagitio cognovit, testetur, si ferre testimonium sive metu, sive amore ejus, de cujus crimine inquiritur, sive alia ex causa subterfugerit, non erit immunis a crimine. Ceterum sententia hic pendet, usque ad vs. 6, ad quem diversa omnia antecedentia membra referuntur, ut sensus sit: si quis horum peccatorum aliquid commiserit, debet capram vel agnam in sui peccati expiationem offerre.

Ver. 2.

אִם נִשְׁבַּע אִישׁ הַנֶּזֶעַ בְּקִלְדֹּבָר שְׁמָא
אִם בְּנִבְלָת תְּחִי שְׁמָאָהּ אִם בְּנִבְלָה
בְּהֵמָה שְׁמָאָהּ אִם בְּנִבְלָת שְׂרָץ שְׁמָא
וְנִזְעַל מִמֶּנּוּ וְהוּא יָבִיעַ שְׁמָא וְאָשָׁם :

ἢ ψυχὴ ἐκείνη ἣτις εἰς ἀνέστηται πάντος πράγματος ἀκαθάρτου, ἢ θνησιμαίου, ἢ θηριαλώτου ἀκαθάρτου, ἢ τῶν θνησιμαίων βδελυγμάτων τῶν ἀκαθάρτων, ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων.

Au. Ver.—2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

And if it be hidden from him, &c., guilty.

Ged.—And so, by becoming himself unclean have unwittingly sinned and incurred guilt.

Booth.—And it be hid from him, and he hath become unclean, and guilty.

Rosen.—אִם נִשְׁבַּע אִישׁ וְאָשָׁם *Vel anima, quæ tetigerit aliquid immundum, sive quod occisum a bestia est, aut per se mortuum, aut quodlibet aliud reptile.* וְנִזְעַל מִמֶּנּוּ, *Et ignotum ei fuerit, subaud. ὅτι ἔγινε, et innotuerit ei, sive ὅτι ἔγινε, ut vs. 4, 5, habetur.* וְאָשָׁם, *et reus fuerit, i. q. vs. 1, ὅτι ἔγινε.*

Ver. 3.

— וְנִזְעַל מִמֶּנּוּ וְהוּא יָבִיעַ שְׁמָא וְאָשָׁם :

— καὶ ἔλαθεν αὐτὸν, μετὰ τοῦτο δὲ γνώ, καὶ πλημμέλησεν.

Au. Ver.—3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

Bp. Patrick.—*And it be hid from him; when he knoweth of it.*] The words may be translated, "Whether he did it ignorantly, or had some knowledge of it," and yet

offended, he shall be obliged to offer the sacrifice mentioned, ver. 6.

Ver. 4—6.

אִם נִשְׁבַּע בְּשִׁפְחָתִים 4
לְהָרַע 1 אִם לְחִטִּיב לָלֵל אֲשֶׁר וּבִמָּה
הָאָדָם בְּשִׁבְעָה וְנָעַל מִמֶּנּוּ וְהוּא יָבִיעַ
וְאָשָׁם לְאַחַת מֵאֵלֶּה 5 וְהָיָה כִּי
יָאשָׁם לְאַחַת מֵאֵלֶּה וְהִתְנַחֵף אֲשֶׁר
חָטָא עָלֶיהָ 6 וְהָכִיז אֶת־אֲשָׁמוֹ
לְיָהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא גְּמֻלָּה
מִדִּחְזָקוֹן בְּשִׁבְעָה אִישׁ־שְׂעִירֵת עֲזִים
לְחַטָּאת וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ :

4 ἢ ψυχὴ ἢ ἀνομος, ἢ διαστέλλουσα τοῖς χεῖλεσι κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα ὅσα εἰς διαστείλῃ ὁ ἄνθρωπος μετ' ὅρκου, καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν, καὶ οὗτος γνώ, καὶ ἀμάρτη ἐν τι τούτων. 5 καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὧν ἡμάρτηκε κατ' αὐτῆς. 6 καὶ οἶσει περὶ ὧν ἐπλημμέλησε κυρίῳ, περὶ τῆς ἁμαρτίας ἣς ἤμαρτε, θῆλυ ἀπὸ τῶν προβάτων. ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν περὶ ἁμαρτίας. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἣς ἤμαρτε, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία.

Au. Ver.—4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Pool.—*If a soul swear, to wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1 Sam. xxv. 22. To do evil; either, 1. To himself, to wit, to punish himself, either in his body, or estate, or something else which is dear to him. Or rather, 2. To his neighbour, as 1 Sam. xxv. 22; Acts xxiii. 12. Or to do good, to wit, to his neighbour, as Mark vi. 23, when a man either may not or cannot do it, which may frequently happen. And it be hid from him, i.e., he did not*

know, or not consider, that what he swore to do, was or would be impossible or unlawful. *When he knoweth of it*; when he discovers it to be so, either by his own consideration, or by information from others. *In one of these*; either in the good or evil which he swore to do.

Ged.—4, 5, 6. Or if a person have rashly and inconsiderately sworn with his lips to do either evil or good (with regard to whatsoever a man may rashly swear), and come afterwards to the knowledge of his guilt:—if, by any of these things he have sinned and incurred guilt, he shall confess the sin which he hath committed; and shall, for the sin which he hath committed, bring his guilt offering to the Lord; a female from the flock, either sheep or goat for a sin offering: and the priest shall make an atonement for the sin which he hath committed; and he shall be forgiven [Sam., LXX].

Booth.—4 Or if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good (whatsoever it be that a man may rashly pronounce with an oath), and it be hid from him; yet when he knoweth, that he is guilty in any of these things, 5 And that by any of these things he hath become guilty, he shall confess the sin which he hath committed; 6 And shall bring his guilt-offering to Jehovah for this sin which he hath committed; a female from the flock, either a lamb or a kid, for a sin-offering; and the priest shall make an atonement for the sin which he hath committed, and it shall be forgiven him [Sam., LXX].

Rosen.—4, 5 *וְהָיָה אִם יִשְׁפָּט אֶת לִבּוֹ*, *Aut anima, quæ juraverit temere effluendo labiis suis, sive male, sive bene facere*, i.e., Quisquis jusjurandum temere effuderit sive ad nocendum, sive ad benefaciendum. Cujus loci sensum bene exposuit Clericus hoc modo: "Facile fieri potuit, ut in vehementiore affectu quisquam juraret, se alteri malefactorum, aut, ut interposito jurejurando, promitteret temere, quod dare non posset; deinde, jurisjurandi sui oblitus, nihil eorum præstaret. Ad malum quidem quod attinet, revocari jusjurandum debuit, sed propter temere effusum, mulcta delinquenti merito imponebatur. Si quid boni juratus quispiam promiserat, quod præstare non posset; mulctam quoque debuit propter temerarium jurisjurandi usum." *לֵלֵךְ—לֵלֵךְ*, *Secundum omne, quod homo temere loquitur*

in jurejurando, quacunq̃ue de re homines temere jurare solent. — 5. *וְהָיָה אִם יִשְׁפָּט אֶת לִבּוֹ*, *Si quis, inquam, in ullo istorum deliquerit, sc.* eorum, quæ vss. 1—4, nominantur. *וְהָיָה אִם יִשְׁפָּט אֶת לִבּוֹ*, *Tunc confitebitur, quod peccaverit in eo*, i.e., contra illud, h. e., tenebitur fateri delictum sacerdoti.

6 *Au. Ver.*—*Trespass-offering.*

Pool.—Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin-offerings* and *trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from ver. 6, where those two words *asham* and *chata*, which they so carefully and critically distinguish, are both used concerning the trespass-offerings, and from ver. 9; or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin, and *trespass-offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as ver. 1, or to his sanctuary, by approaching to it in one's uncleanness, ver. 2, 3, as hath been now said; or to one's neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, ver. 15.

Gesen.—*לֵלֵךְ* m. 1. *The guilt which a person has incurred.* 2. *The object of guilt, obtained by injustice.* 3. *A trespass-offering*, Lev. vi. 7; xv. 24; 1 Sam. vi. 3; 2 Kings xii. 17; Isai. v. 3, 10. The Hebrew ritual of sacrifice made a distinction between *לֵלֵךְ*, *sin-offering*, and *לֵלֵךְ*, *trespass-offering*, even the ceremonies accompanying them were, although in a small degree, different. Concerning the first, see Lev. vi. 25—30; concerning the other, chap. vii. 1—10. The law at the same time defined most accurately the cases, in which the sin-offering and in which the trespass-offering was to be brought, although we find no general precise distinction between the trespasses of the one, and of the other kind. In one instance there were even offered at the same time a lamb of the first year for a trespass-offering, and another for a sin-offering, Lev. xiv. 10, 19. It appears a

perfectly arbitrary supposition, that the trespass-offering was for sins of omission, and the sin-offering for those of commission, comp. Lev. v. 17, 19. Other distinctions, which have been invented, are not more satisfactory. Comp. *Warnekros Heb. Alterthümer*, p. 151—55. *Bauer's götterdienstliche Verfassung*, th. i., s. 146.

Prof. Lee.—עֲוֹן, I. *Guilt*, or, II. by a meton. *An offering* to expiate it. Arab.

عَاطِمٌ, *reatus, crimen*. Much has been said by Michaelis and others, on the difference between this word, and חַטָּאת, *sin*, or *sin-offering*: one affirming, that the former must have meant sin of omission; the latter, sin of commission, and *vice versâ*; all of which Gesenius very properly pronounces fanciful and false. Yet, it is evident enough, from his mode of treating them, that he is not very clear on the subject himself. He tells us, e.g., *Thes.* sub voce, that חַטָּאת implied *a greater sin*; עֲוֹן, *a less*; and, again, that not only different rites were had recourse to with respect to each of these, but that these rites were frequently joined together; which affords proof sufficient, that he had no correct notions on the subject. Every one will, I think, see, upon reading over Lev. iv. 5, &c., that the terms חַטָּאת, עֲוֹן, and עֲוֹן, are so used as to make all such distinctions as these fruitless. The true distinctions seem to me to be, that חַטָּאת signifies any *act of sin*, or *error*; עֲוֹן, its *turpitude*; עֲוֹן, its *guilt*, as affecting the mind of the sinner, e.g., Lev. iv. 3. חַטָּאתוֹ חַטָּאתוֹ חַטָּאתוֹ—חַטָּאת, *If—he commit sin (so as) to implicate the people in guilt*; let him bring for his sin חַטָּאתוֹ, which he has sinned (committed), חַטָּאת, &c. Again, ver. 13, חַטָּאתוֹ חַטָּאתוֹ, *And have done—and are guilty*. Again, ver. 22, חַטָּאתוֹ חַטָּאתוֹ חַטָּאתוֹ, *A ruler sinneeth, and doeth—and is guilty, &c.* And so in other instances, making it quite impossible to keep up any such distinctions as those pointed out by Michaelis (*Suppl. Lex. Heb.*), Gesenius, and others. On my view of the case, the offering brought might be termed either עֲוֹן, חַטָּאת, עֲוֹן, or the like: but the two first only are in use. When, therefore, the first, viz., עֲוֹן, is used, respect is had to the *guilt* of the person bringing his offering; its object being to purge his conscience from a sense of this, by securing a complete pardon from God. When חַטָּאת is used, respect is had to the *sinful act*, by which God's law has been

transgressed; and pardon from this transgression is accordingly the boon sought. Comp. Heb. x. 1—3. It will be observed, that the appointments alluded to, are made with respect to certain individuals; who, it is presumed, had been made *conscious* of their *guilt*. These offerings were, therefore, public and individual recognitions of this. But, as sins innumerable must have still been committed,—not with a *high hand*, for these were unpardonable; see Num. xv. 30, and xvi.—the daily and other sacrifices for *sin*, must have been intended—not unlike our Indemnity Acts of Parliament—to meet them. See Ps. xix. 13. And, indeed, if these were intended to be types and shadows of the great sacrifice once to be made for sin, the case could scarcely be otherwise. On this view, it will be found that Josephus, *Antiq.* iii. 9, § 3, and Philo de victimis ii., p. 247, Ed. Mang., were not wholly wrong.

Rosen.—6. חַטָּאתוֹ חַטָּאתוֹ, *Adducetque victimam suam pro delicto*. Quum antea (iv. 3; xiv. 21, 24, etc.) sacrificium pro peccato offerendum semper חַטָּאת dictum esset, hic vero, et vs. 14, 19, 26, עֲוֹן vocetur; difficilis existit quæstio de utriusque sacrificiorum generis discrimine. Atque Clerico quidem nihil hic difficultatis occurrit; quippe qui divisionem illam existimat esse *nominis* tantummodo, non *rei*: “præterquam enim, inquit, quod in hoc ipso cap. manifeste confunduntur, natura ipsa sacrorum diversa non fuit, quamvis חַטָּאת et חַטָּאת, pro varietate reorum, varia erant. Cap. v. 2, 3, sacrificio, ad quod victima, חַטָּאת vocata, postulatur (quamquam et עֲוֹן dicitur vs. 5), damnantur, qui res immundas aut homines impuratos forte attigissent. Sic et Naziræis, inopinato funere funestatis, imponitur עֲוֹן, quod et חַטָּאת dicitur Num. vi. 12, sqq. Cap. xiv. leproso purgato imponitur עֲוֹן, vs. 12, sed eadem victima dicitur חַטָּאת vs. 19. Ideo existimarim, quamvis חַטָּאת et עֲוֹן sint ejusdem potestatis, attamen usu factum, ut quædam culpæ frequentius solerent חַטָּאת dici, aliæ vero חַטָּאת; non quod omnes, quæ eodem nomine vocabantur, essent ejusdem naturæ, et quæ aliter ut plurimum appellabantur, diversæ; sed quædam usus, penes quem arbitrium est loquendi, consuetudine, aut nulla ratione nixa, aut saltem nobis ignota.” Verum etsi negari nequeat, חַטָּאת et חַטָּאת nonnunquam confundi, tamen manifesto ut duo diversa sacrificiorum genera discernuntur

tum vii. 7, tum Ez. xl. 39; xlii. 13; xliv. 29; et pluribus in locis. Præterea inter utrumque illud interfuisse constat, quod sanguis victimarum חַטָּאת, altarium cornibus, victimarum חַטָּאת vero aræ lateribus adspargendus erat. Sed inter culpas ipsas, חַטָּאת et חַטָּאת appellatas, quid interfuerit, quæritur. Ex magna opinionum de ea re varietate, potissimæ tantummodo sunt recensendæ. 1. LXX, ἁμαρτίαν, ὥφν vero πλημμελείαν vertunt. Ex quo nihil plane proficimus. Neque enim constat, quid intersit inter ἁμαρτίαν et πλημμελείαν, multo minus, idem interesse, quod inter חַטָּאת et ὥφν interest. 2. Haud pauci ex Judæis interpretes ὥφν dictum putant de quo dubium alicui sit, an peccatum aliquod admisit, חַטָּאת vero, quod quis primo ignorasset, postea autem resciverit. A qua sententia non multum diversus est Aben-Esra (in Prolegg. ad Commentar. in Lev.): Nihil aliud interest inter sacrificium חַטָּאת et sacrificium חַטָּאת, nisi quod hoc fieret ab homine, qui certum sciret, se per imprudentiam commississe contra præceptum aliquod, cujus poena erat exitium; prius illud vero (חַטָּאת) fieret ab eo, qui non certe sciret, sed ambigeret, utrum adversus ejusmodi præceptum fecisset nec ne, unde vocabulum חַטָּאת etiam de sacrificio pro delicto dubio usurpari solet. — 3. Aben-Esra חַטָּאת, quod legis ignorantia, חַטָּאת vero, quod oblivione factum esset, dictum censet. 4. Herman. Venema (in Diss. Sacr., p. 322) contendit, sacrificium חַטָּאת dictum, in gravius passim delictis. חַטָּאת in levioribus locum habuisse; v. g. cum pontifex, totus coetus, aut princeps se contaminasset, חַטָּאת obtinuisse, non חַטָּאת, cap. iv.; porro cum quis de peccato certior esset factus, vel ejus convinci posset, חַטָּאת oblatum fuisse, ubi autem res dubia, nec juris aut facti certa esset notitia, חַטָּאת expiasset; illud in convictione per testes, hoc in spontanea peccati confessione fuisse requisitum. Sane iv. 27, 28, ubi de sacrificio חַטָּאת agitur, post indicatum peccatum ipsum illo sacrificio expiandum additur: וְהָיָה כִּי יִשָּׁחַד אִישׁ אֶת חַטָּאתוֹ אֲשֶׁר עָשָׂה, וְהָיָה כִּי יִשָּׁחַד אִישׁ אֶת חַטָּאתוֹ אֲשֶׁר עָשָׂה, quando peccatum ab inscio commissum palam innotuerit. Sed infra vs. 17, ubi sacrificii חַטָּאת mentio fit, hæc verba non adduntur. Hinc Joseph. (Ant. 3, 9, 3) sacrificium pro delicto, חַטָּאת, ab illo oblatum fuisse tradit, qui peccavisset, et sui quidem peccati conscius esset, sed non ab alio redargui posset aut criminis convinci. Cum illo conspirat Philo, qui (de Victimis,

t. ii., p. 247, ed. Mang.) si quis arguente sua conscientia crimen admissum confessus fuerit, et ipse denuo sui fiat accusator, eum sacrificium tale obtulisse ait. Consentiant LXX, qui v. 24. וְהָיָה כִּי יִשָּׁחַד אִישׁ אֶת חַטָּאתוֹ אֲשֶׁר עָשָׂה, vertunt ἡ ἡμέρα ἐλέγχῃ, qua die convictus fuerit, vel, peccasse se cognoverit. Attamen et in nonnullis lustrationibus חַטָּאת offerenda erant, coll. xiv. 12, 24; Num. vi. 11, sqq. — 5. Bernh. Sebast. Cremerus in Antiquit. Sacrar. Poecili, tom. ii., p. 75, sqq. omnem quidem חַטָּאת suum ὥφν, reatum, observat habere, acque ac reatus quovis comprehendatur peccato, quod ex iv. 13; xxii. 27, et v. 2, sqq. probare satagit, ὥφν tamen restrictam habere significationem, nec notare nisi violationem fœderis, sive respectu proximi, in non servandis contractibus de deposito et mutuo, et restitutione rei perditæ, accedente mendacio et perjurio; vel etiam, ex Lev. xix. 20, sqq., in violatione fœderis matrimonialis, si quis vitium intulerit servæ desponsatæ, nec tum manu missæ. Quod autem discrimen attinet utriusque sacrificii, Cremerus ὥφν præcise notare existimat sacrificium, ut vocat, conscientiosum, h. e., tale, quod ex solo conscientie instinctu offerretur, cogente hominem, ut reatum suum, quem clam hactenus habuerit, confiteretur, ejusque expeteret expiationem, quod ex Lev. iv. 19, 20, sqq., et Esth. x. 18, 19, demonstrare studet. Nec hoc tamen congruit lustrationibus, de quibus xiv. 12, 24; Num. vi. 11. 6. Grotius culpam in omittendo חַטָּאת dictum esse judicat, חַטָּאת, culpam in committendo. Quo nihil longius a vero abesse potest, quum sæpissime חַטָּאת dicatur, quod contra legem vetantem fieret. Quare 7. J. D. Michaelis in Suppl., p. iii., p. 718, sqq. inversa vice חַטָּאת sacrificium pro peccato commissionis, חַטָּאת vero pro peccato omissionis fuisse autumat, eamque interpretationem variis, qui sub hujus capituli initio memorantur, casibus accommodare studet. Magis arridet vel 8. Guil. Outrami sententia (de Sacrificiis, p. 135), culpam eam præcipua quadam ratione חַטָּאת dictam fuisse, quæ vel reo dubia esset, vel proximo damnum intulisset; vel 9. Jo. Gottl. Carpzovii illa (in Mantissa de Sacrificiis, p. 707), omne istud differentie genus ex mero legislatoris arbitrio pendere, ad certas autem expiationum classes legibus esse revocatum, 1. in delicto dubio, cujus incerta esset conscientia, Lev. v. 17, 18; 2. in iniquatione Nazaræi, Num. vi. 12; 3. in vi illata de-

sponsatæ, xix. 20, sqq.; 4. in incognita sacrorum defraudatione, Lev. v. 16; 5. in interversione rei alienæ, vel concreditæ, vel casu repertæ, vel vi extortæ, et jurato abnegatæ, Lev. v. 21, sq. De Wette in *Commentat. de morte Jesu Christi expiatoria* (Berol. 1813) p. 14, Not. conjicit, discriminis, quod inter illa sacrificia initio intercesserat, veram rationem seniore tempore in oblivionem venisse, et neglectam fuisse, discrimine tamen ipso non prorsus abolito.

Ver. 10.

Au. Ver.—And the priest.

Ged., Booth.—Thus the priest.

Ver. 12.

Au. Ver.—Even a memorial.

Ged., Booth.—For a memorial.

Au. Ver.—According to the offerings.

Ged., Booth.—With the offerings. See notes on iv. 35.

Ver. 13.

וְכַפֵּר עָלָיו הַכֹּהֵן עֲלֵי-חַטָּאתוֹ אֶשְׁרֵי
חַטָּאת מִחַטֵּאת הַנֶּפֶשׁ וְנִסְלַח לִי וְהִיָּתָה
לְכֹהֵן פְּטוּחָהּ :

καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν ἀφ' ἐνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ. τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ. ὡς θυσία τῆς σευμδάλως.

Au. Ver.—13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

Ged., Booth.—Thus, by one or other of these, shall the priest make an atonement for him who hath sinned, and the remainder of the offering shall, like that of a donative, [*Booth.*, like that of the wheaten offering], fall to the priest.

Meat offering. See notes on ii. 1.

Ver. 14.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 15.

בָּשָׂר כִּי-חֲמָצֵל לֶעֱשֶׂה וְחֲמָצָה בְּשַׁנְגָּח
מִקְדָּשָׁיו יִחָזֵק וְחֲבִיא אֶת-אֲשָׁמוֹ לַיהוָה
אֵיל תָּמִים מִדְּהֶצֶאן בְּעֶרְבָהּ נִקְחָה-
שְׁהָלִים בְּשֶׁה־לִּיהֶחָדָשׁ לְאֲשָׁם :

ψυχὴ ἢ ἂν λάθῃ αὐτὸν λήθη, καὶ ἁμάρτη

ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου, καὶ οἴσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριδὸν ἁμωμον ἐκ τῶν προβάτων, τιμῆς ἀργυρίου σίκλων, τῷ σίκλῳ τῶν ἁγίων, περὶ οὗ ἐπλημμέλησε.

Au. Ver.—15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

In the holy things of the Lord.

Ged., Booth.—By withholding any of the holy things of Jehovah.

Pool.—*In the holy things of the Lord.*] In things consecrated to God, and to holy uses, such as tithes and first-fruits, or any things due, or devoted, or offered to God, which possibly a man might either withhold, or employ to some common use.

With thy estimation by shekels of silver.

Pool.—*With thy estimation*; as thou shalt esteem or rate it, thou, O priest, as appears from ver. 16, 18; Lev. vi. 6; see also Lev. xxii. 14; xxvii. 2, 3; and at present, thou, O Moses, Lev. xxvii. 3, for he as yet performed the priest's part. And this either, 1. May be referred to the ram, which was to be of such a price and worth as the priest should appoint. Or rather, 2. Is an additional charge and punishment to him, which, besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem proportionable to it; which was, as it were, another part or branch of his trespass-offering.

Ged., Booth.—*Of the value of two shekels of silver.* In our common version rendered, "with thy estimation by shekels of silver;" as if the value of the sheep were to be estimated—by whom? By Moses, says Rosenmüller. Then the precept could not be a permanent one. Yea, when Moses died, the right fell to the magistrates. Le Clerc supplies thus: "Pro estimatione tua, O sacerdos! But, as Houbigant justly observes, the words are directed neither to Moses nor to the priest, but to the people of Israel, through the mediation of Moses; and Houbigant's arguments against Le Clerc, in favour of the antient versions, appear to me unanswerable. In fact, all the antient versions, save Pers. and Gr. Ven., even the very literal Arab. Erp. have nothing equivalent to *thy*. Sept., τιμης ἀργυρίου σικλων.

Vulg., *qui emi potest duobis siclis*. So Onk.: *בשכר, estimatione*. Tharg., *בשכר, estimatione*. Syr., *בכסא, pretio*. Saad., *בכסא, pretio*. Arab. Erp. *בכסא, estimatione*. All suppose that the ram was to be estimated at not less than two shekels of silver; for that *בשכר* is here in the dual number, is evident from the whole context. But say Rosenmüller and others, if this were the meaning, the *בשכר*, *ex estimatione tua*, would be superfluous. It would so, if it were so to be rendered; but not so as the antients have rendered it, and as the sense of the whole passage obliged them to render it. Did they then read *בשכר* in their copies of the text. Most probably they did, as both the Sam. and Heb. copies all so read. But they did not think that the final *ך* in the *בשכר* should be rendered *thy*. They either considered it as a *paragogical* or *emphatical* letter, as Houbigant will have it to be; or as I think, a mere Hebraism, like as *thou goest to Egypt, as thou comest to Gerar*, and a hundred similar modes of phrasing, which we commonly render *impersonally, as one cometh, as one goeth*. So that, even granting the final *ך* to be here a suffix, and not an emphatic, I see no reason why we should express it in English. The meaning is, that the ram must be worth two shekels, as nearly as his value can be estimated. Every other interpretation appears to me repugnant to the context, and the scope of the legislator. Of a different opinion, however, are Michaelis, Dathe, Schulz, and Hezel, who amends Luther's excellent version thus. Besser: "Dessen werth du (Moses) nach silber-seckeln, und zwar nach seckeln des heilighums, vorschreibest, bestimmest;" partly borrowed from Michaelis. Dathe thus: Cujus pretium ex siclis argenteis, in rebus sacris usitatis, definies.

Rosen.—15 *בכסא, estimatione*. Si quis per errorem interverterit aliquid de rebus sacris, veluti decimas aut primitias non solverit. Ante *בכסא, estimatione* subaud. *א, aut*, ut Deut. xviii. 11; 1 Sam. xx. 22; Jes. xviii. 6. Similiter decimam, de qua Deut. xiv. 23, licuit pecunia permutare. *בכסא, Ex estimatione tua* sc. Mosis. Nam ad eum in vs. 14, directus fuerat sermo. Post illius mortem hæc æstimatio dubio procul concessa est magistratibus. De interpretatione vocum *בכסא, estimatione*, dissentiunt interpp. Plures et inter eos Vulgatus, pluralem *בכסא* positum putant pro duali, ut significantur *duo sicli*;

adferunt exempla similis locutionis 1 Sam. xxix. 3; Ez. xlvii. 13. Sed tum plane supervacaneum esset, quod præcedit, *ex estimatione tua*. Equidem puto *בכסא, estimatione* esse hypallagen pro *בכסא, estimatione*; ut 2 Sam. xxiv. 24: Neh. v. 15. Totius igitur vs. hic erit sensus: si quis per errorem aliquid interverterit de rebus sacris; is vel offerat in sacrificium pro peccato illo arietem integrum; vel siclos argenteos recti et justiponderis (*בכסא, estimatione*, vid. ad Ex. xxx. 13; coll. ib. xxv. 10), quantos sacerdos æstimabit sive constituet. Potuit enim fieri, ut res interversa tam exigui esset pretii, ut propterea nulla deberetur victima; ut si quis decimarum partem, quæ sicli quartam partem non excederet, aut minoris etiam pretii esset, per errorem omisisset solvere.

Ver. 16.

Au. Ver.—In the holy thing. See verse 15.

Ver. 17.

Au. Ver.—17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

Ged.—17 If this be not an interpolation from chap. iv. 27, it must be restricted, I think, to such inadvertent transgressions as respected sacred things; and this seems to be confirmed by the conclusion, verse 19, or perhaps the negative particle has been misplaced, and the reading should be, *by not doing, &c., what should be done*.

Rosen.—17. *בכסא, estimatione*. Si quis peccaverit per ignorantiam, feceritque unum ex his, quæ divina lege prohibentur. Etiam si hæc verba idem videantur sonare, ac verba illa, quæ leguntur iv. 27, nihilominus de diversis præceptis uterque locus est intelligendus, ut et satis indicat hostiarum dis-crimen; illic enim *capella*, aut *ovis femella*, hic *aries integer* offerri præcipitur. Est autem prior ille locus c. 4, intelligendus de *præceptis moralibus*, quæ alios homines con-tingunt; hic vero de *præceptis cæremonialibus*, quæ sacrificia, vel res ad divinum cultum pertinentes tangerent, ut si quis, qui non sacerdos esset, res sacrosanctas igno-ranter contrectasset, aut si quis per errorem victimam, quæ defectu aliquo laboraret, vel feminam pro masculo in sacrificium ob-tulisset, si pollutus in templum ingressus fuisset, vel similia admisisset. *בכסא, Neque*

sciverit. Horum verborum, ut recte Clericus monet, non unus sensus esse potest. Possunt enim intelligi 1. de ignorantia *juris*, de eo, qui fecerit, quod nesciret, sed factum probe norit; 2. de ignorantia *facti*, ut si quis inscius cadaver, aut rem aliam imundam attigisset, et se quasi mundum gessisset; 3. de eo, quod ignoraretur *eo tempore, quo factum est*, sed postea est cognitum, seu ignorantia *facti*, seu *juris* spectetur; 4. de eo, quod *dubium* est, ad factum quod attinet, ut si quis, exempli gratia, dubitet, an cibus, quem ederet, contactu rei pollutæ contaminatus fuerit. Videtur autem hic omnino *secundum* esse admittendum. Nam quum Moses c. iv. sacrificia imposuerit iis, qui ignorantia *juris* peccassent; quæ sequuntur a vs. ii. hujus cap., pertinent ad ignorantiam *facti*.

: וְיָבִיחַ אֶת־הַיָּד

καὶ λάβῃ τὴν ἀμαρτίαν.

Au. Ver.—And shall bear his iniquity.

Ged., Booth.—And hath brought on himself iniquity.

Ver. 18.

Au. Ver.—With thy estimation.

Ged., Booth.—Of due value. See notes on verse 15.

Ver. 19.

: אָמַם הָיָא אֶת־אִשְׁמֵי לִיהוָה

ἐπλημμέλησε γὰρ πλημμελείᾳ ἔναντι κυρίου.

Au. Ver.—19 It is a trespass offering: he hath certainly trespassed against the Lord.

Ged., Booth.—This is the trespass-offering of him who is clearly guilty [*Ged.*, hath clearly incurred guilt], in respect to things holy to Jehovah.

CHAP. VI. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Heb., V. 21; LXX and *Au. Ver.*, VI. 2.

וְכָשָׁהּ כִּי תִחַטֵּא וַיַּעַלֶּה מִצֵּל בְּיָדָהּ
וְכִחַשׁ בְּצַמִּיתָיו בְּפָקֶדוֹן אוֹיְבֵתְשׁוּמָתָהּ יָד
אוֹיְבָהּ אוֹ עֲשֵׂה אֶת־עֲצִמִּיתָיו :

ψυχὴ ἢ ἂν ἀμάρτη, καὶ παριδὼν παρίδῃ τὰς ἐντολὰς κυρίου, καὶ ψεύσεται τὰ πρὸς τὸν πλησίον ἐν παραθῇ, ἢ περὶ κοινωνίας ἢ περὶ ἀρπαγῆς, ἢ ἡδίκησέ τι τὸν πλησίον.

Au. Ver.—2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him

to keep, or in fellowship [*or, in dealing*], [*Heb.*, putting of the hand], or in a thing taken away by violence, or hath deceived his neighbour.

Or in fellowship. So Rosen.

Pool.—*Or in fellowship*, Heb., *or in putting of the hand*. Which may be either, 1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one man puts anything into another man's hand to keep for him; and when he requires it, to restore it to him. Or, 2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading, which is very usual, when one man puts any thing into another's hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of partnership it is easy for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand*, because such agreements and associations used to be confirmed by giving or joining their hands together, Jer. l. 15; Gal. ii. 9. Compare Exod. xxiii. 1.

Ged., Booth., Gesen., Lee.—A deposit.

Gesen.—חֲסִידָה (from חָסַד), Levit. v. 21, (vi. 2) only: חֲסִידָה, something given into one's hand to keep, a deposit. The difference between it and פָּקֶדוֹן is not clear. Compare חֲסִידָה in Neh. x. 32.

Prof. Lee.—חֲסִידָה, f. once, Lev. v. 21. Apparently, *A deposit*. R. שֵׁם. The LXX however translate חֲסִידָה, by κοινωνίας. Vulg., creditum.

Rosen.—חֲסִידָה, Si quis peccaverit et delictum commiserit in Jovam, i.e., si quis dolo admisso contra Jovam peccaverit. חֲסִידָה proprie significat *positionem manus*, deinde in genere omnem societatem, quæ injecta manu solet confirmari, *stipulationem, sponsonem*. Vide ritum jungendi dexteras in societate, 2 Reg. x. 15; Jer. l. 15. Sic et LXX, περὶ κοινωνίας. Alii חֲסִידָה interpretantur *traditum in manum*, depositum. Sed hoc significatur voce פָּקֶדוֹן, quæ proxime præcedit; ut taceamus, tunc non חֲסִידָה sed חֲסִידָה scribi debuisset.

Au. Ver.—*Or in a thing taken away by violence.*

Ged.—Or by rapine.

Booth.—Or with regard to what hath been taken by violence.

Gesen.—חָבַל, m. stat. constr. חָבַל plundered

to the set





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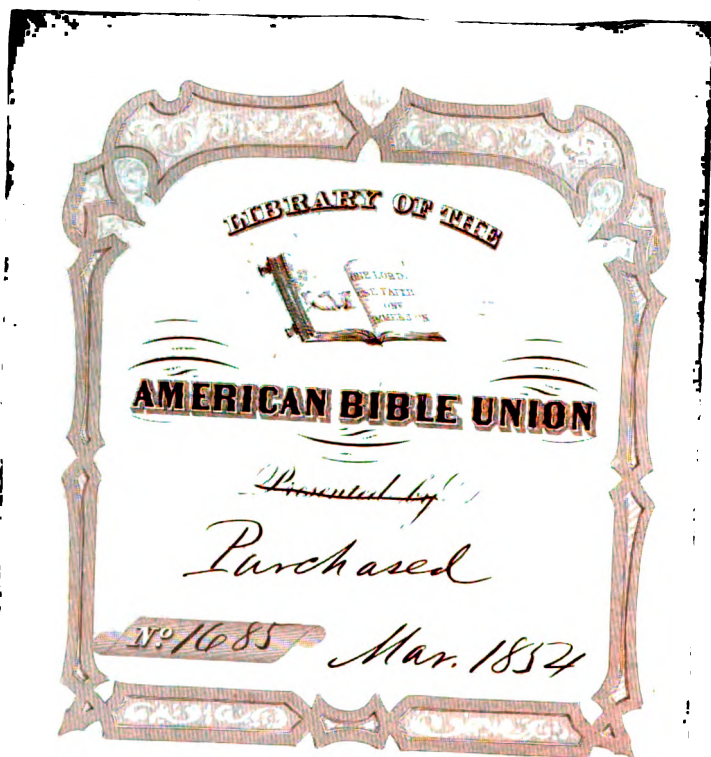
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SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
FELLOW OF KING'S COLLEGE, CAMBRIDGE.

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away ;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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matter in his *More Nevoch.*, par. iii., cap. 41, where, expounding these words, *which he took violently*, of an open robber, he gives these reasons why he was not punished so much as a thief, but restored only the principal, with a fifth part; because rapine happens seldom, but theft often; for it cannot be committed so easily as theft; and is done openly and manifestly, whereas theft is committed more secretly: so that a man may be aware (he imagines) of a robber, and defend his goods against him, better than a secret thief.

Au. Ver.—*The thing which he has deceitfully gotten.*

Others.—Which he has gotten by oppression. See notes on verse 3.

Heb., V. 25; *Au. Ver.*, VI. 6.

וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תָּמִים
מִזֶּה־זָּמָן בְּצֶרֶךְ לְאֲשָׁם אֶל־הַכֹּהֵן
καὶ τῆς πλημμελείας αὐτοῦ οὔσει τῷ κυρίῳ
κρὼν ἀπὸ τῶν προβάτων ἁμωμον, τιμῆς, εἰς ὃ
ἐπλημμέλησε.

Au. Ver.—6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

Trespass offering. See notes on iii. 1.

With thy estimation. See notes on v. 15.

Ged.—And for his guilt-offering to the Lord, he shall bring to the priest a ram without blemish from the flock (to be valued according to the guilt).

Heb., V. 26; *Au. Ver.*, VI. 7.

וְנָסַח לוֹ עַל־אֲחַת מִכָּל אֲשֶׁר־
יַעֲשֶׂה לְאֲשָׁמָה קָדָה :

— καὶ ἀφεθήσεται αὐτῷ περὶ ἑνὸς ἀπὸ πάντων ὧν ἐποίησε καὶ ἐπλημμέλησεν ἐν αὐτῷ.

Au. Ver.—7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

And it, &c., therein.

Ged.—And he shall be forgiven; whichever of these things it be, by which he had incurred guilt.

Booth.—And it shall be forgiven him, in respect to any of the things which he hath done, and thereby become guilty.

Ver. 9.

Au. Ver.—And.

Ged., Booth.—Again.

Heb., Ver. 2; *Au. Ver.*, 9.

צוֹ אֶת־אֶהֱרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת
תֹּזְרֶת הַעֹלָה הַזֶּה הָעֹלָה עַל־קֹהֲלָה
עַל־הַמִּזְבֵּחַ קֶלֶח־לֵילָה עַד־הַבֹּקֶר וְאִשׁ
הַמִּזְבֵּחַ תִּהְיֶה בָּו :

ν. 2.

ἐντεῖλαι τῷ Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, λέγων. οὗτος ὁ νόμος τῆς δλοκαυτώσεως. αὐτῇ ἢ δλοκαύτως ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τοσπρωί, καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ' αὐτοῦ, οὐ σβεσθήσεται.

Au. Ver.—9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning [or, for the burning] upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Bp. Patrick.—*It is the burnt offering.*] He explains what *burnt offering* he chiefly means, viz., the daily sacrifice; which was the principal burnt offering, according to which all other offerings of that kind were to be regulated.

Because of the burning upon the altar all night unto the morning.] Or, *for the burning upon the altar, &c.* This was the reason of its name, because it was burning on the altar from the evening (at which the Jews began their day) till the morning. For which purpose the priests watched all night, and put the sacrifice upon the altar piece by piece, that it might be consumed by a slow and gentle fire. As for the *morning sacrifice*, it is not here mentioned, because it was consumed by a quicker fire; that there might be room for other sacrifices that were commonly offered after it (as appears from ver. 12), and were only offered in the morning, not at night. But if there were no other sacrifices to succeed it in the morning, then, it is very likely, that it was also kept burning till the evening sacrifice; that God's altar might always have meat upon it.

And the fire of the altar shall be burning in it.] Or, *For the fire of the altar, &c.* So it should be translated: unless we translate the last word *not in it*, but *by it*. *And the fire of the altar shall be burning* (i.e., be fed or maintained) *by it*.

Bp. Horsley.—(*It is the burnt-offering, &c.*) Rather, "The burnt-offering must remain upon the burning fuel upon the altar all night, unto the morning, and the

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shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

With unleavened bread shall it be eaten.

Pool, Patrick, Ged., Booth.—Unleavened shall it be eaten.

Pool.—*With unleavened bread*; or rather, *unleavened*, for *with* is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, Lev. ii. 1, it is not likely that they eat it with unleavened bread.

Ver. 17.

Au. Ver.—My offerings made by fire.

Ged., Booth.—Jehovah's [Sam., and three MSS.] burnt offerings.

Heb., Ver. 11; *Au. Ver.*, 18.

כָּל אֲשֶׁר יִגֹּעַ בָּהֶם יִקְדָּשׁ —

— *nās os èan ἀψηται αὐτῶν, ἀγιασθήσεται.*

Au. Ver.—18 All the males among the children of Aaron shall eat of it. *It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.*

Pool.—It may be understood either, 1. Of persons, that none should touch or eat them but consecrated persons, to wit, priests. Or this may be an additional caution, that they who eat them should be not only priests, or their male children, but also *holy*, i.e., having no uncleanness upon them, for in that case even the priests themselves might not touch them. Or rather, 2. Of things, as may be gathered by comparing this with ver. 27, 28. Whatsoever toucheth them, as suppose the dish that receives them, the knife, or spoon, &c., which is used about them, those shall be taken for holy, and not employed for common uses. See Exod. xxix. 37.

Bp. Patrick.—*Every one that toucheth them shall be holy.* According to this translation of these words, the meaning is, that it was not sufficient to be descended of priests, and to be males, but they were also to be free from any legal defilement, who were admitted to eat of this offering (xxii. 6). But these very words, which we here translate *every one*, in the twenty-seventh verse we translate *whatsoever*: and then the meaning is, "Everything that toucheth them shall be made holy by them." That

is, the very *dishes* into which such holy things were put, or the *spoons*, or *knives*, wherewith they were eaten, were never to be employed to any other use (see Exod. xxix. 37).

Ged.—But every one, &c.

Booth.—For every one, &c.

Ver. 19.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 20.

Au. Ver.—In the day when he is anointed.

Ged., Booth.—In the day when he or they shall be anointed.

Heb., Ver. 13; *Au. Ver.*, 20.

זֶה קָרְבָּן אֲהִרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ
לַיהוָה בַּיּוֹם הַמִּשְׁחָה אֹתוֹ עֲשִׂי־
תָּה חֲמִשָּׁה סֵלֹת מִנֶּחֱחַ תָּמִיד מִבְּצִיתָהּ
בַּבֹּקֶר וּמִבְּצִיתָהּ בָּעֶרֶב :

τοῦτο τὸ δῶρον Ἀαρὼν καὶ τῶν υἱῶν αὐτοῦ,
ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ, ἣ ἂν χρί-
σῃς αὐτόν, τὸ δέκατον τοῦ οἴφῃ σεμιδάλεως εἰς
θυσίαν διαπαντός, τὸ ἥμισυ αὐτῆς τοπρῶι, καὶ
τὸ ἥμισυ αὐτῆς τοδειλινόν.

Au. Ver.—20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

In the day when he is anointed.

Ged., Booth.—In the day when he or they shall be anointed.

At night.

Ged., Booth.—In the evening. Sam., בֵּן הָעֶרֶב, for which see notes on Exod. xii. 6.

Heb., Ver. 14; LXX and *Au. Ver.*, 21.

עַל-מִחְבֹּת בִּשְׁמֶן תַּעֲשֶׂה מִרְבֵּבָת
הַבִּינָאָה הַפִּינִי מִנֶּחֱחַ פָּתִים תִּקְרִיב
רִיח־נִיחֹחַ לַיהוָה :

ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται, πεφυ-
ραμένην οἷσει αὐτὴν ἐλίκτα, θυσίαν ἐκ κλασ-
μάτων, θυσίαν εἰς ὁσμὴν εὐωδίας κυρίῳ.

Au. Ver.—21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

Ged.—14 In the frying pan it shall be done, with oil: and when it has been fried and cut in pieces, it shall be brought, and offered as a sweet-savoured donative to the Lord.

Booth.—21 In the frying pan it shall be made with oil; and when it hath been baked, and cut in pieces, it shall be brought and offered as a wheaten-offering, of a sweet savour to Jehovah.

Au. Ver.—*And when it is baken.*

Gesen.—בָּקָה (Arab. رُبَّكَ), to intermix, to mingle with a liquid, only in the participle *Hoph.* Levit. vi. 14; vii. 12; 1 Chron. xxiii. 29.

Prof. Lee.—בָּקָה, Saturated, with oil. Synon. רֹבַד, רֹבַד, Lev. vi. 14; vii. 11; 1 Chron. xxiii. 29, only.

Rosen.—בָּקָה explicandum est ex Arab. رُبَّكَ, commiscuit, bene paravit jussulo confectum intritumque panem. Hinc bene Michaelis בָּקָה reddidit: hinlänglich in Oel umgekehrt.

Au. Ver.—*And the baken pieces.*

Gesen.—בָּקָה, m. plur. only in Levit. vi. 14 (21). Probably *small pieces, fragments, crumbs.* It is then derived from בָּקָה, i.q., Arab. افى, diminuit, perhaps *commi-*

minuit. The LXX, according to several MSS., ἐπικρά, bruised, and the following words בָּקָה (as) a *meat-offering in pieces*, appear to explain it. Others, from בָּקָה, to bake, but of which it is difficult to produce an analogical form. So the LXX, in the common text ἐλατά.

Prof. Lee.—בָּקָה, according to Gesenius, from בָּקָה. *Bakings, baked, or fried pieces.* LXX, ἐλατά, ἐπικρά. *Pancakes, or the like, from their resemblance in form to the בָּקָה.*

Rosen.—Verba בָּקָה, vulgo coctiones muneris frustorum vertunt. Vide licet בָּקָה referunt ad בָּקָה, coxit. Hinc Jarchi exponit: ooctum multis coctionibus; nam post frictionem coquebat sacerdos in furno, dein iterum fringebat illam in sartagine. Id sequutus Moses Mendelii fil. sic vertit: *Zwieback und in Stücken zerbrochen.* Verum בָּקָה ad בָּקָה referre, non admittit ratio, qua nomina a verbis formare Hebræi solent. Videtur pro בָּקָה esse ad בָּקָה, Arab. بَكَ, diminuit, ut verba ita sint verenda: *comminuta, frustulatim concisa muneris frustorum, i.e., eodem modum offerri debet quo fertum supra ii. 6. בָּקָה offerri*

præscribitur. LXX recte ἐπικρά, frustra reddiderunt.

Ver. 23.

Meat-offering. See notes on ii. 1.

Au. Ver.—For the priest.

Patrick, Ged., Booth.—Of the priest.

Ver. 25.

Au. Ver.—And the Lord.

Ged., Booth.—Again the Lord [Heb., Booth., Jehovah].

Ver. 27.

Au. Ver.—Whatsoever shall touch the flesh thereof shall be holy:

Ged.—Whosoever toucheth its flesh must be holy.

See notes on verse 18.

Ver. 28.

Au. Ver.—Brazen.

Ged.—Copper. See notes on Exod. xxv. 3.

Ver. 29.

Au. Ver.—Shall eat.

Ged., Booth.—May eat.

Heb., Ver. 23; LXX and Au. Ver., 30.

וְכָל-חֵטְאֵת אֲשֶׁר יִבְרָא מִדָּמָה אֶל-
אֹהֶל מוֹעֵד לִכְבֹּר בְּהָרֹשׁ לֹא תֵאָכֵל
בְּאֵשׁ הַשָּׂרֵף :

καὶ πάντα τὰ περὶ τῆς ἀμαρτίας, ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξωλόασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Ged., Booth.—And no sin-offering, of which a part of the blood is brought into the congregation-tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21] for an atonement, shall be eaten, even in the holy place: it shall be burnt in the fire.

CHAP. VII. 1.

Trespass-offering. See notes on v. 6.

Ver. 2.

Au. Ver.—Shall he sprinkle.

Ged., Booth.—Shall be sprinkled.

Ver. 3.

וְאֵת כָּל-לֶבְנוֹ יִהְיֶה מִמֶּנִּי אֶת-
הַחֵלֶב וְאֶת-הַחֵלֶב הַמִּכְסֶּה אֶת-הַהֹרֶק :

καὶ πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἀπ' αὐτοῦ, καὶ τὴν ὀσφύν καὶ πᾶν τὸ στέαρ τὸ κατακαλύπτει τὰ ἐνδόσια, καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων.

Au. Ver.—3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

Ged., Booth.—All its fat shall then be taken off [so the Arab., and the parallel places]; the large fat tail [see notes on Exod. xxix. 22], and the fat that covereth the intestines, and the fat that is on the intestines [Sam., LXX].

Ver. 4.

Au. Ver.—The caul that is above the liver. See notes on Exod. xxix. 13.

Au. Ver.—Shall he take away.

Ged., Booth.—Shall be removed.

Ver. 6.

Au. Ver.—6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

Ged., Booth.—Every male among the priests may eat of it; but it shall be eaten in the holy place, as it is most holy.

Ver. 9.

וְכָל־נֶעֱשֶׂה בַּפְּתִיחַת וְעַל־מִחְבֵּת —

— καὶ πᾶσα ἡ τῆς ποιηθῆσεται ἐν' ἐσχάρας, ἥ ἐπὶ τηγάνου.

Au. Ver.—And all that is dressed in the frying-pan, and in the pan [or, on the flat plate, or slice].

Ged., Booth.—In the frying pan on the fire plate.

Gesen.—פְּתִיחַת fem. (from פָּתַח to boil, swell up), a vessel, in which something is boiled, baked, Lev. ii. 7; vii. 9.

Professor Lee.—פְּתִיחַת, r. מַחְשֵׁה. Arab. رَحْشَة, motus, agitatio; تَرَحُّش, motus fuit. VIII. Commotus fuit, vacillavit;

رَحَضَ, lavit; مَرَحَضَ, vas, in quo lavatur. A pot for boiling, Lev. ii. 7; vii. 9.

Gesen.—מִחְבֵּת fem. (contr. from מִחְבֵּת, as מִשְׁחָה of מִשְׁחָה), a pan, for frying or baking, Lev. ii. 5; Ezek. iv. 3. (See מִשְׁחָה).

Prof. Lee.—A frying-pan.

Ver. 10.

Au. Ver.—10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

Ged.—And every donative [see notes on ii. 1] whether tempered with oil or dry, shall belong to, &c.

Mingled. See notes on Exod. xxix. 2.

Ver. 11.

Au. Ver.—11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

Peace offerings. See notes on iii. 1.

Which he shall offer.

Ged., Booth.—Which one may offer.

Ver. 12.

וְאִם עַל־תּוֹדָה יִקְרֹב וְהִקְרִיב עַל־יָדָיו הַתּוֹדָה חֲלֹת מִצּוֹת בְּלֹאֵלֶת בִּשְׁמֶן וְיִקְרֹב מִצּוֹת מִשְׁחָה בִּשְׁמֶן וְכָלֶת מִרְבֵּקֶת חֲלֹת בְּלֹאֵלֶת בִּשְׁמֶן :

ἐὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν, καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σμιμῶδ' αὐτοῦ ἀναπεποιημένους ἐν ἐλαίῳ, καὶ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ, καὶ σμιμῶδ' αὐτοῦ πεφυραμένῃ ἐν ἐλαίῳ.

Au. Ver.—12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

If he offer it for a thanksgiving.

Rosen.—If he offer a sacrifice of thanksgiving. Subaudi וְיִקְרֹב.

Unleavened cakes mingled with oil, and unleavened wafers anointed with oil. See notes on Exod. xxix. 2.

And cakes mingled with oil, of fine flour, fried.

Ged.—And cakes of fine fried flour tempered with oil.

Rosen., Gesen., Lee.—מִרְבֵּקֶת. See notes on רֶבֶךְ, vi. 21.

Ver. 13.

עַל־חֲלֹת לֶחֶם חֲמֵץ יִקְרִיב וְהִקְרִיב עַל־יָדָיו הַתּוֹדָה שְׁלֵמִי :

ἐπ' ἄρτους ζυμῆται προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου.

Au. Ver.—13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

Pool.—With the sacrifice of thanksgiving of his peace-offerings, or, with the sacrifice of thanksgiving for his peace or prosperity.

Booth.—With the cakes he shall bring as his oblation, leavened bread, with his feast-sacrifice of thanksgiving.

Ver. 14.

וְהִקְרִיב מִקְלֵהֶרֶץ
תְּרוּמָה לַיהוָה לִפְנֵי הַזֶּבֶחַ אֶת־יָדָיו
הַשְּׁלֵמִים לַיהוָה :

καὶ προσάξει ἐν ἀπὸ πάντων τῶν δώρων αὐτοῦ, ἀφαιρέμα κυρίου. τῷ ἱερεὶ τῷ προσ-
χέοντι τὸ αἷμα τοῦ σωτηρίου, αὐτῷ ἔσται.

Au. Ver.—14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

Pool.—Of it, i.e., either of the loaves of leavened bread mentioned ver. 13, or of the offering one of each part of the whole oblation, as it follows; it being most probable, and agreeable to the rules and laws laid down before and afterward, that the priest should have a share in the unleavened cakes and wafers, as well as in the leavened bread.

Ged., Booth.—And one of every sort he shall offer of the whole oblation, as a heave offering [*Ged.*, portion] to Jehovah, and it shall belong to the priest who sprinkleth the blood of the feast-sacrifice.

Heave offering.

Ged.—Portion.

Rosen.—See notes on Exod. xxv. 2.

Gesen.—תְּרוּמָה, fem. (from תָּרַם). 1. *A present, gift*, Prov. xxix. 4: וְשֵׁן תְּרוּמָהוּ, *one that takes presents, bribes*. 2. Especially *a gift made to the temple*, or to the *priesthood*; hence, applied to the contributions to the tabernacle, Exod. xxv. 2, 3; xxx. 13, 14. Of the dues of the priests, Lev. vii. 32; xxii. 12; of the tribute of the half shekel, Exod. xxx. 14; of the offering of the first fruits, Numb. xv. 12, &c.; 2 Chron. xxxi. 10. Hence תְּרוּמָהוּ, *fields of the first-fruits*, i.e., on which the first-fruits are growing, 2 Sam. i. 21. Synonymous with תְּרוּמָהוּ, Deut. xii. 11, 17, and תְּרוּמָהוּ, Exod. xxx. 14, 15. See תָּרַם, No. 4, *to present, bring tributes, gifts to the temple and priests*. 3. Especially *the heave-offering* (in relation to a certain rite of elevation, comp. תְּנוּפָה, *wave-offering*). Exod. xxix. 27: וְתְנוּפָה, *the shoulder of the heave-offering*, Lev. vii. 34, &c. Comp. תָּרַם, No. 5.

Rosen.—14 תְּרוּמָה, *Oblatio*, cf. ad Ex.

xxv. 2. Sensus hujus vs. est: unam ex illis placentis Jovæ esse consecrandum, eandemque placentam deinde cedere in cibum sacerdotis ejus, qui sanguinem sacrificii eucharistici sparserit. Reliqui panes redibant ad offerentes.

Peace offerings. See notes on iii. 1.

Ver. 19.

וְהַבֶּשֶׂת אֲשֶׁר יִגַּע בְּכָל-טָמֵא לֹא יֵאָכֵל בָּאֵשׁ יִשְׂרָאֵל וְהַבֶּשֶׂת כָּל-טָהוֹר יֵאָכֵל בְּקֹדֶשׁ :

καὶ κρέα ὅσα ἐὰν ἀψηγῇ παρὸς ἀκαθάρτου, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται. πᾶς καθαρὸς φάγεται κρέα.

Au. Ver.—19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

Bp. Patrick.—*As for the flesh.*] That is, all the flesh which was not defiled by touching any unclean thing.

All that be clean shall eat thereof.] Whether the priest, or other persons. For the priest had the right shoulder and the breast (as we read expressly, ver. 33, 34), and he that brought the sacrifice had the rest.

Ged.—And if the flesh have touched anything unclean, it shall not be eaten; but shall be burned with fire: nor shall any person eat of the flesh, who is not clean.

19 *Nor shall any person eat of the flesh who is not clean.* There is here an apparent obscurity in the original. Instead of "thereof" (as in the *Au. Ver.*), the original repeats *flesh* thus—"And the flesh, every clean person shall eat flesh:" or, if the reader like better Montanus's Latin, *et carnem, omnis mundus comedet carnem*. Sept. more briefly, *πᾶς καθαρὸς φάγεται κρέα*. Did they read בָּשָׂר only once? or did they suppress one? Both are in the Heb. and Sam. texts, with very little variety of lection; and indeed, in some shape or other in all the antient versions, save Sept. The Greek of Venice is as literal as Montanus himself: *καὶ τὸ κρέας, πᾶς καθαρὸς ἐδεῖται κρέας*. But what *flesh* is here meant? Not surely the same flesh that was just before ordered to be burned! Yet Jerom seems to have thought so, if his text have not been corrupted, as he renders the whole verse thus: "*Caro, quæ aliquā tetigerit immundum, non comedetur sed comburetur igni: qui fuerit mundus, vescetur ex ea.*" rendered by

the Douay translators—"The flesh that hath touched any unclean thing shall not be eaten, but shall be burnt with fire: he that is clean shall eat thereof." This last word Dr. Chaloner changed into "of it," with the following note; "that is, of the flesh of the thanksgiving." This is indeed the explanation which is given by Onkelos and the Thargumists, and almost all commentators; but this idea is very badly expressed in the Latin Vulg.; and, even in the original, it is far from being clearly conveyed. It was this that led Michaelis to think that the order has been altered, and that we should thus restore it: *בשר ישרי הבשר* ver. 20: *הבשר אשר*. The letters are all the same, only two copulatives have changed their places, and ver. 19 is supposed to end with *הבשר*. On this idea Michaelis has formed his German version thus: Wenn opferfleisch von etwas unreinem berührt wurde, so soll es nicht gegessen, sondern verbrannt werden. Jeder reine kann vom fleisch des opfers essen: wer aber, &c. This emendation of the text is ingenious without being violent; yet to me it appears, in some degree, exceptionable; for, first, it will be allowed, I think, that *שרי* is here more idiomatical than *שר* especially as *אכלו* not *אכלו* immediately precedes: secondly, if we point after *הבשר* and refer it to the *flesh* that was to be burned, it is a very uncommon construction. We should, in that supposition, have expected to find *זהו* after it. I am, therefore, prone to think that *בשר* at the end of ver. 19 is an early interpolation; and that the 19th verse should end with *שרי*. *הבשר* will then be naturally referred to the *בשר וזהו* of ver. 18, and as naturally connected with ver. 20. At any rate, either the *הבשר* or the *בשר* of ver. 19 must necessarily be referred to the flesh of the sacrifice itself, and not to that part of it which, from being defiled, was to be burned.

Rosen.—19 *הבשר-ספיא*, *Caro*, sc. victimarum, *quæ aliquid immundum attigerit*. *הבשר בל קדוהו*, *הבשר בל קדוהו*, *Alioquin ad illam carnem quod attinet, cuique, si modo mundus sit, ea vesci licet*. Repetitio nominis *בשר* (bene observante Seb. Ravio in *Exercit.*, p. 57) h. l. necessaria fuit. Nemp lex de carne sacrificiorum a puris hominibus comedenda, est generalis, coll. xxii. 4—9, neque solum carnes sacrificiorum salutarium spectat, de quibus hic agitur, sed carnes quorumcumque aliorum sacrificiorum, quæ come-

debantur. Quodsi enim legislator pro *אכלו בשר* dixisset *אכלו ספיא*, intelligi potuisset de solis carnibus sacrificiorum salutarium loqui velle, non de aliis, per quas comedentes communionem haberent cum altari, nec canonem generalem voluisse tradere. Nunc autem apparet manifestissime legem generalem esse, quæ fertur, ansam dante carne sacrificii salutaris, et carnem, cujus hic mentio fit, non de solo hoc sacrificio intelligendam, sed etiam de sacrificiis aliis.

Ver. 21.

בְּכֹל-יִשְׁחָץ סְפִיאָה —

— παντός βδελύγματος ἀκαθάρτου.

Au. Ver.—21 Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Any abominable unclean thing.

Bp. Horsley, Ged., Booth.—Any unclean reptile [Sam., Syr., Onk., both Arabs, seven MSS., *שרץ ספיא*].

Ver. 22.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 29.

Au. Ver.—29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

Peace-offerings. See notes on iii. 1.

His oblation, &c. So the Heb.

Ged., Booth.—An oblation of the sacrifice, &c.

Bp. Patrick.—29 *He that offereth the sacrifice of his peace-offerings.* The meaning may be no more than this, that before he and his friends feasted together, as is directed, ver. 15, &c., he was to take care to bring his oblation unto the LORD, that is, to see that God had his part of the *peace-offering*; for till that was offered, none could meddle with the rest. But if the import of the Hebrew words be well observed, they seem to have a further meaning: which is, that whensoever any man brought the *sacrifice* (which in the Hebrew is here called *zebach*) of his peace-offerings, he should also bring his *oblation* (which, in distinction from the other, is called *korban*), that is, a

mincha, or *meat-offering* together with it; that the feast which was to be made, might be completely furnished with bread and wine, as well as the flesh of the sacrifice.

Ver. 30.

יָדָיו תְּבִיאִינָה אֶת אֲשֵׁי יְהוָה אֶת-
חֶחֱלֵב עַל-הַחֹזֶה יְבִיאֵנּוּ אֶת הַחֹזֶה
לְחִנִּיף אֹתוֹ תִּנְגַּפָּה לִפְנֵי יְהוָה :

αἱ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίου. τὸ στέαρ τὸ ἐπὶ τοῦ στηθύνιου, καὶ τὸν λοβὸν τοῦ ἡπατος προσοίσει αὐτὰ, ὥστε ἐπιτιθέναι δόμα ἔναντι κυρίου.

Au. Ver.—30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

Bp. Patrick.—Maimonides describes the order of it in this manner: first, the priest put into the man's hands the fat; and then laid upon it the breast and the shoulder; and after that, one of the pieces of the cakes for the meat-offering upon them; all which he waved about.

Ged.—His own hand shall bring the fat for a burnt-offering to the Lord; and the breast he shall bring to be waved, before the Lord, as a wave-offering.

Booth.—His own hands shall bring the fat for a burnt-offering to Jehovah; and also the breast shall he bring, that the breast may be waved before Jehovah for a wave-offering.

Ver. 32.

Au. Ver.—32 And the right shoulder shall he give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

Ged., Booth.—And the right shoulder of your feast-sacrifices [see iii. 1] shall ye give to the priest for an heave-offering.

Ver. 35.

זֹאת מִשְׁחַת אֶהְיֶה וּמִשְׁחַת בָּנָיו
מֵאֲשֵׁי יְהוָה בְּיוֹם הַקִּרְבִּיב אֲתֵם לְבָנָה
לְיְהוָה :

αὕτη ἡ χρίσις Ἀαρὼν, καὶ ἡ χρίσις τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου, ἐν ᾗ ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεύειν τῷ κυρίῳ.

Au. Ver.—35 This is the portion of the anointing of Aaron, and of the anointing of

his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

Bp. Patrick.—35 This is the portion of the anointing.] In the Hebrew the words are, This is the anointing of Aaron, &c., that is, this they have in right of their unction to the priest's office; which entitles them to all before mentioned.

In the day.] The Hebrew word *bejom* may, both here and in the next verse, be translated (as I observed before, vi. 20) from the day, and ever after.

When he presented them.] Made them draw near to attend upon him at his altar.

The portion of the anointing.

Bp. Horsley.—Rather, "the perquisite of office." (See Houbigant.)

Rosen., Ged., Booth., Gesen., Lee.—Portion.

Gesen.—1 מִשְׁחָה fem. (from מָשַׁח), the act of anointing, &c. 2 מִשְׁכָּה, part, portion, share, portio, dimensio. Levit. vii. 35: זֹאת מִשְׁחַת אֶהְיֶה וּמִשְׁחַת בָּנָיו, this is the portion of Aaron, and the portion of his sons out of the sacrifices of Jehovah. Root מָשַׁח, Syr. مَسَح , Arab. مَسَح , mensus est.

Rosen.—35 מִשְׁחַת אֶהְיֶה, LXX, αὕτη ἡ χρίσις Ἀαρὼν. Vulgat., Hæc est unctio Aaronis. Quam versionem et plures recentioribus sequuntur, et interpretantur præmium s. mercedem unctionis, sive id, quod sacerdotibus solvebatur eo, quod uncti essent. Sed huic interpretationi vocis מִשְׁחָה obstat locus Num. xviii. 8, ubi dicitur, Deum sacerdotibus dedisse oblationes sibi consecratas מִשְׁחָה, ubi nullus est sensus, si vertitur, ad unguendum. Igitur h. l. procul dubio est adiscenda significatio dimetiendi, quam verbum מָשַׁח in lingua Arab. et Syr. habet, unde מִשְׁכָּה dimensio, portio, quæ posterior significatio huic nostro loco est apta.

Booth.—This is the portion of Aaron, and the portion of his sons, assigned out of the burnt-offerings of Jehovah, on the day they were presented to minister to Jehovah in the priest's office.

Ged.—35, 36 Such was the portion, out of the eucharistic sacrifices assigned to

Aaron and his sons; which the Lord (in the day in which they were anointed and presented to him to officiate as priests) commanded to be given to them, from the children of Israel; by a perpetual statute throughout their generations. *Such was the portion*, &c. I consider this as a part of the historical narrative, and not of the foregoing injunction. For the rest, the word which I render *portion*, מַסָּה, is by Sept. rendered *χρῖσις*, by Vulg., *unctio*; and so equivalently by all the ancients, save Saadiah, who, from his intimate acquaintance with the Arabic dialect, saw that such a rendering was here unsuitable, and has very properly translated מַסָּה חֶזֶק דְּרִיכָה. In fact, not only in Arab., but in Syr., Chald., and Sam., the word signifies a *measure*, or *portion*; and, perhaps, even in Heb., *unction* is but a secondary meaning of מַסָּה. However this be, it is here an improper meaning; as is clear from Num. xviii. 8, where the Lord says to Aaron: "To thee also I give the charge of mine heave-offerings, out of all the hallowed offerings of the children of Israel: as an honorary portion, לְמַסָּה I give them to thee;" where the Septuagint themselves render לְמַסָּה by *γέρας*. Here indeed Saadiah has מַסָּה, but, I am persuaded, in the same sense with חֶזֶק, which he uses in Exodus, although his Latin translator has *ad unctionem*. In both places we might render *prerogative*; or, as Houbigant, *right*, *jus*. Michaelis has "theil," *share*, *portion*, or *dole*, still used in poetry. Dathe, more etymologically, *pars dimensa*.

CHAP. VIII. 1.

Au. Ver.—And.

Ged.—Again.

Ver. 7, 8.

וַיִּתֵּן עָלָיו אֶת־הַכֶּהֱנֶה וַיַּחְזֵר אֹתוֹ
בְּאַבְגֶּשׁ וַיִּלְבֹּשׁ אֹתוֹ אֶת־הַמַּעֲלִיל וַיִּתֵּן
עָלָיו אֶת־הַמֶּלֶךְ וַיַּחְזֵר אֹתוֹ בְּהַשֵּׁב
הָאֵפֹד וַיַּחְזֵר לוֹ בּוֹ: 8 וַיִּשֶׂם עָלָיו
אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאֲבִיזִים
אֶת־הַתְּקִמִּים:

7. חֶזֶק הַדְרִיכָה בְּמַסָּה.

7 καὶ ἐνέδυσεν αὐτὸν τὸν χιτῶνα, καὶ ἔζωσεν
αὐτὸν τὴν ζώνην, καὶ ἐνέδυσεν αὐτὸν τὸν ὑπο-
δύτην, καὶ ἐπέθηκεν ἐπ' αὐτὸν τὴν ἐπωμίδα,
καὶ συνέζωσεν αὐτὸν κατὰ τὴν ποιήσιν τῆς
ἐπωμίδος, καὶ συνέσφιξε αὐτὸν ἐν αὐτῇ.

8 καὶ ἐπέθηκεν ἐπ' αὐτὴν τὸ λογεῖον, καὶ ἐπέ-
θηκεν ἐπὶ τὸ λογεῖον τὴν δῆλωσιν καὶ τὴν
ἀλήθειαν.

Au. Ver.—7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

Curious girdle. See notes on Exod. xxviii. 8 and xxix. 5.

Urim and the Thummim. See notes on Exod. xxviii. 30.

Ged.—7 And he put upon him the holy tunic, and begirded him with the girdle, and clothed him with the robe; and over it he put the ephod, and the breastplate, which he fastened to the fancy work of the ephod; (8) and on the breast-plate he put the Urim and Thummim.

The order, I think, has been somewhat deranged. By the aid of three MSS. and parallel passage Exod. xxix. 5, 6, I would thus restore it: וַיִּתֵּן עָלָיו אֶת הַכֶּהֱנֶה וַיַּחְזֵר אֹתוֹ בְּאַבְגֶּשׁ וַיִּלְבֹּשׁ אֹתוֹ אֶת הַמַּעֲלִיל וַיִּתֵּן עָלָיו אֶת הָאֵפֹד וַיַּחְזֵר אֹתוֹ בְּהַשֵּׁב הָאֵפֹד וַיַּחְזֵר לוֹ בּוֹ אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן אֶת הָאֲבִיזִים וְאֶת הַתְּקִמִּים. —*Geddes*.

Bp. Horsley.—7, 8 Houbigant proposes a transposition here: וַיִּתֵּן עָלָיו אֶת הָאֵפֹד וַיַּחְזֵר אֹתוֹ בְּהַשֵּׁב הָאֵפֹד וַיַּחְזֵר לוֹ בּוֹ וַיִּתֵּן אֶת הַחֹשֶׁן וַיִּתֵּן עָלָיו אֶת הָאֲבִיזִים וְאֶת הַתְּקִמִּים, which he thinks suggested by Exodus, chap. xxix. 5. (But see my note there.)

Ver. 9.

See notes on Exod. xxviii. 36.

Ver. 11.

The laver and its foot. See notes on Exod. xxx. 18.

Ver. 15.

Au. Ver.—15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Ged., Booth.—And it was slaughtered. See notes on iv. 15.

Took the blood.

Ged., Booth.—Took some of the blood.

And poured the blood.

3 H

Ged., Booth.—And poured the rest of the blood.

Reconciliation.

Ged., Booth.—Atonement.

Ver. 16.

Au. Ver.—Caul above the liver. See notes on Exod. xxix. 13.

Ver. 17.

Au. Ver.—He burnt.

Ged., Booth.—Were burnt. See notes on iv. 15.

Ver. 19, 23.

Au. Ver.—And he killed it, and Moses, &c.

Ged., Booth.—And when it was killed, Moses, &c.

Ver. 20.

Au. Ver.—And he cut the ram into pieces.

Ged., Booth.—And the ram was cut into pieces.

Ver. 21.

Au. Ver.—And he washed the inwards, &c.

Ged., Booth.—And the inwards, &c., were washed, &c.

Ver. 24.

Au. Ver.—And he brought Aaron's sons, and Moses, &c.

Ged., Booth.—And the sons of Aaron being brought near, Moses, &c.

Au. Ver.—Sprinkled the blood.

Ged., Booth.—Sprinkled the rest of the blood.

Ver. 25.

Au. Ver.—The rump. See notes on Exod. xxix. 22.

Au. Ver.—The caul above the liver. See notes on Exod. xxix. 13.

Ver. 29.

וַיִּקַּח מֹשֶׁה אֶת־הַחֵזֶה וַיִּנְיֶפְחוּ
תְּנִיפָה לִפְנֵי יְהוָה מֵאֵל הַפְּלִאִים
לְמִשְׁחָה הָיָה לְמִנְחָה פְּאֶשֶׁר צָגָה יְהוָה
אֶת־מִשְׁחָה :

καὶ λαβὼν Μωσὴς τὸ στηθύνιον ἀφείλεν αὐτὸ ἐπίθεμα ἔναντι κυρίου, ἀπὸ τοῦ κριοῦ, τῆς τελειώσεως. καὶ ἐγένετο Μωσῆς ἐν μερίδι, καθὰ ἐνετείλατο κύριος τῷ Μωσῇ.

Au. Ver.—29 And Moses took the breast, and waved it for a wave-offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

Houb., Ged., Booth.—But the breast of the consecration-ram, Moses took, and waved it as a wave-offering before Jehovah; this was the portion of Moses; as Jehovah had commanded him.

Legitimus ordo est *מֵאֵל הַפְּלִאִים*, *Et cepit Moses pectus de ariete consecrationis*, ut post sequatur, *et movit illud*.

Deinde *וְהָיָה לְמִנְחָה* et fuit Mosi in portionem, addito nexu, *ו*, quod non omittunt Græci interpretes ut neque Arabs. Id enim supplet Syrus ante *מֵאֵל*.—*Houbigant*.

Ver. 31.

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו
בְּשִׁלּוֹ אֶת־הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד
וְשָׂם הַמִּזְבֵּחַ אֹתוֹ וְאֶת־הַלֶּחֶם הָאֵשֶׁר
בַּסֵּל הַפְּלִאִים פְּאֶשֶׁר צִוִּיתִי לְאֹמֶר
אֶתְּחַן וְיִגְבִּי וְאֶכְלֶהוּ :

καὶ εἶπε Μωσῆς πρὸς Ἀαρὼν, καὶ τοὺς υἱοὺς αὐτοῦ. ἐψήσατε τὰ κρέα ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ. καὶ ἐκεῖ φάγεσθε αὐτὰ, καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανὼ τῆς τελειώσεως, ὃν τρόπον συντέτακται μοι, λέγων. Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ φάγονται αὐτά.

Au. Ver.—31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Ged.—Boil the flesh at the door of the convention-tent, in the holy place [Sam., LXX] and there, &c.

Booth.—Boil the flesh at the door of the congregation-tabernacle, and there eat it in the sanctuary with the bread, &c.

Au. Ver.—As I commanded, saying.

Horsley, Ged., Booth.—As I was commanded by Jehovah, saying.

CHAP. IX. 4.

Peace offerings. See notes on iii. 1.

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 6.

וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר־צִוָּה
יְהוָה מַעֲשֵׂו וַיִּקַּח אֶלְהֵם כְּבֹד יְהוָה :
καὶ εἶπε Μωσῆς. τοῦτο τὸ ῥῆμα, ὃ εἶπε κύριος, ποιήσατε, καὶ ὁφθήσεται ἐν ὑμῖν ἡ δόξα κυρίου.

Au. Ver.—6 And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

Bp. Horsley.—Rather, "This is the thing which Jehovah hath commanded: Do it, and the glory of Jehovah shall appear unto you."

Ged., Booth.—That the glory of Jehovah may appear to you.

Ver. 8, 9.

Au. Ver.—8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

Ged., Booth.—8, 9 Aaron then went to the altar; and the calf which was for his own sin offering, being killed [see notes on iv. 15], the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the rest of the blood at the bottom of the altar.

Ver. 10.

Au. Ver.—Caul above the liver. See notes on Exod. xxix. 13.

Ver. 12.

Au. Ver.—12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

Ged., Booth.—And the victim for the burnt offering being killed [see notes on iv. 15], Aaron's sons, &c.

Ver. 14.

Au. Ver.—14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

Ged., Booth.—14 And the intestines and legs being washed [see notes on iv. 15], he also burned them with the burnt offering on the altar.

15 *Au. Ver.*—And slew it, and, &c.

Ged., Booth.—And when it was slain, he, &c.

Au. Ver.—For sin.

Booth.—For a sin offering.

Ver. 18.

Au. Ver.—18 He slew also the bullock and the ram for a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

Ged., Booth.—And the steer and the ram for the feast-sacrifice [see iii. 1], which was for the people, being killed [see iv. 15], the sons of Aaron brought to him the blood, &c.

Ver. 19.

19 וְאֶת־הַחֲלָבִים מִרְחֹשׁוֹ וּבִגְדֵהָ אֵילֵּי הָאֵלִיָּה וְהַמִּכְסֹּה וְהַכְּפֹתִית וְיִתְרָה כִּפְּרָה: 20 וַיִּשְׂמוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּהְיוּ הַחֲלָבִים הַמְּצֻנָּחִים:

19 καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου, καὶ τοῦ κριοῦ τῇν ὀσφύν, καὶ τὸ στέαρ τὸ κατακάλυπτον ἐπὶ τῆς κοιλίας, καὶ τοὺς δύο νεφροὺς, καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν, καὶ τὸν λαβὸν τὸν ἐπὶ τοῦ ἥπατος. 20 καὶ ἐπέθηκε τὰ στέατα ἐπὶ τὰ στήθυνα. καὶ ἀνήνεγκε τὰ στέατα ἐπὶ τὸ θυσιαστήριον.

Au. Ver.—19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar.

Ged.—19, 20 But the fat of the steer and of the ram, the large tail [see notes on Exod. xxix. 22] of the latter, the fat that enwrapped their entrails [LXX, Syr.], the kidneys, and the fat that was on them [LXX], and the excrescence of the liver [see notes on Exod. xxix. 13] he *first* placed upon the breasts, and *then* burned upon the altar.

Ver. 21.

— כִּי־אֵשׁ צִנָּה מִשָּׁה:

— ὃν τρόπον συνέταξε κύριος τῷ Μωσῇ.

Au. Ver.—As Moses commanded.

Ken., Ged., Booth.—As Jehovah had commanded Moses [Sam., LXX, Targ., Arab., and thirty MSS.].

Ver. 22.

וַיִּשָּׂא אֶהֱלֹן אֶת־יָדָיו אֶל־הַעֶם וַיְבָרֶכֶם וַיִּדְרֹךְ מִצַּעַת קַחֲמָתָה וְהַעֲלָה וְהִשְׁלָחִים:

ק' ד' י' v. 22.

the *head*, plainly signifies the *uncovering it* (see Numb. v. 18). And, therefore, so the LXX understand it here; as if they were forbidden to *put off their bonnets*. But that they always did, as soon as they had performed their sacred office in the sanctuary: and therefore it may be meant of making their heads *bare* by shaving them, or *bald* by pulling off the hair, as the manner was in mourning (Isa. xv. 2; Jer. xli. 5; xlviii. 37, and many other places). And in this, the priests among the Jews directly opposed those among the Egyptians who shaved their heads; as appears by what Minutius Felix, and Lampridius, in the life of Commodus, say, concerning the priests of Isis. And Herodotus, also, in his Euterpe, whose words are these, οἱ ἱερεῖς τῶν Θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρεῖνται, “in other places the priests of the gods nourish the hair: but in Egypt they are shaved.”

Gesen.—II. 𐤒𐤍, in three conjugations; in *Kal*, 1. *To make bare, to uncover*, e.g., the head, Numb. v. 18, especially by shaving. Levit. x. 6; xxi. 10. Part. 𐤒𐤍, *made bare, uncovered*, Lev. xiii. 45. Also the same in Chald. and Talmud.

Rosen.—**צִדְקָה** צִדְקָה, *Capita vestra ne denudetis*. Mos enim erat lugentium, caput denudare, mitramque aut galerum sive tiaram detrahere. **רָמַשׁ**, *removendi, alienandi, a se* notionem obtinet : convenit enim cum Arab. **رَمَسَ**, *absolvit rem, vacuus est a re*. Eandem nudandi notionem vb. **רָמַשׁ** habet Num. v. 18. Interdicitur itaque sacerdotibus ne in luctu tiaræ ornamentum ex impatiantia detraherent. Eodem modo LXX, τὴν κεφαλὴν ὑμῶν οὐκ ἀποκυδαρῶσθε, *caput vestrum cidari non disco operietis*. וְלֹא יִסְתְּרוּ אֵת הַבְּגָדִים, *et vestimenta nolite scindere, ut alias* lugentes solerent, Jos. vii. 6; Jud. xi. 35. Sed sacras vestes dilacerare, nefas fuisset. וְלֹא תִפְחַץ בְּעֻזְךָ לְפָנֶיךָ, *ante te irascatur* ἔμπροσθέν σου, *atque ne effervescat, irascatur Deus, in universum cælum*.

Ver. 15.

Au. Ver.—15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

Ged.—The shoulder that has been heaved,
and the breast that has been waved with the

burnt offerings of fat, before the Lord shall
be thine, &c.

Booth.—The heave-shoulder and the wave-breast with the burnt-offerings of the fat, which they bring to wave as a wave-offering before Jehovah, shall be thine, &c.

Ver. 18.

Au. Ver.—As I commanded.

Horsley, Ged.—As I was commanded.

СНАР. XI. 1, 2.

1 *Au. Ver.*—And.

Ged., Booth.—Again.

2 *Au. Ver.*—Shall eat.

Ged., Booth.—May eat.

Ver. 3.

כָּל מִפְרָסַת פְּרָכָה וְשִׁמְעַת אֲשֶׁר
מִפְרָסַת מַעֲלָה גָּדָה בַּבְּהִמָּה אֲתָה
הַמַּכְלִי :

πάν κτήνος διχελοῦν ὀπλὴν καὶ ὀνυχιστῆρας
ὀνυχίζον δύο χηλῶν, καὶ ἀνάγον μνηρुकισμὸν ἐν
τοῖς κτήνεσι, ταῦτα φάγεσθε.

Au. Ver.—3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

Ged., Booth.—Every one among the beasts whose hoof is divided and cloven into two parts [Sam., LXX, Syr., and nine MSS.], and cheweth, &c.

Rosen.—לִל מִסֵּחָ פֶּסֶחַ, *Omnia animalia, quæ habent ungulam divisam.* פֶּסֶחַ פֶּסֶחַ פֶּסֶחַ, *Et findens fissionem ungularum, i.e., fissuram ungularum integram habens.* Moses ea tantum animalia munda vult haberi, quæ habent ungulas penitus fissas. Vid. vs. seq. Ceterum est notanda lectionis varietas. Cod. Samar. ante פֶּסֶחַ habet טוּ in *duas partes*. Sic etiam legitur in loco parallelo, Deut. xiv. 6. Eandem lectionem exhibent LXX et Syrus. Negligenter, uti solet, Latinus interpres in Polyglottis ea, quæ præcedunt, et hæc verba reddidit, *omne quod dividit plantas in duas ungulas*. Inter codd. Hebr. lectionem textus Samar. exhibet cod. Cassellanus (vid. Michaelis *Bibl. Orient.*, p. ii., p. 212), sex codd. a Ken- nicotho citati et tres Rossiani.

Ver. 4.

אָד אַתִּיזָה לֹא הָאָכְלוּ מִמֶּעֲלֵי הַגֶּחֳחַ
וּמִמְּפֹרְקֵי חֲפֹרְסָה אֶת־הַנֶּמֶל בִּי־מַעֲלָה
גִּבֹּרָה הָיָה וּפְרֹסָה אֵינָנו מִפְּרִים טָמֵא
הָיָה לָכֵן :

πλήν ἀπὸ τούτων οὐ φάγεσθε, ἀπὸ τῶν ἀναγόντων μηρυκισμὸν, καὶ ἀπὸ τῶν διχηλούστων τὰς ὀπλὰς, καὶ ὀνυχίζοντων ὀνυχιστῆρας. τὸν κάμηλον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο, ὅπλην δὲ οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὕμιν.

Au. Ver.—4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Ged., Booth.—But those which only chew the cud, or have only a cloven hoof, ye shall not eat. The camel, although he cheweth the cud, but yet hath not a cloven hoof, shall be unclean to you.

Rosen.—*וְהָיָה*, *Sed ex iis, quæ vel ruminant vel divisam ungulam habent, his non vescimini.*

Ver. 5.

וְאֶת־הַשָּׂפָן כִּרְמֵסֶלָה גִּרְהָ חֹמָה
וְכִרְסָה לֹא יִפְרִים מִמָּה חֹמָה לָבֶם :

καὶ τὸν δασύποδα, ὅτι οὐκ ἀνάγει μηρυκισμὸν τοῦτο, καὶ ὅπλην οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὕμιν.

Au. Ver.—5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

The coney.

Others.—The jerboa.

Ged.—5 *The bear-mouse.* Most modern translators have, after Pagninus and Luther, taken it to be the *rabbit*, or coney. So all our English translators, save those who translated from the Vulgate, namely, Wiclif, and the Douay translators, who retain the Latin word *cherogrifil*. That the *שפן* cannot be the coney is now pretty generally agreed, both because the coney is not a ruminating animal, and because it dwells not in the rocks, as the *שפן* is said to do, Psalm civ. 18, and Prov. xxx. 26, the only other places where the word occurs, except in Deut. xiv. 7, where it must have the same meaning as here. It is now generally believed to be the *mus-jaculus*, *pedibus posticis longissimis, cauda villosa*, thus described by Hasselquist: "This animal is of the size of a large mouse: it supports itself only on its hind legs, and therefore hops or jumps in its progressive motion. When it rests, it closes its feet to its belly, and sits on its knees bent. It holds its victuals with its fore feet or paws, as do the rest of the tribe. It is fond of

sleep; sleeping in the day, and waking at night. It eats wheat, bread, and the seeds of sesamum. Though it is not much afraid of man, yet it is not easily tamed: for this reason it is always kept in a cage; and I have known one of these animals kept for some months, and even a year in this manner, at Cairo. It is met with in Egypt, or between Egypt and Arabia. The Arabians call it *garbuka*, [it should be *jerbua*, *جرى*]; but the French who live in Egypt call it *rat de montagne*." Michaelis renders it, "die bergmaus mit langen hinterfussen," *the mountain mouse with long hinder feet*; Dathe, *mus ursinus*; which I have adopted in my version.

Gesen.—*שפן* m. a quadruped. It is joined, Levit. xi. 5; Deut. xiv. 7, with the hare, and described, as chewing the cud; in Ps. civ. 18, as an inhabitant of mountains and rocks; Prov. xxx. 26, as a gregarious and cunning animal. These descriptions agree best with the different species of the *Jerboa* or *bear mouse*. (Arab. *جرى*, Greek, *χοιρογρύλλιος*,

Mus Jaculus, Linn.) having two long hinder legs, by the help of which it jumps as swiftly as the locust. This animal constructs its habitation in the sand, in the preservation and use of which it displays much ingenuity. Root perhaps *שפן*, *ingenio*

pollens, astutus. The Rabbins render it *rabbit*. See *Bocharti Hieroz.*, t. i., p. 1001, &c. *Edemann's Verm. Sammlungen*, H. iv., S. 48. See also *Shaw's Travels*, p. 348; *Bruce's Travels*, vol. v., p. 121.

Prof. Lee.—*The jerboa*; *dipus jaculus*, Linn. The name is probably derived from the animal's *burrowing*. See *שפן*.

Au. Ver.—Because he cheweth the cud.

Bp. Patrick.—Rather, though [so *Ged.*, *Booth.*] *he cheweth the cud*, yet wanting the other mark, they were to look upon it as unclean.

Ver. 6.

Au. Ver.—Because, but.

Ged., Booth.—Although, yet.

Ver. 13, 14.

וְאֶת־הַלֵּלָה תִּשְׁקָצוּ כִּי־הֵוא חֵרֶץ
וְאֶת־הַנֶּחֱשֵׁר וְאֶת־הַפֶּרֶס
וְאֶת־הַקְּצוּנִיָּה : 14 וְאֶת־הַדְּבָרָה וְאֶת־
הָאֵיָה לְמִיָּה :

καὶ ταῦτα, ἃ βδελύξεσθε ἀπὸ τῶν πετεινῶν

καὶ οὐ βρωθήσεται, βδέλυγμά ἐστι, τὸν ἀετὸν, καὶ τὸν γρύπα, καὶ τὸν ἀλκίαιον, 14 καὶ τὸν γύπα, καὶ τὸν ἱκτιων, καὶ τὰ ὅμοια αὐτῶ.

Au. Ver.—13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray.

14 And the vulture, and the kite after his kind.

13 *Ossifrage.*

Ged., Booth.—Vulture.

Gesen.—עָרַב, Levit. xi. 13, a bird of the eagle species, which Bochart (*Hieroz.* ii., p. 185) endeavours to explain by the *sea-eagle*, *ospray*, *ossifraga*. Alex. γρυψ αλ. γύψ, Arab. *melanaetos*.

Prof. Lee.—عَرَصَ, masc. Arab. *فَرَسَ, secuit, fidit, laceravit. Separating, breaking, distributing. A species of eagle*, according to Bochart. *Hieroz.*, tom. i., p. 185: *The ospray*. Linn., *ossifraga*. Buff., *orfraie*. So named from its habit of *breaking* the bones of its prey; which it does, according to Pliny, by letting the prey fall from a considerable height, *Hist. Nat.*, lib. xxx., cap. 7: but according to Buffon it breaks them with its beak, Levit. xi. 13; Deut. xiv. 12.

The ospray.

Bp. Patrick.—*Ospray*.] This is also of the same species as the ossifrage; and signifies that sort which the Greeks call *halietus*, the *sea-eagle*. But Bochartus, in the same book, cap. 6, thinks the Hebrew word *oznijah*, rather signifies that which they call *malanietus*, the *black eagle*. Which, though it be the least, yet it is the strongest of all other, and therefore called *valeria* by the Romans: and was so noted for many other qualities, besides its great strength, that it makes it probable Moses did not here omit it.

Gesen.—עָרַב, fem. Levit. xi. 13; Deut. xiv. 12; according to the Alex. and Jerome, *ospray* or *sea-eagle*. Arab. عَرْن, according to the Lexicons, *nomen avis, aut aquila, aut aquila similis*.

Prof. Lee.—עָרַב, f. twice, Lev. xi. 13; Deut. xiv. 12. An unclean bird: according to the LXX, τὸν ἀλκίαιον, the *sea-eagle*. The Vulgate agrees with this; but Bochart insists that it is rather the *black eagle*, *melana-*

valeros, valeria. So named, as in Latin, from its strength. See Hieroz., tom. ii., p. 188.

14 *Au. Ver.*—The vulture.

Ged., Booth.—The falcon.

Bp. Patrick.—14 *Vulture, and the kite.*]

No wonder interpreters differ in their translation of the two Hebrew words, *daa*, and *aja*: the former of which we translate a *vulture*, the latter a *kite* (which others translate quite contrary, taking *daa*, or *raa*, as it is called in Deuteronomy, for a *kite*), because there is no way to find the signification of them, unless it be by the roots, from whence they may be thought to be derived. Which makes Bochart think the first ought to be translated a *kite*, called *daa*, from its very swift flight. Most of the ancient and later interpreters also are of his mind. As for the second word in this verse, *aja*, some take it for a *vulture*: but Bochart, from several observations, judges it to be a kind of *hawk* or *falcon* (see the same book, cap. 8). After this word there follows in Deut. xvi. 13, the name of a bird which is here omitted, called *daja*, which he takes for the *black vulture*; as the reader may find in the next chapter (cap. 9).

Gesen.—עָרַב only, Levit. xi. 14 (for in the parallel passage, Deut. xiv. 13, occurs עָרַב, but perhaps a mere orthographical mistake; the Samaritan has in both places עָרַב. Similar to this is the difference between 2 Sam. xxii. 11, and Psalm xviii. 11). *A (swift flying) bird of prey*. So much is clear from the etymology, and from the other birds amongst which it is placed; a positive determination is impossible. LXX, γύψ, *vulture*, Vulg. *milvus*. Comp. Bocharti *Hieroz.*, t. ii., p. 191.

עָרַב, f. A bird of prey of an uncertain species, *falcon, buzzard, hawk*, Levit. xi. 14; Job xxviii. 7. LXX, ἱκτιων. Vulg., *vultur*.

Prof. Lee.—עָרַב, see עָרַב. An unclean bird, so called, perhaps, on account of its cry, Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. The Arab. يَرُبُو, according to Bochart.

Hieroz., par. ii., p. 193, &c., *A sort of hawk or vulture*.

Ver. 15, 16.

15 יָת פֿל-עֵרֶב לְמִינוֹ : 16 וְיָת בֵּית הַיַּעֲזָה וְיָת-הַחֲהָמָם וְיָת-הַשֹּׁחַח וְיָת-הַגָּז לְמִינֵהוּ :

15 καὶ στρουθὸν, καὶ γλαῦκα, καὶ λάρων, καὶ τὰ ὅμοια αὐτῶ. 16 καὶ πάντα κόρακα, καὶ τὰ ὅμοια αὐτῶ. καὶ ἰέρακα, καὶ τὰ ὅμοια αὐτῶ.

Au. Ver.—15 Every raven after his kind; 16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

15 *Bp. Patrick.*—*Every raven.*] Nobody doubts that the Hebrew word *oreb* (which signifies *blackness*), is rightly translated a *raven*; of which the Arabian writers mention four kinds. And some think under this name is comprehended, not only crows and daws, and choughs; but starlings and pies also (see Bochartus, cap. 10, p. 202).

16 *Au. Ver.*—The owl.

Most commentators.—The ostrich.

Bp. Patrick.—*Owl.*] The Hebrew word *bath-jaana*, it appears by many places in the prophets, signifies a bird which inhabits the wildernesses, and desolate places (see Isaiah xiii. 21; xxxiv. 13; Jer. l. 39, &c.). By which the ancient interpreters of Scripture almost unanimously understand the ostrich; though a very learned man of our own nation (Nic. Fuller, in his *Miscellanies*, lib. vi., cap. 7), endeavours by a probable argument to support our translation. But it hath been the constant persuasion of the Jews, that God did not permit them to eat the flesh of an ostrich, which is nowhere forbidden, if not in this word. And therefore Bochartus maintains against our Fuller, and labours to prove that *bath-jaana* signifies the *female ostrich*, par. ii., Hieroz., lib. ii., cap. 14, where he shows the word *bath* (i.e., *daughter*) is prefixed to the name of many birds, without any respect to their age, and doth not signify their *young ones*; but only the *females*.

Gesen.—*oreb*, fem. of *or* only in combination with *ba*, as *oreb ba*, plur. *orebim*, the *ostrich*. Comp. *oreb*, fem. *oreba*. (In the same manner the ostrich is called in Arabic بنت نعامة, and نعامة, except that the latter word is directly applied to the female). See *Bocharti*, p. ii., p. 230; *Michaelis Supplem. sub verbo*, 395. As an unclean bird, mention is made of it, Levit. xi. 16; Deut. xiv. 15, as an inhabitant of the wilderness, Isai. xiii. 21; xxxiv. 13; xliii. 20; Lam. iv. 3 (according to the last passage, cruel to its young), and in Micah i. 8; Job xxx. 29, allusion is made to its lamentable howling. All these correspond

with the ostrich, see *Bochart.* as cited. *Shaw's Travels*, p. 449, and p. 445. "During the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies." According to others, it signifies an owl (by a false derivation from *oreb*) against the old versions, 395. The word is probably a primitive, comp. *Aurivillii dissert. de primitivis linguæ Hebraicæ*, § 2.

Prof. Lee.—*oreb*, f. of *or*; always as a compound, *oreb ba*, i.e., *daughter of the female ostrich*, for *female ostrich*, pl. *orebim*, which, according to Gesen., is put for both sexes: opp. to *oreb ba*, the *male ostrich*, Bochart. Hieroz. ii., p. 235; Lev. xi. 16; Deut. xiv. 15.

Au. Ver.—*Night hawk.*

Ged.—The owl.

Booth.—The night-owl.

Bp. Patrick.—Bochart proves, that the Hebrew word *thacmus* (which we here translate the *night-hawk*), signifies *male ostrich*. For there is no general name for this bird in the Hebrew language, to comprehend both sexes (as there is for an eagle and raven), and therefore Moses mentions both male and female distinctly, that none might think, by forbidding one of them only, he allowed the other.

Gesen.—*oreb ba*, m. (from *oreb*, to be violent, rapacious). The name of an unclean bird, Levit. xi. 16; Deut. xiv. 15. According to Bochart. (*Hieroz.*, p. ii., p. 232), the *male ostrich*, which in Arabic is called ظالم, *impious, iniquus*. (Comp. Job xxxix. 17, &c.; Lam. iv. 3) from ظالم, which corresponds exactly with the Hebrew *oreb ba*. The preceding *oreb ba* is in that case to be here understood in a more limited sense, for the *female ostrich*. LXX and Vulg., the *owl*; Jonathan, *swallow*. Other Hebrew interpreters consider it as a general name for any *bird of prey*, from *oreb*, to be rapacious.

Rosen.—16 *oreb ba* est *struthio*, unanimi veterum consensu. Vox *ba* apposita est ex more quodam Orientalium, qui nomina *pater, mater, filius, filia*, animalium quorundam nominibus præfigere solent sine respectu ætatis et sexus; ut *filiam aquæ*, vocant anatem; *filium rosionis*, mustelam. Sic Hebræis *struthio* vocatur *oreb ba*, id est, ex vulgari interpretatione, *filia clamoris*, quasi ab acri voce nomen illi inditum esset.

Sed quum *clamosis* notio voci צִדְדָּה sine idonea ratione tribuatur, ego, coll. Arab. قَدْرٌ, *terra dura et sterilis*, dictionem Hebraicam verterim *filiam deserti*, quemadmodum *pater desertorum*, unum est ex *struthionis* nominibus apud Arabes. Ceterum צִדְדָּה רָגַל designare *struthionem feminam*, verisimile est Bocharto, qui feminæ esum nominatim prohibuisse putat ideo, quod feminæ struthiones sæpius et facilius capiuntur, mares vero, quum sint velocissimi, in manus hominum raro incidunt. Sed quum struthionis nomen genericum Hebræi nullum habeant, ne horum unum prohibens, videretur alterum concedere, necesse habuisse Mosem, utrumque diserte prohibere, idque fecisse addito צִדְדָּה, quod Bocharto est nomen *struthionis maris*, a צִדְדָּה, *iniquè agere*, ob immanitatem in pullos, quod ova in arena relinquere solet, illi inditum, quemadmodum et Arabes *struthionem* vocabulo prorsus synonymo, إمّ, *impium, iniquum* vocant (vid. *Hieroz.*, t. ii., p. 832, sq.), qui et sexum hujus avis ita distinguunt, ut *feminam* nomine إمّ, *marem* nomine إمّ designent. LXX, Vulgatus, et Onkelos *noctuum* vertunt, quod sequutus Cœdmann (*Vermischte Samml.*, p. iii., p. 45), צִדְדָּה putat esse *strigem Otum* Linn. (*die mittlere Ohreule, der kleine Schuhu*), hoc maxime argumento nixus, quod צִדְדָּה Arabibus significat *unguibus vulnerare*, quod huic avi aptissime conveniat, quæ, ut auctor est Hasselquist *Iliner.*, p. 291, ubi *vespera fenestras invenit apertas, ædes intret, et infantes, custode destitutos, necet*. Quasi vero non quævis alia avis rapax a vulnerando unguibus nominari possit.

Au. Ver.—The cuckow.

Ged., Booth.—The horn-owl.

Gesen.—צִדְדָּה, m. Levit. xi. 16. Name of a bird, according to the LXX and Vulg., *larus*, the sea-gull, or *mew*, a bird which is indeed very lean and slender. But the mention of a sea bird among others decidedly of a land species, is rather singular; hence others the *horned owl*, an owl which is the leanest of all birds, although it is a great eater.

Ver. 17.

וְאֵת-הַיָּבִישִׁי וְאֵת-הַיָּבִישִׁי וְאֵת-הַיָּבִישִׁי
καὶ νυκτιγόρακα, καὶ καταράκτην, καὶ ὄβω.

Au. Ver.—17 And the little owl, and the cormorant, and the great owl.

The little owl.

Ged.—The cormorant.

Booth.—The sea-gull.

Gesen.—צִדְדָּה Levit. xi. 17; Deut. xiv. 16; Ps. cii. 7, according to the versions: *owl*. According to Bochart. (*Hieroz.*, p. ii., p. 267,) pelican, from צִדְדָּה, *cup*, which he refers to the bag in its crop, comp. in Latin *truo* from *trua*.

Prof. Lee.—A certain unclean bird, most likely the *rough-billed pelican*, which has a sort of bag attached to the lower part of his bill. See Boch. *Hieroz.*, ii., p. 275.

Rosen.—צִדְדָּה omnes veteres vertunt *noctuum*. LXX, νυκτιγόρακα, quo nomine indicari videtur ea *noctuæ* species, quam Latini vocant *bubonem* longioribus circa aures pennis, nos, *gehörnte Eule*. Ceterum in nonnullis codd. pro צִדְדָּה legitur צִדְדָּה, quod etiam invenit Hieronymus. Plura vid. in Michaelis *Suppl.*, p. 1236, sqq.

Au. Ver.—The cormorant. So Booth.

Bp. Patrick.—Cormorant.] Though Bochart doth not approve of this translation, yet he acknowledges the Hebrew word *salach* signifies some *sea-bird*, which sits upon rocks; and strikes at fishes with great force, and draws them out of the waters. And so the Talmudists, in the treatise called Cholin, expound it; and the gloss upon it there says, it signifies the *crow of the waters*, that is, a *cormorant*.

Ged.—The sea-gull.

Gesen.—צִדְדָּה, m. Levit. xi. 17; Deut. xiv. 17, probably the plungeon [so Parkhurst, Horsley, Rosen.], καταράκτης of the ancients, *Pelecanus Bassanus*, Linn. It derives its name from the characteristic habit of watching on high cliffs, and on perceiving a fish in the water, of darting down like an arrow, and seizing its prey. LXX, καταράκτης. Vulg., *mergulus*, Syr. and Chald., *trahens pisces*. Comp. Bocharti *Hieroz.*, p. ii., lib. ii., cap. 21. Cœdemann's *Vermischte Sammlungen aus der Naturkunde*, H. iii., p. 68. Michaelis, *Orient. Bibliothek*, th. iii., p. 63.

Au. Ver.—The great owl.

Bp. Patrick.—Great owl.] There are various translations of the Hebrew word *jansaph*, which St. Jerome takes for a *stork*, and others for a *bustard*; but Bochart acknowledges the Syriac and Chaldean translation to be the most probable, which is the same with ours.

Bp. Horsley.—Perhaps the bittern. (See Parkhurst.)

Ged., Booth.—The ibis.

Gesenius.—יִבְסִי, m. and יִבְסִי, Isaiah xxxiv. 11, an unclean bird, which occurs Levit. xi. 17; Deut. xiv. 16, in connexion with several other water-fowls, and in Isaiah xxxiv. 11, with ravens, as an inhabitant of the wilderness. Neither the ancient translators, nor the etymology, give here any thing certain; the LXX and Vulgate express it by, *Ibis* (comp. *Edemann's Sammlungen*); Syr. and Chald., ܐܝܒܝܫ, perhaps owl; Arab., in the Pentateuch, ܐܝܒܝܫ, a pigeon-hawk, or gos-hawk; in Isai. xxxiv. 11, ܐܠܕܚܒܝ, a bustard, a sort of large fowl. Bochart (*Hieroz.*, part. ii., p. 281, &c.) expresses it by owl, from יִבְסִי, twilight; others compare נִלְשׁ, a bat, from ܢܠܫܐ, noctu vagari.

Prof. Lee.—יִבְסִי, according to Bochart, *Hieroz.* ii., p. 281, seq. Chald. and Syr., the owl. Gesenius, the common crane or heron ("der Trompeter-vogel"), from its cry, as derived from יִבְסִי, blew. Bochart, on the other hand, takes יִבְסִי as the root. One thing only is certain, that it was proscribed as unclean.

Ver. 18.

יָתִיד הַיָּמִינִי וְיָתִיד הַשְּׂמֹאלִי וְיָתִיד

קָרָח :

καὶ πορφυρίωνα, καὶ πελεκάνα, καὶ κύκνον.

Au. Ver.—18 And the swan, and the pelican, and the gier eagle.

The swan. So Vulg., Ged., Booth.

Bp. Patrick.—*Swan.*] In this translation we follow St. Jerome; but Jonathan takes it for a kind of owl, which he calls *otia*. Whereby he means, no doubt, that bird which Aristotle calls *ōros*: which he saith is like an owl, having tufts of feathers about its ears, from whence it hath the name of *otus* (lib. viii., cap. 12). And so the Chaldee, the Syriac, and the Samaritan here translate the Hebrew word *thinsemeth*, which a great many modern interpreters follow: who take this for that which the Latins call *noctua*, as the former for that owl which they call *bubo*.

Bp. Horsley.—יִבְסִי. The goose. (*Michaëlis*.)

Gesen.—יִבְסִי, Levit. xi. 18; Deut. xiv. 16: an unclean water-fowl. LXX, πορφυρίων, the sea-gull. Vulg., the swan. Syr. ܐܝܒܝܫ, a species of heron. Perhaps the pelican, from ܐܝܒܝܫ, with reference to the inflation or expansion of the pouch.

Au. Ver.—The pelican. So Geddes, Boothroyd.

Bp. Patrick.—That the Hebrew word *kaath* signifies a pelican is not disputed. But that it also signifies the bird we call a heron, is not improbable; being joined with *chos* in Ps. cii. 6, which is a bird that makes an unpleasant noise, especially that kind of them that cries like a bittern, and is called by later writers *butorius*.

Gesen.—יִבְסִי, fem. with the art. ܐܝܒܝܫ, stat. const. ܐܝܒܝܫ, a water-fowl, (Levit. xi. 18; Deut. xiv. 17), which also frequents deserts and ruins (Isai. xxxiv. 11; Zeph. ii. 14; Ps. cii. 7) according to the old translators, pelican. Root probably ܐܝܒܝܫ, to vomit, from the habit of throwing up shells and other indigestible things which it swallows, common to the pelican, with other water-fowls.

Prof. Lee.—יִבְסִי, the name of a water-bird: according to Bochart, the word is used both for the pelican and the heron.

Au. Ver.—The gier eagle.

Bp. Horsley.—Probably some species of water-fowl.

Bp. Patrick.—*Gier eagle.*] There are many various opinions about this bird, which the Hebrews call *racham*. But Bochart hath shown out of the Arabian writers, that it signifies, a kind of eagle, or vulture: for sometimes they call it by one of these names, sometimes by the other. It being of a dubious kind, between an eagle and a vulture; and therefore happily by us translated a *gier-eagle*, that is, a *vulture-eagle*, which Aristotle calls *γυμναίερος*. See *Hieroz.*, par. ii., lib. ii., cap. 25—27, where Bochart shows it is such a harmless and good-natured bird, that thence it had the name of *racham*, and in Arabic of *rachama*; and was made the hieroglyphic of mercy and tenderness among the Egyptians, if Horus Apollo may be believed.

Booth.—The king-fisher.

Gesen.—יִבְסִי, m. Levit. xi. 18, and יִבְסִי, Deut. xiv. 17, the carrion-kite, vultur, *percnopterus* [so Geddes, Rosen.], Linn.

Arab. رَحْمَة and رَحْم. See Bocharti

Hieroz., t. ii., p. 297—322. Root יִבְסִי, *pium esse*; from which this bird receives its name (like יִבְסִי, the stork). See Bochart., p. 318, 319.

Ver. 19.

וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֵת
הַדּוֹיֵכִית וְאֵת הָעִפְשָׁלָה :

καὶ ἐρωδιὸν, καὶ χαρὰδριὸν, καὶ τὰ ὄμοια
αὐτῶν. καὶ ἔπωμα, καὶ νυκτερίδα.

Au. Ver.—19 And the stork, the heron
after her kind, and the lapwing, and the
bat.

Stork. So Gesenius, Lee, and most com-
mentators.

Gesen.—חֲסִידָה, fem. *the stork*, prop. (*avis*)
pia, thus named on account of being praised
by the ancients for tenderness towards its
young, Levit. xi. 19; Deut. xiv. 18; Job
xxxix. 13; Ps. civ. 17; Jer. viii. 7; Zech.
v. 9. Vid. *Bocharti Hieroz. ed. Rosen-*
müller, t. iii., p. 85, &c. Others, *the heron*.

Rosen.—חֲסִידָה LXX, *Aquila*, Theodotion
interpretantur ἐρωδιὸν, *ardeam*, quod se-
quitur Vulgatus: Onkelos: *milous albus*;
Syrus חֲסִידָה, nomen obscurum; Arabes
حَسْب et حَس, fortasse *milvus*. Bochartus
probare studuit, חֲסִידָה esse *ciconiam*, quam
interpretationem plerique sunt sequuti. Sed
nemo ex antiquis de ciconia cogitavit, deinde
Ps. civ. 17, dicitur, חֲסִידָה habitare in altis
abietibus, quod non cadit in *ciconias*, quippe
quæ non in Europa solum, sed etiam in
Asia in tectis ædium nidulantur.

Au. Ver.—*Heron.* So Ged., Booth.

Bp. Patrick.—*Heron.*] There are at least
ten different interpretations of the Hebrew
word *anapha*; among which ours is one.
But it being derived from a word which sig-
nifies *anger*, Bochartus rather takes it for a
mountain-falcon, which is a fierce bird, and
very prone to anger.

Gesen.—חֲסִידָה, fem. Lev. xi. 19, an unclean
bird, of different kinds (לְמִינָהּ). LXX,
χαρὰδριος, *plover*, *strand snipe*. Comp.
Bocharti Hieroz. ii., 335, &c.

Prof. Lee.—חֲסִידָה, f. Name of an unclean
bird, of which there were probably many
species.

Rosen.—חֲסִידָה LXX, χαρὰδριος, nomen
avis cujusdam, quæ in paludibus vivit et
insectis vescitur; magnitudine cornicis vel
pici cornicini, et frequens in Ægypto in-
feriori. Quatuor ejus species descripsit
Hasselquist, p. 308, sqq. Apud Leskium,
p. 272. *Regenpfeiffer*, Gall., *Pleuver*, Angl.,
Plover. Onkelos vertit חֲסִידָה, cujus nominis
significatio ignota est. Syrus retinet vocem
Hebræam. Arabes: *psittacus*.

Au. Ver.—*The lapwing.* So Ged., Booth.

Bp. Patrick.—*Lapwing.*] The Hebrew
doctors take *dukiphah* for a *mountain-cock*,
which had a double crest, and thence hath
its name, according to R. Solomon. Or
rather it may be so called from the place
where it resorts; for *dik* in Arabic is a
cock, and *kapha* a *rock*, from whence
Bochart probably conjectures this bird had
its name, because it lives in mountainous
places. And he thinks the LXX and the
Vulgar have rightly translated it ἔπωμα, and
upupam: which is the sense also of four
Arabian interpreters. It is a portentous
kind of bird, which hath a crest from its bill
to the hindermost part of its head; and one
of the principal birds used in the ancient
superstitions of the magicians and augurs,
as he observes cap. 31.

Gesen.—דּוֹיֵכִית, f., Lev. xi. 19; Deut. xiv.
18, an unclean bird, according to the LXX,
Vulg., and Arab., *hoopoe*. There is nothing
to be determined from etymology, although it
may be compared with the Arab. word ديك,
signifying a cock; the last syllable כִּית is
derived by Simonis from نَتَا, *excrevit*
stercus, who translates, *dunghill-cock*. Chald.
wood-cock, probably according to the ety-
mology, דּוֹיֵכִית, rock-cock. Comp. *Bocharti*
Hieroz., tom. ii., p. 346.

Prof. Lee.—דּוֹיֵכִית, f. The name of a cer-
tain unclean bird, Lev. xi. 19; Deut. xiv. 18.
Bochart. *Hieroz.*, ii., col. 334, proposes the

Arabic ديك, *Cock*, and Chald. or Syr.

כסא, *rock*, i.e., *cock of the rock*; by which he
seems to mean a *woodcock* twice the size of
the common one; and for this he cites several
Rabbinic writers. The LXX give ἔπωμα,
Lat. *upupa*: and, after them, the Arabic

versions, البهده. Gesenius proposes نو

دک. i.e., Arab. *Lord*, and Chald. *rock*: i.e.,
Lord of the rock; which he says is the same
thing as *gallus montanus*. But, is the particle

د ever found in any shape whatever com-
pounded with either Hebrew or Syriac
words? And, if it were, are we at last any
more certain about this word than we were
before? I think not.

Rosen.—דּוֹיֵכִית, in textu Samar. דּוֹיֵכִית,
LXX, Vulgatus, Arabs uterque vertunt
upupam, quam significationem defendit
Bochartus. Syrus habet دَوَّجَة, quæ
verba Castellus (*Lex Heptagl.*, p. 3950)

vertit *upupam*; sed Bochartus *gallum agrestem* s. *montanum*. Sequitur eum Michaelis *Suppl.*, p. 416, additque, Ephræmum et plerosque Judæorum intelligere *gallum montanum*. Posse etiam pro hac significatione vocis Hebrææ id afferri, quod Arab. *ḡallinam* et *ḡḡḡ* *petram* significat. Attamen ob veterum auctoritatem *upupam* intelligere mallem.

Ver. 21, 22.

וְאֵת הַחֲזִילִי עַל-אַרְבַּע מַשְׁרָפִים
וְאֵת הַחֲזִילִי לִנְתֵר בָּהֶן עַל-הָאָרֶץ
וְאֵת הַחֲזִילִי הַמְּלִיץ הַמְּלִיץ
לְמִינֵהוּ וְאֵת-הַחֲזִילִי לְמִינֵהוּ
וְאֵת-הַחֲזִילִי לְמִינֵהוּ

v. 21 קי יו

21 ἀλλὰ ταῦτα φάγεσθε ἀπὸ τῶν ἐρπετῶν τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα, ἃ ἔχει σκέλη ἀνώτερον τῶν ποδῶν αὐτοῦ, πηδᾶν ἐν αὐτοῖς ἐπὶ τῆς γῆς. 22 καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν. τὸν βρουχον, καὶ τὰ ὅμοια αὐτῶ. καὶ τὸν ἀττάκην, καὶ τὰ ὅμοια αὐτῶ. καὶ ὄφιωμαχὴν, καὶ τὰ ὅμοια αὐτῶ. καὶ τὴν ἀκρίδα, καὶ τὰ ὅμοια αὐτῇ.

Au. Ver.—21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

Ged.—Yet those of them, which although they crawl on four feet, have moreover legs for leaping on the earth, ye may eat; 22 Such as, &c.

Booth.—21 Yet those of every kind of fowl that creep, going upon all four, which have legs above their feet, to leap with upon the earth, ye may eat. 22 Even of them ye may eat, &c.

22 *Au. Ver.*—*The locust.*

Gesen.—*אַרְבַּע*, m. *The locust*, (Root *רבה*, to multiply), Exod. x. 4, &c.; Levit. xi. 22; Joel i. 4; Ps. lxxviii. 46. It is often mentioned with other kinds of locusts, in which the East so much abounds (*Bochart. Hieroz.*, t. ii, p. 441), and denotes then a peculiar species; perhaps the most common of all, *gryllus gregarius* [so Geddes], the locust of passage. The idea, that by these different names (Levit. xi. 22; Joel i. 4),

not different kinds of locusts, but different colours of the same species are denoted, is confuted by observing, that in the cited passage of Levit. *אַרְבַּע*, according to its kind, is placed with each of them.

Au. Ver.—*The bald locust.*

Ged.—It is supposed to be the *gryllus eversor*.

Gesen.—*אַרְבַּע*, m. a four-footed, winged, and eatable kind of locust, Numb. xi. 22 only. Root in Chald. *אַרְבַּע*, to devour, consume [so Bochart], i. q. *אַרְבַּע*.

Au. Ver.—*Beetle.*

Bp. Patrick.—This sort of locusts called *chargol*, seems to have its name from the vast company wherein they fly together. But it is not fitly translated a *beetle*; for none ever ate beetles; nor are they four-footed, with legs to leap withal. Therefore *chargol* is another sort of locusts, unknown to us in these countries: and so is that which follows; for a grasshopper is not a sort of meat: but there were locusts of that shape, which were large and fleshy in the eastern countries, and very good food.

Ged.—It is supposed to be the *gryllus verrucivorus* of Linnæus.

Gesen.—*חַרְצֵל*, Levit. xi. 22 only, the name of a kind of locust, eatable, and winged. (Arabic, *حرحل*, a drove of horses, and, a swarm of locusts.)

Prof. Lee.—*חַרְצֵל*, m. once, Lev. xi. 22.

Arab. *حَرْجَرَان*, Ch. *חרצלה*, locustæ genus *impenne*, *ἀσιπακος*. Diosc. ii. 57. Castell.

“Arab. *حَرْجَل*, *saliit, saltitavit equus*”—

“a saltando dicta,” Gesenius. But the Arabic word has no such sense. A locust, having no wings, Hieroz. Bochart., ii., lib. iv., c. ii., p. 457, where the error, now adverted to, was probably first committed.

Au. Ver.—*The grasshopper.*

Bp. Patrick.—The Hebrew word *chagab* signifies a sort of locusts, the original of whose name Aben Ezra intimates may be found in the Arabic tongue. In which *ghahageba* signifies to cover as with a veil: and in such troops these locusts fly, that sometimes they seem to darken the sun itself. But by what marks these were distinguished from one another, the Hebrews differ so much, that it plainly shows they are wholly ignorant in this matter. The most that can be made of what they say, is

(as a man very learned in these things hath observed, Job Ludolphus, in his dissertation de Locustis, cap. 23), that *chargol* hath both a bunch on its back and a tail also: *arbeh* hath neither: *solam* only a bunch, and not a tail; and *chayab* a tail, but no bunch.

Ged.—It is supposed to be the *gryllus coronatus* of Linnæus. Michaelis was of opinion that the four names above were only one insect, at different periods of its existence, and in his German version thus renders the colon: “Die heuschrecken nach der ersten, zweiten, dritten, und vierten hautung.” But this, in my opinion, is highly improbable, and repugnant to the text, which adds *לכני* after every one of the four insects. This alone destroys Michaelis’s conjecture.

Gesen.—חֲנֹכֶּה, *A locust*, according to Lev. xi. 22, it is a winged and eatable species.

Prof. Lee.—חֲנֹכֶּה, m. pl. חֲנֹכִים, *A sort of locust*, so called, perhaps, because their flight is said to conceal the sun (חָבַב, *velavit*); but this is extremely doubtful.

Ver. 26.

לְכָל-חַבְהֶמָּה אֲשֶׁר הוּא מְפָרֵקֶת
פְּרָסָה וְשֹׁסֵעַ וְאֵינָנָה שֹׁסֵעַת וְגֵרָה
אֵינָנָה מַעֲלִיחַ טְמֵאִים הֵם לָכֵם כָּל-
הַנֶּזֶעַץ בָּהֶם יִטְמָא :

kai ên pâsi toîs ktînesin ô êsti dixelôun ôplên, kai ônyxistêras ônyxizei, kai mhrkismôn ou mhrkâtai, akátharta êsontai úmîn. pás ô áptómenos tôn thnhsimáion autôn akáthartos êstai êws êspéras.

Au. Ver.—26 *The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.*

Ged.—All beasts of which the hoof, although divided, is not cloven into two [Syr.], and which chew not the cud, are to you unclean: whatsoever toucheth their carcasses [LXX, and seven MSS.], shall be unclean.

Booth.—All [two MSS., וכל, Ken.] beasts whose hoof is divided, but is not cloven, and chew not the cud, to you shall be unclean; whatsoever toucheth their carcasses [LXX, and seven MSS.] shall be unclean.

Rosen.—26 קָרָא בָהֶם זֶה הַיָּזֶעַץ, *Quisquis ea (vel potius per antec. eorum cadavera) teti-*

gerit immundus sit. Vivis enim animalibus immundis, ut asinis, canibus, etc., uti licebat Israelitis. Hinc LXX, τῶν θνησιμαίων αὐτῶν.

Ver. 29, 30.

וְזֶה לְכֹם הַטְּמֵא בְּאֶרֶץ הַשָּׂדֶה
עַל-הָאָרֶץ הַחֹדֶר וְהַעֲכָר וְהַחֲבֹר
לְמִינֵהוּ : וְהַחֲקִיקָה וְהַלֵּל וְהַשֹּׁאֵה
וְהַחֲמֵט וְהַתְּנַשְׁמֵט :

מִדָּבָר 4 v. 30.

29 και ταῦτα ὑμῖν ακάθαρτα ἀπὸ τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς. ἡ γαλῆ, και ὁ μῦς, και ὁ κροκόδειλος ὁ χειρσαῖος, 30 μυγᾶλη, και χαμαιλέον, και χαλαβώτης, και σαῦρα, και ἀσπάλωξ.

Au. Ver.—29 *These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,*

30 *And the ferret, and the chameleon, and the lizard, and the snail, and the mole.*

29 *The creeping things.*

Rosen.—אֲרָץ h. l. non significat animalia reptilia, ut vermes, serpentes, etc., sed animalia quadrupedia, quæ habent pedes ita breves, ut incedendo venter prope terram contingat, cf. ad vs. 20.

29 *Au. Ver.*—*The weasel.*

Bp. Patrick.—*Weasel.*] Though most interpreters follow this translation of the Hebrew word *choled*; yet Bochartus hath alleged a great many probable reasons that it signifies a *mole*; and one is, because it is joined here with the *mouse*. See Hierozoicon, par. i., lib. iii., cap. 35, where he treats of this very largely.

Rosen., Ged., Gesen., Lee.—*Mole.*

Au. Ver.—*Mouse.*

Bp. Patrick.—All acknowledge the Hebrew word *achbar* signifies *mouse*, and more especially a *field-mouse* [so Gesen.], which doth great mischief there; and thence hath its name, as Bochartus shows in the foregoing chapter of that book. But all sorts of mice are here to be understood, as Jonathan observes, who thus paraphrases this word, “the black mouse, the red, and the white;” for they are of so many colours.

Prof. Lee.—וְהַיָּזֶעַץ, *the jerboa. Dipus jaculus* of Linnæus.

Au. Ver.—*The tortoise.*

Bp. Patrick.—Bochartus has taken a great deal of pains to prove that *tzab* doth not signify a *tortoise*; but, as the LXX and

St. Jerome take it, a *land-crocodile*, which is a large sort of *lizard*, a cubit long, with which Arabia abounds; out of which language he endeavours at large to prove the truth of this interpretation (lib. iv., cap. 1).

Ged.—When I wrote my version, I had little doubt of this being the land-crocodile, the *σκίγκος* of Dioscorides, and the *scincus* of Pliny; but on comparing Forskal with Hasselquist, I am inclined to think that the animal here forbidden is the *lacerta cordylus* of Linnæus.

Gesen., *Lee.*—צָבִי, m. pl. צָבִים. (a) Arab.

צָבִי, *lacertæ species*. A kind of lizard: *lacerta stellio*, Lev. xi. 29; Bochart. Hieroz., i. 1044.—*Prof. Lee.*

Rosen.—צָבִי potius videtur esse *Lacerta Egyptia cauda verticillata, squamis denticulata, pedibus pentadactylia*, Hasselquist, p. 353. Vocant enim Arabes hanc lacertam etiamnum צָבִי (*Dabb*) ipso nomine Hebraico. Syrus habet צָבִי, quo nomine hodie apud Ægyptios *Lacerta Stellio* appellatur, teste Hasselquisto, p. 352. Arab. scribitur צָבִי.

30 *Au. Ver.*—*The ferret.*

Bp. Patrick.—30 *Ferret.*] Out of the Arabic, and the Syriac and Samaritan paraphrase, Bochartus proves, that *anaka* signifies another sort of *lizard*, which the Latins called *stellio*, and in those countries, hath a shrill cry (see there, cap. 2).

Ged.—The newt.

Gesen.—A kind of lizard, *lacerta Lin.*, Levit. xi. 30.

Au. Ver.—*The chameleon.*

Bp. Patrick.—Most of the ancient interpreters take *coach* for another sort of *lizard* [so *Prof. Lee*], which is the strongest (as this name imports) of all other; and in these countries was famous for its encounters with serpents and land-crocodiles; as Bochartus shows out of the Arabian writers (ib., cap. 3).

Ged.—The green lizard. The name of this animal seems to be derived from its *strength*. The green lizard is three times bigger than the common grey lizard. It appears to be the *lacerta stellio* of Linnæus.

Au. Ver.—*The lizard.*

Gesen.—צָבִי, f. A kind of lizard, Lev. xi. 30 only. LXX, χαλβότης. Vulg., *stellio*. Root, either צָבִי Chald. the same as צָבִי, to *hide*, or לָבִי and לָבִי, *adhæsit terræ*.

From the latter etymology, Bochart con-

cludes (*Hieroz.* i., p. 1073), that it is a red poisonous kind of lizard, which the Arabs call وحرة. From it comes the proverb:

Dolus ipsi adhæret, ut alvachra adhæret terræ.

Au. Ver.—*The snail.*

Bp. Patrick.—Bochartus, with great probability, still thinks Moses speaks of a sort of *lizard* called here *chomet*, because it lies in the sand, which, in the Talmudic language, is called *chometon* (ib., cap. 5).

Ged.—Bochart labours to prove that this is another species of lizard, called by the Arabs *chulaca*, חולא, which is said to live in the sand; but his arguments are more specious than solid. Etymology is evidently against him, but favours the *snail*. In Chald. חֲסִי signifies *incurvation*, in *se reflectere*. The principal Jewish rabbies, and the mass of modern interpreters, have *snail*.

Gesen.—חֲסִי, m. Levit. xi. 30 only, probably a kind of lizard. LXX, σαυπα. Vulg., *lacerta*.

Prof. Lee.—A sort of lizard, apparently. No satisfactory etymology has been found. The modern Jews, translators, &c., the *snail*.

Au. Ver.—*The mole.*

Bp. Patrick.—*Mole.*] It is apparent that the word *thinsemeth*, which we here translate a *mole*, is of a very doubtful signification: for in the eighteenth verse of this chapter, it signifies a sort of *fowl*; as here, in all probability, another sort of *lizard*. And if we may guess what sort, by the original of the word, it probably signifies the *chameleon*, which gapes to draw in air (see Bochart. Hieroz., par. i., lib. iv., cap. 6). But, after all that can be said, it must be acknowledged, the significations of all these words are lost among the Jews; as Aben Ezra confesses upon this verse: "Neither these eight sorts of creeping things, nor the birds before mentioned, are known to us, but by tradition." Which is as much as to say, they are not known at all; for there is no tradition about them, as the Talmudists acknowledge; who send those who are doubtful what birds are lawful, and what not, to be informed by those that are masters of the art of fowling. Which might help to convince the Jews, were they not resolved to shut their eyes, that difference of meats is now ceased, because they know not what is forbidden,

and what not, in many cases. And, consequently, the Messiah is come, to whom the *gathering of the people* was to be (according to their father Jacob's prophecy, Gen. xlix. 10), so that they should be no longer separated, but all nations collected into one body, and converse freely together, without any danger of being defiled. For idolatry being abolished by him, there was no reason remaining for keeping up the discrimination between Jews and Gentiles by a different diet. This some of the ancient Jews saw very well, who said, that in the days of the Messiah it should not be unlawful to eat swine's flesh, no more than it was while they were subduing the land of Canaan. This tradition is acknowledged by Abarbanel himself in his *Rosch Amanah*, where he disputes for the eternity of their law, and endeavours to elude this tradition of the ancient doctors by allegorical interpretations (see J. Carpzovius in Shickard. Mischpat. hammelech, cap. 5, Theorem xviii.).

Gesen.—תנשם, fem. 1. Levit. xi. 30, *an unclean quadruped*, which occurs in connexion with several species of lizards. According to Bochart, *Hieroz.*, t. i., p. 1033, the *chameleon*, from נשם, *to breathe*; since, according to the opinion of the ancients, it lives solely on the air which it inhales.

LXX, Vulgate, *a mole*. Saadias: سام ابرض, *lacerta Gecko*.

Rosen.—תנשם, miro errore LXX, Hieron., Onkelos *talpam* verterunt, quum tamen hoc animal vs. 29, nominatum esset (תנשם). Syrus habet תנשם, *centipeda*, *multipeda*. Bochartus sequutus significationem verbi נשם Chaldaicam et Syriacam, *spiravit*, *respiravit*, putat, esse chamæleontem ob continuam auræ captationem. Saadias posuit תנשם, qua sub voce Golius hæc habet (p. 257): *Stellio, quasi veneno lepram inducens* (תנשם enim est *venenum* et נשם *lepra*), *quia in eo venenum est, quod sal amarum reddit ac corrumpit, ut lepram gignat*. Quæ omnia bene conveniunt *Lacertæ Gecko* Hasselquist, p. 358, ubi is inter alia dicit: *mazime singulare est animalis hujus venenum, quod ex lobulis digitorum exhalat; quærit animalculum loca et quascunque res sale marino conspersas vel tinctas, hoc dum invenit aliquoties supercurrit et currendo venenum post se relinquit mazime noxium*. Quocum conferendum est, quod habet For-

skal. l. c., p. 13. Postquam dixisset, *la-* certam Gecko ab Ægyptiis vocari נשם, i.e., *pater lepræ, leprosus*, addit: *nominis origo inter Ægyptios lepidæ est, si enim salivam demittat in sal, mensæ aibus destinatum, lepram inducit homini illud gustanti*. — *Nomen animalis ortum putant alii a similitudine coloris lepræ*. Per totum enim dorsum, teste Hasselquistio, sparsa sunt punctula minima, elevata, splendentia; dorsum, caput et cauda supra albida cum maculis transversis griseis. Hinc fortasse hæc lacerta nomen Hebraicum nacta est: nam verbum נשם Arabice denotat *maculis punctivæ nigris et albis conspersus fuit*.

Ver. 31.

נֶאֱמַר לָכֵן הֵמָּנִים לָכֵן בְּכָל-הָאָרֶץ

ταῦτα ἀκάθαρα ὕμιν ἀπὸ πάντων τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς.

Au. Ver.—31 *These are unclean to you among all that creep.*

All that creep.

Ged., Booth.—All ground [LXX] reptiles.

Ver. 34.

מִכָּל-הָאֲכָל הָאֲשֶׁר יֵאָכֵל אֲשֶׁר יִבְרֹא צִלְיוֹ כִּים יִמָּחַ וְנֹ

καὶ πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἂν ἐπέλθῃ ἐπ' αὐτὸ ὕδωρ, ἀκάθαρτον ἔσται.

Au. Ver.—34 Of all meat which may be eaten, that on which such water cometh shall be unclean, &c. [So most commentators.]

Bp. Horsley.—Rather, "Of every sort of food which is eaten, any on which water is come shall be unclean." The sense I take to be, that if any kind of food had been put into such a vessel, and water had been poured upon it, in order to prepare it for a meal, it should become unclean if one of these dead chanced to fall into that water. But the dry food was not to receive any contamination from the like accident. (See v. 37, 38.)

Ver. 35.

Au. Ver.—35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down, &c.

Ranges for pots.

Bp. Patrick.—Some translate the words simply *pots*.

Gesen.—נִבְרָא, dual, Levit. xi. 35 only.

LXX, *χυτρόδες*, probably, bricks which are still in use by the Bedouines, upon which they place their pots over the fire, and which form their hearth.

Prof. Lee.—כר, m. dual, כררים, r. כר, once, Lev. xi. 35. *A pot*, or *jar*, earthen apparently, as liable to being broken. If reliance is to be placed on the dual form, having, perhaps, *two* compartments; but, if taken as a plural, more than two.

Rosen.—כר, Syrus vertit: *locus cui olla imponitur*, Arabs uterque: *focus*. Videntur denotari loci in focus excavati, infra subiectum ignem habentes et superne officia, quibus ollæ imponuntur, quales adhuc in Persia inveniuntur, *Casserollöcher*. LXX, *χυτρόπους*, qua voce fortasse indicare voluerunt *olla sustentaculum*, quo hodie Arabes Scenitæ utuntur, dum ollam imponunt tribus lapidibus fere æqualibus, ut commodius igni subdi possit.

Ver. 36.

אֵת מַיִן וְיָדָא מִקְוֵה מַיִם יִהְיֶה
שְׁהוֹר וְלֹנֶע פְּנֵדִלָהֶם וְיִטָּהָ :

πλήν πηγῶν ὑδάτων καὶ λάκκου καὶ συναγωγῆς ὕδατος, ἔσται καθαρὸν. ὁ δὲ ἀπτόμενος τῶν θησιμαίων αὐτῶν ἀκάθαρτος ἔσται.

Au. Ver.—36 Nevertheless a fountain or pit, *wherein there is plenty of water* [Heb., a gathering together of waters], shall be clean: but that which toucheth their carcase shall be unclean.

Bp. Horsley.—36 “Nevertheless a collection of water in a fountain or well shall be clean.”

Au. Ver.—*A fountain*.

Booth.—A water [Sam., LXX] fountain.

Au. Ver.—*That which*.

Rosen., Ged., Booth.—He who.

Ver. 43.

Au. Ver.—That ye should be defiled.

Ged., Booth.—Nor be defiled.

Ver. 45.

Au. Ver.—45 For I am the LORD that bringeth you up out of the land of Egypt, &c.

Ged., Booth.—For I the Lord am your God [Sam., Syr., and two MSS.] who have brought, &c.

CHAP. XII. 4.

Au. Ver.—4 And she shall then continue in the blood of her purifying three and thirty

days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

Pool.—*She shall then continue*, Heb., *sit*, i.e., abide, as that word is oft used, as Gen. xxii. 5; xxxiv. 10, or tarry at home, nor go into the sanctuary. *In the blood of her purifying*; in her polluted and separated estate; for the word *blood* or *bloods* signifies both guilt, as Gen. iv. 10, and uncleanness, as here and elsewhere. See Ezek. xvi. 6. And it is called *the blood of her purifying*, because by the expulsion or purgation of that blood, which is done by degrees, she is purified.

Bp. Patrick.—*In the blood of her purifying.*] In the purification of her blood: for all the following days were days of *purification*; not of entire *separation*.

Rosen.—סָדַב בְּדָם סָדָה, *Sedeat*, maneat, in sanguine purificationis suæ, hypallage, pro: in purificatione sanguinis.

Ver. 7.

Au. Ver.—Who shall offer it.

Ged., Booth.—Which when the priest [Sam., LXX, Syr., and one MS.] hath offered.

CHAP. XIII. 2.

אִם פִּיִּיהֶּיָּה בְּעוֹר־בָּשָׂרוֹ שֹׁמֵת אִי
סִפְחָהּ אִי בְּהֶרֶת וְהָיָה בְּעוֹר־בָּשָׂרוֹ
לִכְנֶס צִרְעָת וְהוֹבִיָּא אֶל־הַכֹּהֵן הַפֶּלֶן אִי
אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים :

ἀνθρώπων ἐάν τινι γένηται ἐν δέρματι χρωτὸς αὐτοῦ οὐλὴ σημασίας τηλαυγῆς, καὶ γένηται ἐν δέρματι χρωτὸς αὐτοῦ ἀφ’ ἡ λήπρας. ἀχθήσεται πρὸς Ἀαρὼν τὸν ἱερέα, ἢ ἐνα τῶν υἱῶν αὐτοῦ τῶν ἱερέων.

Au. Ver.—2 When a man shall have in the skin of his flesh a rising [or, swelling], a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

A rising.

Ged., Booth.—A pustule.

Rosen.—2 Indicantur signa, quæ pariunt suspicionem lepræ. ἄψ, LXX vertunt οὐλῇ. Syrus σημάς et Chaldaeus σημά, *signum apparens et vitiosum, macula*. Michaelis vertit *Finnen, tumores*. Quædam lepræ species eaque non valde periculosa, ex Hillary descriptione, incipit a tumore, qui aciculæ nodulem magnitudine æquat.

Schilling, p. 135: "Quum lepra primum erumpit, macula raro superat acus puncturam, idemque facile præter videtur et exploratorem fugit, quoniam inter initia plerumque singularis est." Vulgatus 𐤒𐤓𐤕𐤕 vertit *diversum colorem*, forsàn coll. Arab. 𐤒𐤓𐤕𐤕, *coloravit, pinxit*, unde 𐤒𐤓𐤕𐤕, *color a reliqui corporis colore distinctus*. Ait quoque *Ebn Sina*, lepram incipere nonnumquam a parvis maculis nigris rubicundis. Eandem rem fortasse exprimere voluit Saadias, qui vertit *nærum nigrum*.

Au. Ver.—*Scab.*

Ged.—Scurf.

Gesen.—נֶחֱסֵה, *f. Scurf.* Levit. xiii. 2, 6; xiv. 56; also נֶחֱסֵה, xiii. 7, 8. Properly, *a bald place on the head*, occasioned by scurf or scald. Comp. נֶחֱסֵה.

Prof. Lee.—*scab*, f. *A scab, scald*, either from its *spreading* in the flesh, or from the *falling off* of the hair, Levit. xiii. 2, 6—8; xiv. 56.

Rosen.—*ro*, LXX non expresserunt. Chaldæus et Vulgatus, *pustula*. Optime vertisse videtur Syrus: *crusta corporis affecti caduca*; *Schorf*, uti Michaelis vertit vocem Hebr. Inducitur cutis summa asperities cum furefure squammulis.

Bright spot.

Geen.—נִפְתָּא, fem. *The white scab, tetter*, which causes suspicion of the leprosy, λεύκη of Hippocrates, *morphea*, or *vittiligo alba* of the Latins, Levit. xiii. 2—39. Plur. נִפְתָּיִם, ver. 38, 39. Comp. נִפְתָּא.

Prof. Lee.—בָּדִיָּה, f. pl. בָּדִיּוֹת. Arab.

הִירָא, *admodum luxit*. The shining, or whitish scurfy, pustule of the leprosy; which, being brighter than the preceding (פִּתְיוֹן), sinking deeper into the flesh, and having white hair in it, is the sure symptom of the leprosy, Lev. xiii. 2—4, 18—23, 24—28.

Rosen.—Nomine πτεῖα significantur *maculae albicantes*, a quibus incipere solet *lepra alba*, cujus colorem ita describit Schilling, p. 135: "Accedit proxime ad calcis colorem, quem in parietibus videmus, quando alibubi aliquam corruptionem passi sunt, et ex hoc obsoleto candore adspectus nascitur profundior." LXX hoc vs. vertunt *τηλαυγής*, infra vero vs. 23, *τηλαύγμα*, quod Suidas explicat: ἀρχὴν λέπρας ἐν τῇ τοῦ σώματος ἐπιφανεῖα. Chalæus: *macula albicans*. Syrus: *pustula alba*.

Au. Ver.—*The plaque.*

Bp. Horsley.—Rather, "the sore," or

"the spot." And one of these two words should be everywhere substituted for "plague" in this chapter.

[illegible]

Prof. Lee.— $\text{v}22$, (a) *A stroke, blow.* (d) *The mark of a blow, a spot.* Levit. xiii. 3, 9, 29, 31, 42, &c.

Ver. 3.

וְרֵאָה חִפְּקוֹן אֶת־הַנֶּגֶב בְּעוֹר־חֶפְשׁ
וּשְׁעָר בִּגְבַע הַקָּדָה לָכֵן וּמֵרָחַק הִנֵּגֶל
עֲמֹל מֵעוֹר בְּשִׁלּוֹ נָגַע צִהְרֵת הָיָה
וְרֵאָהוּ חִפְּקוֹן וּטְמֵא אֹתוֹ :

καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν ἐν δέρματι
τοῦ χρωτὸς αὐτοῦ, καὶ ἡ θρίξ ἐν τῇ ἀφῇ
μεταβαλὴ λευκὴ, καὶ ἡ ὄψις τῆς ἀφῆς ταπεινὴ
ἀπὸ τοῦ δέρματος τοῦ χρωτὸς, ἀφὴ λείπρας
ἐστὶ. καὶ ὄψεται ὁ ἱερεὺς, καὶ μανεῖ αὐτόν.

Au. Ver.—3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

The plague.

Booth.—The wound. See notes on ver. 2.

Au. Ver.—And the plague in sight.

Bp. Horsley.—Rather, "the surface of the sore."

Rosen.—*Et adaspectus loci infecti profundior cute carnis ejus*, i.e., si tumores aut maculæ videntur aut apparent profundiores cute, eam ad carnem usque penetrant. In verbis וְהָיָה הָאֵדָם וְהָיָה הָאֵדָם וְהָיָה הָאֵדָם præfixum וְ ante וְהָיָה notat *postquam*, ut Gen. xviii. 13; Ex. xii. 44, al., וְ autem ante וְהָיָה indicat apodosin.

Ver. 4.

וְאִם־פִּתְחֹתָ לְבָבְךָ הוּא בָּעֵז בְּעִזּוֹ
וְעָמַל אִיר־מִרְאָה מִדְּהָעֵז וּשְׁעָרָה לֹא־

וְהָיָה לָבוֹ וְהִסְגִּיר חִלְתּוֹ אֶת־הַנֶּגַע
שֶׁבַע יָמִים :

εάν δὲ καὶ τηλαυγὴς λευκὴ ᾗ ἐν τῷ δέρματι τοῦ χρωτὸς αὐτοῦ, καὶ ταπεινὴ μὴ ᾗ ἢ ὄψις αὐτῆς ἀπὸ τοῦ δέρματος, καὶ ἡ θριξὶς αὐτοῦ οὐ μετέβαλε τρίχα λευκὴν, αὐτὴ δὲ ἐστὶν ἀμαυρά, καὶ ἀφοριεὶ ὁ λερεὺς τὴν ἀφήν ἐπτά ἡμέρας.

Au. Ver.—4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

Bright spot. See notes on verse 2.

In sight.

Bp. Horsley.—Rather, "the surface."

Au. Ver.—Shall shut up him that hath the plague. So Gesen., &c.

Bp. Horsley.—Literally, "shall shut up the sore," i.e., shall cover it to keep the air from it. And so in other parts of this chapter where shutting up is mentioned. (See the LXX and Syr.) It should seem from v. 45 of this chapter, that a person affected with the leprosy in its worst stage, was not literally shut up, though excluded from the camp. (But see Numbers xii. 14, 15.)

Ged.—4 The priest shall shut up the infected person, &c.] I have followed the common idea, which supposes that נָגַע is metonymically for the infected person: *plaga pro homine plagā lepræ affecto*. But in the late Bishop Law's MS. Notes, I find another version, which is very plausible: "The priest shall bind up the sore;" and so throughout, he renders נָגַע וְהִסְגִּיר.

Booth.—Then the priest shall bind up the wound seven days.

Rosen.—נָגַע, *Plaga* hic per metonymiam ponitur pro homine *plaga lepræ affecto*.

Ver. 5.

Au. Ver.—5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

Plague. See notes on ver. 2.

Pool.—If the plague be at a stay.] This translation is justified by the following clause, which is added to explain it. Otherwise the words are and may be rendered thus, *stand, or abide in its own colour*; the Hebrew word being used for colour as well as for sight.

Au. Ver.—Shall shut him up, &c.

Bp. Horsley.—Shall shut it up, &c.—shall cover the sore again.

Booth.—Shall bind it up, &c. See notes on ver. 4.

Ver. 6.

וְהָיָה חִלְתּוֹ אֶחָד בַּיּוֹם הַשְּׁבִיעִי
שָׁנִית וְהָיָה בְּתַח הַנֶּגַע וְלֹא־פָשַׁח
הַנֶּגַע בְּצֹדֹר וְהִסְגִּיר הַכֹּהֵן מִסִּפְּחַת הָוֶה
וְנָגַע

καὶ ὄψεται ὁ λερεὺς αὐτὸν τῇ ἡμέρᾳ τῇ ἐβδόμῃ τοδεύτερον. καὶ ἰδοὺ ἀμαυρὰ ἢ ἀφή, οὐ μετέπεσεν ἡ ἀφή ἐν τῷ δέρματι. καὶ καθαριεὶ αὐτὸν ὁ λερεὺς, σημασία γάρ ἐστι, κ.τ.λ.

Au. Ver.—6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab: and he shall wash his clothes, and be clean.

Plague. See notes on verse 2.

If the plague be somewhat dark.

Bp. Horsley.—Rather, "the sore, or spot, be contracted," or "shrivelled," or "withered."

Gesen.—*Piel* נָגַע and נָגַע, mostly intrans.

1. To grow paler, disappear, of the spots of leprosy. Levit. xiii. 6, 21, 26, 28, 56.

Prof. Lee.—נָגַע, f. (concr. or Participial noun of נָגַע, for נָגַע, Gram. art. 73), pl.

נָגַע (for נָגַע). Arab. كَيْهَاء, imbecillis,

languidus. Cogn. كَيْهَاء, id. كَلَّ, decre-

pitus fuit. Syr. اَحْسَ, exhalavit spiritum frigidum. Weak, languid, infirm. Of the eyes, 1 Sam. iii. 2, וְעַיִן הָיְתָה נָגַע, his eyes began (to be, נָגַע) weak. Of the mind, Isa. lxi. 3, וְרוּחַ נָגַע, languid, infirm, mind. Of a light, ib. xlii. 3. Of a disease abating, losing its virulence, Lev. xiii. 6, 21, 39, &c. Of a breach, Nahum iii. 19, וְנָגַע, not weak, languid, ruinous, i.e., vigorous, by a Litotes: but used here apparently as an abstr. if matter (נָגַע) or the like is not omitted by the ellipsis.

Pih. נָגַע, pres. non occ., i.q. Kal, Ezek. xxi. 12. Gesenius places here, Lev. xiii. 6, 21, 26, 28, 56. But it is evident, from a moment's inspection, that נָגַע, in these places, is the mere concrete noun noticed

above. The truth is, none of the lexicographers have seen the real character of that word, and hence their mistakes.

Rosen.—*הַיָּדָה הַזֹּאת*, si macula sensim se oculis subtrahit, evanescit. *וְהָיָה כְּקֶדֶשׁ*, Tum erat tantum impetigo, anomalia cutis.

Au. Ver.—Scab. See notes on ver. 2.

Ver. 9.

Au. Ver.—Plague. See notes on ver. 2.

Ver. 10.

וְהָיָה חֲפָזָה שְׂעָרָה לְבָנָה לְבָנָה
וְהָיָה חֲפָזָה שְׂעָרָה לְבָנָה לְבָנָה
וְהָיָה חֲפָזָה שְׂעָרָה לְבָנָה לְבָנָה

καὶ ὄψεται ὁ ἱερεὺς, καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὕτη μετέβαλε τρίχα λευκὴν, καὶ ἀπὸ τοῦ ὕγιους τῆς σαρκὸς τῆς ζωῆς ἐν τῇ οὐλῇ.

Au. Ver.—10 And the priest shall see him : and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh [Heb., the quickening of living flesh] in the rising.

Pool.—And there be; or rather, or, the copulative put for the disjunctive, as hath been noted before; for either of these were signs of a leprosy, and one of these may seem inconsistent with the other; the former sign of white hair, supposing the skin, in which the hair was, to remain; and the latter of live flesh, supposing the skin to be consumed by the leprosy.

Quick raw flesh. So Ged., Booth., Lee, &c.

Ged.—And that there is also raw flesh in the pustule. Lit., et vivacitas carnis vivæ in tumore. There is a seeming, and indeed but a seeming, redundancy in the text, which induced Nanninga and Rosenmüller to search for a new meaning for the word *חֲפָזָה*. The former, in a dissertation first printed at Gronigen in 1759, and reprinted in Schultens's *Sylloge*, 1775, pars. 2, p. 901—906, labours to prove that *חֲפָזָה* here means "cicatrix seu locus ubi caro cutis se in unum contrahit," from the Arab. *حَفَا*, *contrahere*; and thus he renders the verse: "Et viderit sacerdos, et ecce tumor albus in cute, hæc quæ mutavit pilum album, et cicatrix (vel si malis) contractio carnis vivæ sit in illo tumore." "Thus all is plain," adds he; but not so says Rosenmüller: "For besides that this interpretation appears to be farfetched, and unknown to all the

ancient translators, it is, moreover, inadmissible, because tumours in leprosy produce no such *cicatrices*." Therefore Rosenmüller seeks another meaning, and finds it in the Chald. *חַפְזָה*, and the Syr. *ܚܦܙܐ*, which signify *indicare*. "Hence," says he, "*חַפְזָה*, put here for *חַפְזָה*, will be an *index, mark, sign*; and the true rendering of *חַפְזָה בָּשָׂר* will be *signum carnis crudæ*." Onkelos, Tharg., and the Syriac version, are certainly favourable to this interpretation, the two former having *חַפְזָה*, and the latter *חַפְזָה*, to whom ought to be added Arab. *Erp.*, who has *حَفَا*, and this rendering is not implausible, yet I cannot think it the true one. I believe that *חַפְזָה* is here not a redundative, but an *augmentative*, and well expresses the uncommon *redness* of the *raw*, or *living* flesh, which appears in this sort of leprosy, commonly called the *yaws*. See Hillary, in the work above-mentioned. Dathe renders, not improperly, thus: *Atque in eo præterea massa carnis rubræ existit*. Michaelis: "Und in dem geschwulst ein rothes fleisch;" So Hezel's improvement of Luther: "Und rohe fleisch im geschwür ist." Our Bate has also well expressed the meaning: "And quick flesh be growing up in the rising;" with this note: "or, a growth of proud flesh, which is quick and sore."

Prof. Lee.—*חַפְזָה*, *Crude raw* (sign. iv., p. 194 above), i.e., unsound, diseased, Lev. xiii. 10; which is proved sufficiently by the *חַפְזָה* following. See LXX, *ἄλλ. ὡς ὁμοίωμα σαρκὸς ζωῆς*, Ib. vr. 24 only.

Gesen.—*חַפְזָה*, 3. Probably, *mark, spot of raw flesh in the body*. Levit. xiii. 10: *חַפְזָה* *חַפְזָה*, a spot of raw flesh. Ver. 24: *חַפְזָה* *חַפְזָה*, and there shall be a mark of burning.

Rosen.—10 *חַפְזָה* *חַפְזָה* *חַפְזָה*, LXX, *καὶ ἀπὸ τοῦ ὕγιους τῆς σαρκὸς τῆς ζωῆς ἐν τῇ οὐλῇ*, a sano carnis vivæ, s. ab eo quod sanum est in earne viva, in cicatrice. Interpretantur *ac si esset præpositio: quod non probandum*. Vocem *חַפְזָה* plerique recentiores *sanitatem* vertunt, quæ significatio huic loco plane non est apta. Nam, præterquam quod hic, ut ex vs. 11 liquet, agatur de plaga jam inveterata, in qua caro sana locum habere nequit, hæc *חַפְזָה* etiam dicitur in illo ipso *חַפְזָה*, tumore. Simonis in Lexico sub h. v. putat *חַפְזָה* esse locum vel partem corporis, ubi est caro *חַפְזָה*, i.e., *cruda*. Sed nec hoc admitti potest. Nam si vox *חַפְזָה* per se notaret locum carnis crudæ,

verba בשר די in nostro textu plane redundarent; valde enim incommoda hæc phrasis foret: *locus carnis crudæ carnis crudæ*. Nos quidem e Chaldaico כֶּחָדָה, et Syr. ܟܝܪܐ *arguit, indicavit*, כֶּחָדָה interpretamur *indicium, signum, notam*, quæ significatio quoque apta est loco vs. 24. Ita hanc vocem etiam intelligit optimus veterum interpretum, Syrus, qui habet: *nota carnis crudæ*; quocum consentit Onkelos. ܟܝܪܐ autem hic est *crudus*, ut frequenter in Chaldaica dialecto. Hinc ܟܝܪܐ בשר די erit *signum carnis crudæ*. Quid Moses his verbis voluerit, docet historia morbi. Nempe in ea lepræ specie quam Angli *the Yaws*, vocant, tumoribus nec pus nec multum aquæ inest, sed subducti sunt cute crassa et alba, atque subter ea caro rubra spongiosa apparet, quæ etiam erumpere solet et interdum magnitudine æquat morum, cui et simillima est, ut Hillary observat, p. 342.

Ver. 11.

Au. Ver.—11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

Old.

Gesen.—Inveterate.

Au. Ver.—And shall not shut him up.

Horsley, Booth.—And shall not bind it up. See notes on ver. 4.

Rosen.—בשר די נשען הוא בשר בשרי. Bene Vulgatus: *lepra vetustissima indicabitur atque inolita cuti*. לא יכסו, *Nec eum includat*, i.e., non opus est, ut eum includat, certum est, eum esse impurum.

Ver. 12.

וְאִם-פָּרוּחַ תִּפְרָח הַצִּרְעָה בְּעוֹר וּבְסִתָּהּ הַצִּרְעָה אֶת-פְּלוֹעֵי הַנֶּגַע מִרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מַרְאֶה עֵינָי הַכֹּהֵן :

ἐὰν δὲ ἀνθοῦσα ἐξανθήσῃ λέπρα ἐν τῷ δέρματι, καὶ καλύψῃ ἢ λέπρα πᾶν τὸ δέρμα τῆς ἀφῆς ἀπὸ κεφαλῆς ἕως ποδῶν, καθ' ὅλην τὴν ὁρασιν τοῦ ἱερέως.

Au. Ver.—12 And if a leprosy break out in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh.

Ged.—But if the leprosy have so spread itself as to cover, &c.

Rosen.—וְאִם-פָּרוּחַ תִּפְרָח הַצִּרְעָה בְּעוֹר, LXX,

ἐὰν δὲ ἐξανθοῦσα ἐξανθήσῃ ἡ λέπρα ἐν τῷ δέρματι. Vulgatus: *sin autem effloruerit discurrens lepra in cute*, quam versionem historia morbi videtur confirmare. In illa enim lepræ specie, ab Anglis *the Yaws* dicta, quando morbus ad finem se vergit, corpus albis squamis tegitur, quæ autem inter decem aut duodecim dierum spatium decidunt, puramque albam cutem relinquunt. Illud itaque Moses voce פָּרוּחַ, *efflorescere* expressit. Sensus minus aptum exhibent versiones antiquæ orientales, quæ verbum פָּרוּחַ, *crescere, progredi* interpretantur; quam significationem illud in Chaldaica dialecto habet. כָּל-מַרְאֶה עֵינָי הַכֹּהֵן, *Per omnem adspectum oculorum sacerdotis*, i.e., si sacerdos observavit hoc accurate.

Au. Ver.—Of him that hath the plague.

Bp. Horsley.—הַנֶּגַע is omitted in one of Kennicott's MSS., and another for הַנֶּגַע gives בשר. This is probably the true reading: "And the leprosy cover all the skin of his flesh, from his head to his foot."

Ver. 13.

וְרָאָה הַכֹּהֵן וְהָיָה כִּסְתָהּ הַצִּרְעָה אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּגַע כֻּלּוֹ הִפָּךְ לָבָן טָהוֹר הוּא :

καὶ ὁφθαλμοὶ τοῦ ἱερέως, καὶ ἰδοὺ ἐκάλυψεν ἡ λέπρα πᾶν τὸ δέρμα τοῦ χρωτὸς, καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς τὴν ἀφῆν, ὅτι πᾶν μετέβαλε λευκὸν, καθαρὸν ἐστίν.

Au. Ver.—13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

Ged.—And if the priest shall see clearly that the leprosy hath covered, &c.

Booth.—And when the priest hath inspected him, and the leprosy have covered, &c.

It is all turned white.

Ged., Booth.—Seeing he is wholly turned white.

Ver. 16, 17.

Au. Ver.—See.

Booth.—Inspect.

Plague. See notes on ver. 2.

Ver. 19.

וְהָיָה בְּמָקוֹם הַשְּׂחִיחַ שָׂאתָ לְבָנָה אוֹ בַּהֲרַת לְבָנָה מִדְּמָמַת וְנִרְאָה אֶל-הַכֹּהֵן :

καὶ γένηται ἐν τῷ τόπῳ τοῦ ἄλλου οὐλῇ
λευκῇ, ἢ τηλαυγῆς λευκαίνουσα, ἢ πυρρίζουσα,
καὶ ὀφθήσεται τῷ ἱερεῖ.

Au. Ver.—19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest.

Rising—bright spot. See notes on ver. 2.
Somewhat reddish.

Pool.—i.e., white mixed with red, as when blood and milk are mixed together. A late learned writer renders the words thus, *white and very bright*, or *light*, which indeed is the true colour of leprosy, to wit, when it is in its perfection, as Exod. iv. 6, &c. But here it was only beginning and arising out of a bile, in which together with the white, which was the colour of the leprosy, there might be some mixture of redness arising from the bile, or that part of it which was not yet turned into the nature and colour of leprosy.

Bp. Patrick.—*Somewhat reddish.*] This is a mark not hitherto mentioned; which some render “exceeding shining;” or “an inflammation which looked very red.” For so the Hebrew word *adamdameth* seems to import; it being certain that the doubling of the radicals of any word increases the sense. This is apparent, from abundance of instances in other words; which are heaped up together by Bochart in his *Hieroicoicon* (par. ii., lib. v., cap. 6), where he observes, with respect to this word, that it being impossible that the same thing should be both very white and very red, it hath made most interpreters expound this word *adamdameth* as we do, *somewhat reddish*; quite contrary to the true sense of the word, which imports a high degree of some colour, and therefore ought to be translated *exceeding glistering*. For *adam* signifies not only *red*, but also to *glister*: and, accordingly, persons very leprous are said in Scripture to be as *white as snow* (Exod. iv. 6; Numb. xii. 10; 2 Kings v. 27). See verse 49 of this chapter.

Prof. Lee.—דָּמָה, f. דְּמָה, pl. דְּמָהִים, redup. Gram., art. 169, 6. *Very red* or *glowing*. See Bochart. *Hieroz.*, tom. ii., lib. v., cap. vi.; according to others, *Inclining to red, reddish*, Levit. xiii. 19; xiv. 37.

Au. Ver.—And it be shewed to the priest.

Ged.—He must be inspected by the priest.

Booth.—Then shall it be inspected by the priest.

Ver. 20.

וַיֵּרָא הַכֹּהֵן וְהָיָה מֵרָאֵי שָׁפֵל
מִן־הָעוֹר וְגו'

καὶ ὄψεται ὁ ἱερεὺς, καὶ ἰδοὺ ἡ ὄψις,
ταπεινωτέρα τοῦ δέρματος, κ.τ.λ.

Au. Ver.—20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

Seeth it.

Booth.—Hath inspected it.

It be in sight lower.

Bp. Horsley.—Rather, “the surface be lower.”

Plague. See notes on ver. 2.

Ver. 21.

Au. Ver.—21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

Then the priest shall shut him up seven days.

Others.—Then the priest shall bind it up seven days. See notes on ver. 4.

Ver. 23.

—צָרַחַת הַשֹּׁחִין הָיָה

οὐλῇ τοῦ ἄλλου ἐστὶ.

Au. Ver.—23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

A burning boil.

Rosen., Gesen., Ged., Booth.—The scar of the boil.

Gesen.—צָרַחַת, fem. 1. adj., *burning, scorching*, Prov. xvi. 27. 2. *A scar*, Levit. xiii. 23, 28. So the LXX. Vulg., Chald., from the Arab. ضرب, *to impress, to imprint, to strike*.

Prof. Lee.—צָרַחַת, fem. (a) *Burning*, of fire. (b) *Inflammation*. (a) Prov. xvi. 27. (b) Lev. xiii. 23, 28.

Rosen.—צָרַחַת הָיָה vulgo sic reddunt: *inflammatio ulceris est, sive ulcus inflammatum*. Quæ interpretatio nec sensum aptum reddit, nec ulla antiqua versione confirmatur. צָרַחַת potius est *residuum, cicatrix ulceris, das vom Geschwür zurückgebliebene Maal*; proprie *percussio, collato*

Arabico צר, *percussit, punxit*. Concinnunt versiones antiquæ.

Ver. 24.

אִם בָּשָׂר בְּיָהֳרָה בְּעֵרָה מְכֹתֶיךָ
וְהָיָה מִחֵת חֲמִימָה בְּהָרָה לְבָנָה
אֲדָמָתָא לְבָנָה :

καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ, κατὰκαυμα πυρὸς, καὶ γένηται ἐν τῷ δέρματι αὐτοῦ τὸ ὑγιασθὲν τοῦ κατακαύματος αἰγάζον τηλανγὲς λευκὸν, ὑποπυρρῖζον ἢ ἔκλευκον.

Au. Ver.—24 Or if there be *any* flesh, in the skin whereof *there* is a hot burning [Heb., a burning of fire] and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white.

There is a hot burning.

Bp. Horsley.—There is an erysipelas, or St. Anthony's fire.

Gesen.—בָּרָה, fem. (of בָּרָה), a burn, wound by burning, Levit. xiii. 24; xxv. 28.

Prof. Lee.—בָּרָה, fem. constr. בָּרָה, pl. non occ. r. בָּרָה. Lit., place of burning. *Inflamed part*, Lev. xiii. 24, 25, 28. Phr. בָּרָה, burning (as) of fire, l. c. al. non occ.

Pool.—A hot burning, Heb., a burning of fire, by the touch of any hot iron, or burning coals, which doth naturally and usually make an ulcer or sore in which the following spot is. Or white, i.e., or only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamdam* which is given by a learned man, ver. 19, because this colour which is here said to be only white, is distinguished from that which is here called *adamdam*, which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

Bp. Patrick.—Or if there be any flesh, in the skin whereof there is a hot burning.] In the Hebrew the words run thus, "Or the flesh, when it shall be in the skin a burning fire." That is, when there is an inflammation made in the skin and the flesh, by a hot burning coal, or some such thing falling upon it. For in the foregoing paragraph (ver. 16, &c.), he speaks of ulcers which arose of themselves from bad humours in the body: and here of such as were made by fire.

And the quick flesh that burneth.] The part of the body that is burnt.

Have a white bright spot.] Very shining (see ver. 19). For this was a sign of the leprosy broken out in that burnt place, which otherwise would have looked black.

Ged.—24 If one have his skin burned with fire, and there remain a vivid mark of the burning of a white, or red and white colour.

Booth.—24 Or if a person have his skin burned with fire, and if there be in the quick burnt-flesh, a white spot, or of a red and white colour.

Au. Ver.—Quick flesh. See notes on verse 10.

Au. Ver.—Somewhat reddish. See notes on verse 19.

Rosen.—24 בָּרָה אִם לְבָנָה. *Si nota sive signum adustionis exoriatur* (scilicet) *pustula albo-subrufa aut alba*. De בָּרָה vid. ad vs. 10. Moses describit *pustulam ex ustione ortam, eine Brandblase*; i.q. vs. 28, בָּרָה, *tumor adustionis vocatur*.

Ver. 25.

וּמִרְאֵה עֵמֶק מְדַהֲעוֹר

καὶ ἡ ὄψις αὐτοῦ ταπεινῇ ἀπὸ τοῦ δέρματος.

Au. Ver.—25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; *it is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: *it is* the plague of leprosy.

And be in sight deeper.

Bp. Horsley.—Rather, "and the surface be deeper."

Bright spot—plague. See notes on ver. 2.

Ver. 26.

— וְהָיָה בָּהֶם וְהִסְגִּירוּ חֲפָהָן

שְׁבַע יָמִים :

— αὐτὸ δὲ ἀμαυρὸν, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἐπτά ἡμέρας.

Au. Ver.—26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the other skin, but *be* somewhat dark; then the priest shall shut him up seven days.

Somewhat dark.

Pool.—Somewhat dark, or contracted, i.e., not spreading. See notes on ver. 6.

Bishop Horsley.—"Somewhat dark," or "withered," or "shrivelled."

See notes on ver. 6.

Au. Ver.—Shall shut him up.

Others.—Shall bind it up. See notes on ver. 6.

Ver. 28.

וְאִם-תִּפְתָּחֶיָּהּ הַצֵּמֶד תִּבְחַרְתָּ לֹא-
תִשְׁתָּחֶה בְּעוֹלָהּ וְהָיָה כְּלֹחַ שְׂאֵת הַמִּכְרָח
הָיָה וְנִהְרָוּ הַפְּלֹחַן קִרְצָרֶכֶת הַמִּכְרָח
: הָיָה

ἐὰν δὲ κατὰ χάραν μείνῃ τὸ αὐγάζον, καὶ
μὴ διαχυθῇ ἐν τῷ δέρματι, αὐτὴ δὲ ἀμαυρὰ ᾖ,
οὐλὴ τοῦ κατακαυματός ἐστι, καὶ καθαριεῖ
αὐτὸν ὁ λεπτεὺς. ὁ γὰρ χαρακτήρ τοῦ κατα-
καυματος ἐστι.

Au. Ver.—28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

Bright spot. See notes on ver. 2.

Be somewhat dark. See notes on ver. 6.

Burning.

Bp. Horsley.—Erysipelas.

Bp. Patrick.—It is a rising of the burning.]

A tumor made by fire, or a hot iron, &c. which burnt the part. A mere inflammation (as he calls it in the end of this verse) arising from that burning.

Au. Ver.—Inflammation.

Others.—Scar. See notes on verse 23.

Ver. 29.

Au. Ver.—Plague.

Horsley, Ged., Booth.—Sore. See notes on verse 2.

Ver. 30.

Au. Ver.—Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

If it be in sight deeper.

Bp. Horsley.—Rather, "If the surface of it be deeper."

A dry scall.

Gesen.—פִּגְעָה, m. 1. A scab, eruption on the head and beard, Levit. xiii. 30, &c. 2. One that is afflicted with it, Levit. xiii. 33. See פִּגְעָה No. 3. Root Arab. نَتَقَ, to pull up the hair by the roots, intrans., to lose the hair.

Prof. Lee.—פִּגְעָה, m. Porrigo, or scalled head; so named from the falling off of the hair, Lev. xiii. 30—37; xiv. 54.

Ver. 31.

Au. Ver.—31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days.

It be not in sight deeper.

Bp. Horsley.—Rather, "the surface of it be not deeper."

Shut up him that hath the plague. See notes on verse 4.

Ver. 32.

Au. Ver.—And the scall be not in sight deeper.

Bp. Horsley.—Rather, "and the surface of the scall be not deeper."

Ver. 33.

Au. Ver.—And the priest shall shut up him that hath the scall seven days more.

Bp. Horsley.—Rather, "cover up the scall." See notes on verse 4.

Ver. 34.

Au. Ver.—Nor be in sight deeper.

Bp. Horsley.—Rather, "and the surface of it be not deeper."

Ver. 36.

Au. Ver.—Shall look on him.

Booth.—Shall inspect it.

Ver. 39.

Au. Ver.—39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

Darkish. See notes on ver. 6.

A freckled spot.

Gesen.—פִּגְעָה, m. Levit. xiii. 39, the name of a harmless eruption, which appears on the brown skin of the Orientals, whitish and without brightness. The Arabians still call it bohak. (Root פִּגְעָה, Syr. Aph., to be white, of leprosy.)

Ver. 40.

Au. Ver.—His head.

Patrick, Ged., Booth.—His head behind. So the context.

Ver. 42, 43.

וְרָאָה אֹתוֹ חִפְּלוֹ וְהָגָה שְׂאֵת־הַגֶּחַל
לְבָנָה אֲדַמָּוֶמֶת בְּקִרְחָתוֹ וְגו'

καὶ ὄψεται αὐτὸν ὁ λεπρῆς, καὶ ἰδοὺ ὁ ὄψις
τῆς ἀφῆς λευκῇ ἢ πυρρίζουσα ἐν τῷ φαλακρώ-
ματι αὐτοῦ, κ.τ.λ.

Au. Ver.—43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh.

Rising. See ver. 2.

42, 43 *White reddish.* See notes on ver. 19.

Bp. Patrick.—42, 43 If either in the hinder or forepart of a bald head there appeared a *white sore exceeding bright* (as it should be translated), like that which appeared sometimes in the skin (ver. 24), then, as it here follows, he was to be looked on as a leprous man.

Ged.—White and red.

Booth.—White or red.

Rosen.—42 אֲדַמָּוֶמֶת וְקִרְחָתוֹ, *Si in parte calva aut recalvata ortæ fuerint maculae candidæ rubicundæ, qui color mixtus est ex albo et rufo. LXX autem et Syrus habent: candidæ aut rubicundæ. Excidisse putarunt* אֵל, *vel id subaudiendum; sine ratione.*

Ver. 44.

בְּרֹאשׁוֹ בְּנִקְיוֹ

ἐν τῇ κεφαλῇ αὐτοῦ ἢ ἀφῆ αὐτοῦ.

Au. Ver.—His plague is in his head.

Ged., Booth.—There is a leprous sore on his head. See notes on ver. 2.

Ver. 45.

וְעַל־שָׂפָם יַעֲמָה

καὶ περὶ τὸ στόμα αὐτοῦ περιβαλίσθω.

Au. Ver.—45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

Upper lip.

Ged., Booth.—Chin.

Gesen.—עַמָּה, m. *beard*; perhaps, the whole chin, comp. עַמָּה. 2 Sam. xix. 25: אֵל אֵם עַמָּה, *he has not trimmed his beard.* עַמָּה אֵל, עַמָּה אֵל, *to cover the beard or chin, as a sign of sorrow, Levit. xiii. 45; Ezek. xxiv. 17, 22; Micah iii. 7.*

Prof. Lee.—עַמָּה, m. aff. עַמָּה. Probably from עַמָּה, with the termination עַ. *The lower part of the face; the hair growing on it; the chin, the beard.* Only in the phrr. עַמָּה עַמָּה, *covered the chin or beard, as a sign of mourning, Lev. xiii. 45; Ezek. xxiv. 17, 22; Mic. iii. 7: and עַמָּה עַמָּה, trimmed his beard, 2 Sam. xix. 25.*

Ver. 48.

אִם בְּשֵׁתִי אִם בְּעִרְבִי לְבִשְׁתִּים
וְלַעֲמָר וְגו'

ἢ ἐν στημονί, ἢ ἐν κρόκη, ἢ ἐν τοῖς λυοῖς, ἢ ἐν τοῖς ἐρέοις, κ.τ.λ.

Au. Ver.—48 Whether it be in the warp, or woof; of linen or of woollen; whether in a skin, or in any thing made of skin.

Warp or woof.—So Ged., Booth., Gesen., Lee.

Bp. Horsley.—48, 49, 51, 52, 53, 56, 57, 58, 59—"warp," or "woof," עַמָּה, as opposed to עַר in these passages, seems to signify a uniform, simple web, made of threads of one material, size and colour, in opposition to a piece woven of threads of different materials intermixed, as woollen and linen, or differing in size and colour. (See Houbigant's note on v. 48.)

Gesen.—עַמָּה, 2. *The fixing of the web.* So almost all the ancient versions and Hebrew interpreters, Levit. xiii. 48, &c. (Syr. ܐܡܝܬܐ, *to weave*, Arab. استي, *to fix*

the web, to stretch the warp.) Compare עַר, *woof*. Others understand by עַמָּה and עַר, different kinds of cloth, which is more applicable to verses 52, 57.

עַר, 2. *Woof or weft.* Levit. xiii. 48—59. LXX, κρόκη.

Ged.—48 *In the warp or in the woof.* Vulg., *In stamine atque (aut) subtegmine*; and so the other versions. Yet some moderns have objected to this version, as totally inadmissible; their reason is, that it is incompatible with ver. 52 and 56. "Quomodo enim," says Dathe, "comburi potest secundum ver. 52, *sive stamen, sive subtegmen vitiosæ vestis?* aut quomodo ex veste, lepra infecta, pars vitiosa, secundum ver. 56, *vel ex stamine, vel ex subtegmine scindi potest, cum tota vestis, seu pannus, stamine ac subtegmine unice constet?*" I can readily answer these queries, which are founded on a false supposition. In ver. 52 it is not

either the warp or the woof, that is to be burned, but the whole garment in which a leprosy is found, either in the warp or in the woof; and that, in ver. 56, it is not either the warp or the woof that is to be torn out of the cloth, but the whole piece of cloth in which, whether in woof or warp, the infection is contained. This, to me, is so clear from the whole context, that I cannot but wonder how such critics as Le Clerc, Houbigant, Dathe, and Rosenmüller, should find any difficulty in the passage, and have recourse to such forced and far-fetched explanations. Le Clerc imagined that by *warp* and *woof* were meant the threads of yarn before they were wove into cloth; an absurd idea, as Dathe himself allows: but not much less ridiculous is that of Houbigant, which he however adopts: "Unus, quod ego quidem sciam, *Houbigantius*, eam (difficultatem) removere tentavit. Primo, negat שר et שר, *stamen* et *subtegmen* significare posse. Leguntur hæc vocabula tantum in hac pericopa, in qua illam significationem, pro contextu, prorsus non habere possunt. Igitur de alia est cogitandum, quam contextus admittit. Jam vero constat שר significare vestem texturæ diversæ, hoc est, quæ constet filis spissioribus et tenuioribus, uti est in tapetibus et aliis vestibus ex lana et lino paratis. Sub שר vero intelligit *texturam simplicem* quæ constet filis ejusdem formæ, sive generis. Ex origine admittit hanc significationem: nam שר ex Syr. אסר texere illustrandum esse jam in Lexicis observatum est: שר autem *miscendi* notionem habere dubio caret: et quoniam tantum in hac pericopa occurrunt, nemo neget ea, ut vocabula artis, hanc significationem habere posse. Non sum nescius ex contextu significationem vocum divinari non tuto posse qui sæpe quam plures admittit; neque contradicam, si quis alias magis aptas significationes: illis vocibus substituat, dummodo mihi concedatur *hactenus allatas per contextum nullo modo eis tribui posse*."

I have laid before my learned readers Dathe's own words, without abridgement, that I might not seem to weaken his argument; and now I only request them to read over the text carefully, and then say if they see any necessity for abandoning the ancient versions, and for seeking a new meaning to the words שר and שר. Indeed, no two words are more fit to express the *warp* and *woof* of a web. The former consists of double rows,

שר, of threads, between which the latter passes, and by passing makes that *mixture* denoted by the word שר. There is no need of having recourse to the Syr. אסר to explain the Heb. שר; on the contrary, I believe the former, in the sense of *weaving*, is a denominative verb from the latter. At any rate, it has nothing to do here; nor is שר to be derived from שר, to *drink*; it is neither more nor less than the fem. plur. of שר, *two*; and a most fit term, as I have already observed, to denote the *warp* of a web.

Rosen.—In explicandis nominibus שר et שר veteres omnes consentiunt, dum illud vertunt *stamen* (*Aufzug*), hoc *subtegmen* s. *licium* (*Einschlag*, *Eintrag*), quod quidem haud incommode nomen sit nactum a *permiscendi* notione, quam שר apud Aramæos obtinet, quod cum *stamine* permisceatur. שר vero illustratur ex Arab. אסר, *staminibus positis aptavit telam*. Attamen has significationes illarum vocum h. l. non posse admitti, visum est quibusdam ex iis, quæ sequuntur. Quomodo enim, inquit, comburi potest secundum vs. 52, sive *stamen* sive *subtegmen* vitiosæ vestis? aut quomodo ex veste lepra infecta, pars vitiosa, secundum vs. 56, vel ex *stamine* vel ex *subtegmine* potest scindi, quam tota vestis sive *pannus* *stamine* ac *subtegmine* unice constet? Hinc Houbigantius, quocum consentit Dathius, conjectat, שר significare *vestem texturæ diversæ*, h. e., quæ constet filis spissioribus et tenuioribus, uti est in tapetibus et aliis vestibus ex lana et lino paratis. Sub שר vero intelligit *texturam simplicem*, quæ constet filis ejusdem formæ sive generis. Addit Dathius, ex origine hæc vocabula illam significationem admittente. Nam שר conferendum est cum Syr. אסר, *texere*, שר autem *miscendi* notionem habere, notum. Gussetius in *Commentarr. L. H.* sub rad. שר lit. O., non indicari putat pannos textos, sed fila texenda, ad id parata et destinata, adeo ut in antecessum ita concepta, et sub relatione, quæ illis ad se invicem ea destinatione datur, jam accipiant nomina, ei congrua utrinque. Cui sententiæ tamen obstat nomen שר vs. præced., quod nonnisi de pannis textis dici constat. — שר ante אסר et שר hic est nota Genitivi, ut Am. viii. 11; Jon. iv. 5.

Ver. 49.

והיה חָפֶצֶע יִרְבֶּקָהּ וְאֵל אֲדָמָהּ
בְּקֶלֶד אוֹ בְּעוֹר וְנֹ

καὶ γίνῃται ἡ ἀφὴ χλωρίζουσα ἢ πυρρίζουσα ἐν τῷ δέρματι, ἢ ἐν τῷ ἱματίῳ, κ.τ.λ.

Au. Ver.—49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing [Heb., vessel, or instrument] of skin; it is a plague of leprosy, and shall be shewed unto the priest:

49, 51 *The plague.*

Ged., Booth.—The infected part.

Greenish.

Bp. Patrick.—There seems to be great reason in what Maimonides saith, in his treatise of the leprosy, that the Hebrew word *jerakrak* (which is made by the doubling of the radical letters) should be interpreted *the most intense green*; such as is in the wings of a peacock (as he speaks) or in the leaves of a palm-tree. As the word *adamdam*, in like manner, signifies the highest degree of another colour, viz., redness; such as the brightest scarlet (see ver. 19). And if a spot of these colours were found in a garment or skin, as broad as a bean, it was a sufficient ground to think it might be the leprosy; if it were not so broad, it was accounted clean.

Gesen.—רָקַק, m. 1. *Of a greenish or yellowish colour*, χλωρίζων, of the colour of the garment-leprosy, Lev. xiii. 49; xiv. 37. 2. *Yellow*, the yellow colour of gold, Ps. lxviii. 14.

Prof. Lee.—רָקַק, m. pl. fem. רָקַקָה, redup. of רָקַק. LXX, χλωρίζουσα, χλωρότητι.

Arab. رَقَاق, ensis multo fulgore. *Greenish*,

or *yellowish*, occurring with רָקַק, shining, bright, is, most likely, its true meaning. It is one of the symptoms of the leprosy, Lev. xiii. 49; xiv. 36, i.e., of the *lepra vulgaris*, which is thus described. "The *lepra vulgaris* shews itself in small reddish (רָקַקָה), and shining (רָקַק) elevations of the cuticle. These patches . . . are surrounded by a red border." Again, on the progress towards a cure, "The scales being farther and farther removed, a circle of red shining cuticle . . . appears within the original patch," &c. Rees's Encyclop. sub voce. Applied to gold Ps. lxviii. 14, al. non occ.

Ver. 50.

Au. Ver.—50 And the priest shall look upon the plague, and shut up it that hath the plague seven days.

And shut up it that hath the plague.

Bp. Horsley.—Rather, "Cover up the spot." See notes on ver. 4.

Ver. 52.

וְשָׂרַף אֶת־הַבְּגָד אֲוֹ אֶת־הַבָּיִת אֲוֹ אֶת־הָעֹר בְּכֻשְׁתִּים אֲוֹ אֶת־כָּל־כֵּל הָעֹר אֲשֶׁר־יִהְיֶה בּוֹ הַנֶּפֶס קִרְיָה עַת מִמָּאֵרָה הִוא בְּאֵשׁ תִּשְׂרָף :

κατακαύσει τὸ ἱμάτιον, ἢ τὸν στήμονα, ἢ τὴν κρόκην ἐν τοῖς ἐρέοις, ἢ ἐν τοῖς λινούις, ἢ ἐν παντὶ σκεύει δερματίνῳ, ἐν ᾧ ἂν ᾖ ἐν αὐτῷ ἡ ἀφὴ, ὅτι λέπρα ἕμμονός ἐστιν, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

Ged.—And the garment must be burned, whether the infection be in a woollen or linen garment, in the warp or in the woof; or any thing made of skin, it is a fretting leprosy, and the garment must be burned with fire.

Warp or woof. See notes on ver. 48.

Fretting.

Bp. Patrick.—The Hebrew word *mame-reth*, which we translate *fretting*, is very variously rendered by the ancient interpreters; as Bochart hath observed in his Hierozoicon, par. i., lib ii., cap. 45, where, from the Arabic tongue, he thinks it may be best translated an *exasperated* or *irritated* leprosy: that is, very sharp and pricking (which suits well with our translation), eating into the garment or skin, till it was consumed. Abarbinel translates it *painful*: because this sort of leprosy in the body of a man was full of anguish. And so this word is used in Ezek. xxviii. 24, where a *thorn* is called *mamir*; and translated by us a *grieving thorn*.

Gesen.—מָמֵר, only in Hiph. מָמַר, perhaps, i. q., מָמַר (comp. מָמַר, No. II.), to make bitter, here, especially, to cause a bitter pain. Ezek. xxviii. 42: מָמֵר מָמַר, a painful, i.e., a pricking thorn. Kimchi: spina dolorum, as the parallel מָמַר מָמַר, Levit. xiii. 51, 52; xiv. 44, a fretting leprosy. (Others, compare it with the

Arab. ممر, recruduit vulnus.)

Prof. Lee.—כא, v. Kal non occ. Arab. ¹³סו, irritavit, recruduit vulnus. Hiph. part. כמא, f. כמא, Irritating, vexing, paining. Ezek. xxviii. 24: f. of the leprosy, Lev. xiii. 51, 52; xiv. 44. LXX, ἔμμενος, ἄλλ. σπανίζουσα, ἄλλ. φιλόνεκος.

Ver. 55.

וְהָיָה כִּי יִשָּׂא הַכֹּהֵן אֶת הַלֵּבָשׁ הַזֶּה וְהָיָה
כִּי יִשָּׂא הַכֹּהֵן אֶת הַלֵּבָשׁ הַזֶּה וְהָיָה

— ἐστήρικται ἐν τῷ ἱματίῳ, ἢ ἐν τῷ στή-
μονι, ἢ ἐν τῇ κρόκη.

Au. Ver.—55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without [Heb., whether it be bald in the head thereof, or in the forehead thereof].

And the plague be not spread.

Patrick, Ged., Booth.—Although the plague, &c.

It is fret inward, whether it be bare within or without.

Ged.—It is a fretting leprosy whether it be on the wrong side or right side of the cloth.

Booth.—It is a fretting leprosy whether it be in the warp or the woof.

Bp. Patrick.—Whether it be bare within or without.] In the Hebrew the words are, "In the baldness of the hinder part, or in its forepart:" which seems to be a manner of speaking taken from ver. 42, 43, where he treats of bald heads. And the meaning is, whether it eat into the right side of the garment (which is compared to the forehead), or into the wrong side (which is compared to the hinder part of the head), making it as bare as a bald head is, when there is not a hair left. For this sort of leprosy was wont to eat off the nap of the cloth, and make it threadbare.

Gesen.—חֲרָחִיץ, a deep corrosion (in a garment infected with leprosy), Lev. xiii. 55.

Rosen.—חֲרָחִיץ proprie significat profundam (ut חֲרָחִיץ est fovea), ut indicetur corrosio seu labes, quæ introrsum radices agit, quæ grassatur in imum et agit intra id cui in-sederit.

Gesen.—חֲרָחִיץ, fem. 1. As חֲרָחִיץ, a bald place on the back part of the head. 2. Me-

tonymically applied to the bareness on the wrong side of a piece of cloth, Lev. xiii. 55.

חֲרָחִיץ, fem. 1. Baldness on the forehead. 2. Meton. Bareness, a bare place, on the right side of a cloth, Lev. xiii. 55.

Ver. 56.

Au. Ver.—Somewhat dark. See notes on verse 6.

Warp or woof. See notes on verse 48.

CHAP. XIV. 4.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר

καὶ προστάξει ὁ ἱερεὺς, καὶ λήψονται τῷ
κεκαθαρισμένῳ δύο ὀρνίθια, κ.τ.λ.

Au. Ver.—4 Then shall the priest command to take for him that is to be cleansed two birds [or, sparrows] alive and clean, and cedar wood, and scarlet, and hyssop.

Two birds. So Rosen., Gesen., Booth., &c.

Ged.—Two small birds.

Margin, Prof. Lee.—Sparrows.

Bp. Patrick.—Two birds alive and clean.]

The margin of our Bible translates it *two sparrows*: and they who take the word in this sense have some pretty conceits about it. Particularly this: that it signifies him who lately sat alone, like a solitary sparrow on the house-top (as the Psalmist speaks), to be now admitted into the society of others again. But Origen takes these birds to have been *hens* (and so Scaliger shows out of Nicander, that the Greek word στρουθὺς anciently signified, Exerc. 230), and the LXX better translate it, δύο ὀρνίθια, "two little birds," of any sort whatsoever, provided they were *clean*, i.e., lawful to be eaten, as the Vulgar truly interprets it. For to restrain it to *sparrows* had been very absurd, whether they had been clean birds or unclean; because it had been in vain to say a clean sparrow, when the whole species were so by the law; and more unaccountable to require a clean sparrow, if all had been unlawful, as Bochart rightly observes, lib. i., Hieroz., cap. 22, par. ii.

Scarlet. See notes on Exod. xxv. 4.

Ged., Booth.—Scarlet thread.

Ver. 5.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר

καὶ προστάξει ὁ ἱερεὺς, καὶ σφάξουσιν τὸ
ὀρνίθιον τὸ ἐν εἰς ἀγγεῖον ὅστράκινον ἐφ' ὕδατι
ζῶντι.

Au. Ver.—5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Bp. Horsley.—“Over running water.” Rather, “over spring water” [so *Ged.*], i.e., water in the earthen vessel, which had been taken from a running spring. (Compare v. 51, by which it appears that the blood of the bird was mixed with the spring water.)

Bp. Patrick.—In an earthen vessel over running water.] There seems to be a transposition (as is very usual) in these words: the sense being, over an earthen vessel, that hath running, i.e., spring water in it. For so R. Levi Barzelonita, in the place before named, describes this ceremony: “The priest takes a new earthen vessel, and pours into it living water, till it be a quarter full:” which was the measure, according to the tradition of the scribes. Who say, also, that the best and fattest of the two birds was killed over the water, and the blood pressed out so long, that the water was discoloured with it; and then he digged a hole, and buried the dead bird before the leper.

Ver. 8.

Au. Ver.—And shall tarry.

Ged., Booth.—But shall, &c.

Ver. 10.

Au. Ver.—10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year [Heb., the daughter of her year] without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

Lambs without blemish.

Ged., Booth.—Lambs without blemish of a year old [Sam., LXX].

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 13.

Au. Ver.—13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

Ged.—The lamb shall then be slaughtered in the place where sin offerings and holocausts are slaughtered, &c. See notes on iv. 15.

Sin offering, trespass offering. See notes on v. 6.

Ver. 17.

עַל בֶּם הָאֵמָץ :

— ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πληγμ-
μελείας.

Au. Ver.—17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

Upon the blood of the trespass offering.

Ged., Booth.—On the place [LXX, Syr., and two MSS., with parallel passage verse 28] where the blood of the guilt offering had been put.

Ver. 19.

Au. Ver.—He shall kill the burnt offering.

Ged., Booth.—The burnt offering shall be killed. See notes on iv. 15.

Ver. 23.

וְהָבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ
אֶל־הַכֹּהֵן וְנָ

καὶ προσοίσει αὐτὰ τῇ ἡμέρᾳ τῇ ὀγδόῃ εἰς
τὸ καθαρίσαι αὐτὸν πρὸς τὸν ἱερέα, κ.τ.λ.

Au. Ver.—23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

Ged., Booth.—And he shall bring them on the eighth day of his cleansing, &c.

Ver. 25.

Au. Ver.—And he shall kill the lamb of the trespass offering, &c.

Ged., Booth.—And the lamb of the guilt offering shall then be killed, &c. See notes on iv. 15.

Ver. 32.

זֹאת תּוֹרַת אֲשֶׁר־בָּן נָנַע צִרְעַת אֲשֶׁר
לְאֶת־שָׂוִי יָדוֹ בְּטַהֲרָתוֹ :

οὗτος ὁ νόμος ἐν ᾧ ἐστὶν ἡ ἀφή τῆς λέπρας,
καὶ τοῦ μὴ εὐρίσκοντος τῇ χειρὶ εἰς τὸν καθαρι-
σμὸν αὐτοῦ.

Au. Ver.—32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Ged.—Such is the law for the cleansing of a person who hath been infected with leprosy, who cannot afford more. So Booth.

Rosen.—32 Sensus: hæ sunt ceremoniæ

observandæ in purificatione ejus, qui a lepra mundus declaratur, et qui pauperior est, quam ut supra enumerata comparare sibi possit.

Ver. 35.

Au. Ver.—And he, &c.

Ged., Booth.—Then he, &c.

Ver. 36.

וְלֵא יִמְצָא פְּלִיאֲשֶׁר בְּבֵית וְנוֹי —

— καὶ οὐ μὴ ἀκάθαρτα γένηται ὅσα ἂν ᾖ ἐν τῇ οἰκίᾳ.

Au. Ver.—36 Then the priest shall command that they empty [Heb., prepare] the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house.

That all that is in the house be not made unclean.

Ged.—"For nothing that is in the house shall, therefore, be accounted unclean," &c. The last part of this verse has, I think, been universally misunderstood. Our common English version is, "that all that is in the house be not made unclean;" corresponding with Vulg., *ne immunda fiant omnia quæ in domo sunt*; and with Sept. But this cannot, in my apprehension, be the meaning; for, how should the priest's going into the house make anything in it unclean? The meaning is, that although the walls of the house might be infected, yet its contents were not for that defiled. These were therefore ordered to be brought out previously to the priest's going in, that the empty walls might be more accurately examined, and a judgment formed accordingly.

Booth.—For not anything that is in the house shall be unclean.

Ver. 37.

וְרָאָה אֶת-הַנֶּגֶעַ וְהִנֵּה הַנֶּגֶעַ בְּקוֹרֹת
הַבַּיִת שֶׁנֶּעְרָרוּ יִקְרָא אֶת-הַמַּדְמָנֹת
וּבְרֵאיוֹן שֶׁנֶּלֶךְ בְּדִתְקִיר :

καὶ ὄψεται τὴν ἀφήν, καὶ ἰδοὺ ἡ ἀφή ἐν τοῖς τοίχοις τῆς οἰκίας, κοιλᾶδας χλωρίζουσας, ἢ πυρρίζουσας, καὶ ἡ ὄψις αὐτῶν ταπεινωτέρα τῶν τοίχων.

Au. Ver.—37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall.

Hollow strakes.

Ged.—*Exsudations.* Vulg., *quasi valliculas*. Onk., וַיִּסַּח, of a similar signification: and so our common version, "hollow streaks:" but in all such appearances that I have seen, the *streaks* were not hollow, but rather *convex*; and appeared to be *exsudations* from the wall, and for the most part of the colours here described. It is not easy to analyze the Hebrew word. I think the Syr. translator has well rendered it by ܡܬܬܝܬ, nor badly Saad., ܡܬܬܝܬ, *streaks*.

Gesen.—ܡܬܬܝܬ, plur. fem. only in Lev. xiv. 37, *cavities, hollow or deep places*. LXX, κοιλᾶδες. Vulg., *valliculæ*. So likewise the Chald. This quadriliteral is either compounded of ܡܬܬܝܬ, *to sink*, and ܬܥܪ, *to be deep* (whence ܬܥܪܐ, *a dish*), or derived from the latter root with a ܬ prefixed, like ܬܥܪ, ܬܥܪܐ, ܬܥܪܐ, ܬܥܪܐ. See *Chr. Ben. Michaelis Lum. Syr.*, § 20.

Rosen.—ܡܬܬܝܬ, *Cavitates*. Ut in lepra cutis maculæ erant depressæ, ita et in hac murorum carie profundiores fuere putredinis notæ. Videtur autem vox composita ex radice ܡܬܬܝܬ, quæ *desidere et demergi* sonat, et ܬܥܪ, *salivare*, quod nempe eæ cavitates humorem exsudarent, quo muri maculabantur.

Greenish. See notes on xiii. 49.

Reddish. See notes on xiii. 19.

Which in sight are lower than the wall.

Bp. Horsley.—Rather, "and the surfaces of them be lower than the wall."

Ver. 42.

Au. Ver.—42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

And he shall take.

Booth.—And they shall take.

Ged.—And the house shall be plastered with other mortar.

Ver. 43.

Au. Ver.—43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered.

After that he hath taken away, &c.

Ged., Booth.—After that the stones have been taken away, and the house scraped, &c.

Ver. 44.

Fretting. See notes on xiii. 55.

Ver. 45.

Au. Ver.—45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

Ged., Booth.—The house shall then be broken down; and the stones of it, and the timber of it, and all the mortar of the house, shall be carried out, &c.

Ver. 47.

Au. Ver.—And he that eateth in the house shall wash his clothes.

Ged., Booth.—And he that hath eaten in the house shall wash his clothes, and be unclean until the evening [LXX].

Ver. 49.

See notes on verse 4.

Ver. 50.

See notes on verse 5.

Ver. 51.

וְטָבַל אֹתָם בְּדָם הַצִּיִּף הַחַי וְהַמָּוֶת
וּבַמַּיִם הַחַיִּים וְגו'

kai bāpsi autō eis to daima tou orphthiou tou eisphagmenou ēph' ūdati (wnti, k.t.l.).

Au. Ver.—51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

And dip, &c., water. So the Heb.

Ged., Booth.—And dip them in the blood of the bird that hath been killed over [so LXX] the spring water.

Ver. 52.

Au. Ver.—The blood of the bird.

Ged.—The blood of the killed [one MS.] bird.

Scarlet.

Ged., Booth.—Scarlet thread.

Ver. 56.

See notes on verse 2.

CHAP. XV. 3, 4.

וְזָאת תְּהִיָּה טְמֵאתוֹ בְּזִבּוֹ כֶּרֶךְ
בְּשִׁלּוֹ אֶת־זִבּוֹ אֶרְהֶתֶם בְּשִׁלּוֹ מִזִּבּוֹ
טְמֵאתוֹ הוּא : 4 כֹּל־הַמִּשְׁכָּב אֲשֶׁר
יִשְׁכַּב עָלָיו תִּזָּב. וְטָמֵא וְגו'

3 καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ.
ῥέων γόνον ἐκ σώματος αὐτοῦ, ἐκ τῆς ῥύσεως
ἧς συνέσθηκε τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως,
αὐτῇ ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ. πᾶσαι αἱ
ἡμέραι ῥύσεως σώματος αὐτοῦ ἡ συνέσθηκε τὸ
σῶμα αὐτοῦ διὰ τῆς ῥύσεως, ἀκαθαρσία αὐτοῦ
ἐστί. 4 πᾶσα κοίτη ἐφ' ἧς ἂν κοιμηθῇ ἐπ'
αὐτῆς ὁ γονοῤῥυς, ἀκάθαρτός ἐστί, κ.τ.λ.

Au. Ver.—3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing [Heb., vessel], whereon he sitteth, shall be unclean.

Ged.—3 And such is the nature of this uncleanness; that whether his issue flow freely or be interrupted in its course, he is unclean: during the whole time of the flowing or interruption of his issue he shall be unclean [Sam., LXX].

Booth.—3 And such is his uncleanness from his issue, that whether his issue run, or be stopped, he is unclean all the time his issue runneth or is stopped [Sam., LXX].
4 Such is his uncleanness, that, Every bed whereon he who hath the issue lieth, &c.

Ver. 9.

וְכָל־הַמִּרְפֵּב אֲשֶׁר יִרְפֵּב עָלָיו תִּזָּב
וְטָמֵא :

kai pân epísagmos thoun, ēph' ὃ ἂν ἐπιῤῥῃ ἐπ' αὐτὸ ὁ γονοῤῥυς, ἀκάθαρτον ἔσται ἕως ἐσπέρας.

Au. Ver.—9 And what saddle soever he rideth upon that hath the issue shall be unclean.

Saddle.

Bagster's Bible.—מִרְכָּב, here rendered by our translators *saddle*, and frequently *chariot*, Mr. Harmer ("Observations," vol. ii., p. 207), thinks rather means a *litter* or *coune*.

Gesen.—מִרְכָּב, m. (from מִרְכָּב), 1. *A chariot*, 1 Kings iv. 26. (v. 6). 2. *The seat of a chariot*, Cant. iii. 10; Lev. xv. 9.

Rosen.—9 הַמִּרְפֵּב LXX, et Vulgatus *epísagmos, sellam*, cui quis insidet, quum jumento vehitur, interpretati sunt. Syrus vertit: *jumentum, sessile*.

Ver. 16, 17.

וְאִישׁ כִּרְחֻצָּא מִמֶּנּוּ שֶׁכַּבַּת־זָרַע וְגו'

καὶ ἄνθρωπος, ὃς ἂν ἐξέλθῃ ἐξ αὐτοῦ κοίτη
σπέρματος, κ.τ.λ.

Au. Ver.—16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

Gesen.—גִּנְיָה, fem. 1. *The act of lying, lying down.* גִּנְיָה, Exod. xvi. 13, 14, *the lying of the dew.* 2. *Cohabitation, גִּנְיָה, cohabitation with emission of seed, and simply emission of seed, Lev. xv. 16, 17, 32; xxii. 4, hence גִּנְיָה גִּנְיָה, to cohabit, with a woman, Lev. xv. 18, 19, 20; Numb. v. 13.*

Rosen.—גִּנְיָה sunt qui vertant concubitus seminis, ut sit hypallage, pro semen concubitus, et indicetur effusio seminis in coitu, coll. vs. 18. Sed significat phrasis Hebraica effusionem seminis (a גִּנְיָה, quod uti Arabic. غَفَفَ, effudit, effluxit denotat). Loquitur de pollutione in somno, uti recte Lutherus vertit, coll. infra xxii. 4; Deut. xxiii. 10.

Ver. 18.

Au. Ver.—18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

Man.

Booth.—Her husband.

Rosen.—18 גִּנְיָה גִּנְיָה, Et mulier quacum vir concubuerit effusione seminis. Nonnulli hunc versum pro præcedentium appendice habent, ut hoc dicatur: si mulier illo die vel illa nocte cum eo coierit, cui tale quid per somnum accidit. Michaelis putat Mosen hac lege etiam hoc spectasse, ut aliquid conferret ad minuendam polygamiam; si enim vir aliquis plures feminas habebat, hujus legis observatio ei valde molesta esse debuit. Vid. *Jus Mos.*, p. ii., § 95, sub fin.

Ver. 23.

וְאִם עַל־הַמִּטָּה הָיָה אִי עַל־הַפֶּלִי וְאִם עַל־הַמִּטָּה יִשְׁכַּבְתָּ לְיוֹ בְּנִגְעוֹ בְּיָדוֹ וְיָמָיו עַד־הָעֶרֶב :

ἐὰν δὲ ἐν τῇ κοίτῃ αὐτῆς οὖσης, ἢ ἐπὶ τοῦ σκεύους, οὐ ἐὰν καθίσῃ ἐπ' αὐτῶ ἐν τῷ ἀπρεσθαί αὐτὸν αὐτῆς, ἀκάθαρτος ἔσται ὥς ἑσπέρας.

Au. Ver.—23 And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.

Bp. Horsley.—And if [it be] on her bed. A verb is certainly wanting in the original, which Houbigant supplies by changing וְאִם after וְיָשָׁב into וְיָצָא. The emendation seems plausible, "and if he come near her bed."

Ged., Booth.—Whether it be her bed, or anything on which she sat, that he toucheth, he shall be unclean until the evening.

Rosen.—23 וְיָשָׁב וְאִם, Si vero super lecto illud, e. c. stragulum fuerit, aut super alio vase, in quo illa sederit, cum quis attigerit illud, immundus iste erit usque ad vesperam.

Ver. 24.

Au. Ver.—And if any man.

Bp. Horsley.—Rather, "And if her husband" [so Rosen., Booth.]. Any other man was to suffer death. (See chap. xx. 18.)

Ver. 31.

וְהִזְרֵתֶם אֶת־בְּנֵי־יִשְׂרָאֵל מִשִּׁמְחָתָם וְגו' καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν, κ.τ.λ.

Au. Ver.—31 Thus shall ye separate [so Heb., Rosen., &c.] the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

Booth.—Thus shall ye warn [Sam. וְהִזְרֵתֶם Vers. MSS.] the Israelites to keep themselves from uncleanness; that, &c.

Rosen.—וְהִזְרֵתֶם Hieronymus reddidit doceritis ut caveant, confudit cum וְהִזְרֵתֶם. Sed recte Onkelos: separabitis, sive facietis ut separent se, curabitis, vos sacerdotes, ut hoc faciant. LXX, καὶ εὐλαβεῖς ποιήσετε, facietis ut caveant sibi ab omni immunditie.

CHAP. XVI. 1.

Au. Ver.—1 And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died.

When they offered, &c.

Booth.—When they offered strange fire [LXX and versions] before Jehovah and died.

Ged.—Who died while they were offering profane fire before the Lord.

Ver. 2.

2 *Au. Ver.*—Mercy seat. See notes on Exod. xxv. 17.

Au. Ver.—The ark.

Ged.—The testimonial [LXX and one MS.] ark.

Ver. 4.

וְהָנִתְּ בְּדָרְשׁ יִלְבָּשׁ וּמִכְנָסֵי-בָד
יִהְיֶה עַל-בָּשָׂרוֹ וּבְמִכְנָסָיו בָּד יִחָגֵר
וּבְמִצְנֶתוֹ בָּד יִצָּלֵחַ בְּנֶגְד־לְרֹשׁ הָהָם
וְרָחַץ בַּמַּיִם אֶת-בָּשָׂרוֹ וְלִבָּשָׁם :

v. 4.

καὶ χιτῶνα λινούν ἡγιασμένον ἐνδύσεται, καὶ περισκελὲς λινούν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ. καὶ ζώνη λινῇ ζώσεται, καὶ κίθαριν λινῇν περιθήσεται, ἱμάτια ἁγιά ἐστι. καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ, καὶ ἐνδύσεται αὐτά.

Au. Ver.—4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Ged.—"In his official holy tunic he shall be clothed, and his peculiar drawers he shall have on: with his official girdle he shall be girded, and with his official mitre attired: these are holy garments; he shall bathe his whole [Sam., LXX] body in water before he putteth them on." The word בָּד on the authority of Sept. and Vulg. has been generally believed to signify linen. But I am convinced that the word cannot mean *linen* made of *flax*; which, whether raw or manufactured, is uniformly expressed by שָׂשׁ. Besides, it is clear, from Exod. xxxix. 28, that these *wrappers*, or *drawers*, were made of *byssus*, שָׂשׁ; but שָׂשׁ has been shown to denote *cotton*: בָּד therefore, cannot signify *linen*. I think that בָּד denotes something *singular*, either in the *make* or *use* of the garment to which it is joined. If from the passages in which the words occur in the Pentateuch only, we were to form a decision, I should certainly think that it implied nothing more than a piece of clothing, of *singular* and *peculiar* use, which the priest was to wear when employed in his sacred functions: and this would perfectly agree with the radical signification of בָּד. But from other passages of Scripture one might imagine that its singularity was derived from its *fineness*. David, at the removal of the ark, was clothed with a vestment of בָּד which the Greek translator renders *στολην εξαλλον*, an uncommonly fine robe; Arab. بَدَا مِنْ رَمَحٍ; and myself, a precious *ephod*. See C. R. 2 Sam. vi. 14. Braunius and Michaelis think בָּד and שָׂשׁ are

one and the same thing; but this cannot be, as in Exod. xxxix. they are both mentioned together: שָׂשׁ וּבְדָרְשׁ. I would rather say that בָּד here expresses the fineness of the *cotton*, than that it is a mere pleonasm; and that in case it would still come into the idea of *singularity*, and preserve its genuine etymon.

Booth.—He shall put on the holy peculiar tunic, and shall have on his peculiar drawers, and shall be girded with the peculiar girdle, and with the peculiar mitre shall he be attired: these are holy garments, therefore shall he wash his body, &c.

Gesen.—בָּד, masc. *White, fine linen*, i. q., שָׂשׁ, Exod. xxviii. 42; xxxix. 28; Lev. vi. 10. Plur. בָּדִים, *linen cloths*, Ezek. ix. 2, 3; Dan. x. 5.

Prof. Lee.—בָּד, m. pl. בָּדִים. Arab. بَدَا, *separatio*; بَدَا id. *The being alone, separate, apart*; hence, 1. *Part, portion, &c.*, &c.... As things *singular* or *rare* are usually considered excellent, so, perhaps, VII. בָּד, and בָּדִים, was applied to *fine linen*, as Exod. xxviii. 42; xxxix. 28; Lev. vi. 3, &c. In Job xvii. 16, בָּדֵי מָוֶת, probably signifies *grave-clothes*. See my notes on the place, and ch. xviii. 13. Arab. بَدَا, i. q. Chald. בָּד, *byssus, pannus lineus, &c.* It is not impossible, however, that in this case it is a foreign word. See Steph. Thes. Gr. under βύσσος. In other cases the Copt. βῦτ, *ramus palmæ*, seems to be cognate.

Ver. 7.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 8, 10, 26.

וְנָתַן אֹהֶלֶן עַל-שְׁנֵי הַשְּׂעִירִים וְנָתַן אֹהֶלֶן לַיהוָה וְנָתַן אֹהֶלֶן לַעֲזָאזֶל :

v. 8.

καὶ ἐπιθήσει Ἀαρὼν ἐπὶ τοὺς δύο χιμάρους κλήρους. κλήρον ἓνα τῷ κυρίῳ, καὶ κλήρον ἓνα τῷ ἀποπομπαίῳ.

Au. Ver.—8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat [Heb., Azazel].

Scape-goat. So Patrick, Ged., Booth., Lee, &c.

Bp. Patrick.—The other lot for the scape-

goat.] Or, as it is in the Hebrew, for Azazel; as some have occasionally translated it. Now, why a goat was offered in sacrifice, and another goat let go free, laden with their sins, rather than any other creature, may be understood, perhaps, from the inclination of the heathen world in those days, when they worshipped demons in the form of a goat. The Egyptians were famous for this, and the Israelites themselves (it appears from the seventeenth chapter of this book, ver. 7) were prone to offer sacrifices *leseirim*; which signifies *demons* in that form. And therefore, to take them off from such idolatrous practices, God ordained these creatures themselves to be sacrificed and slain, to whom they had offered sacrifice. And the young ones he appointed for this purpose (for so *seirim* signifies), which the Egyptians most of all honoured, and abhorred to offer or kill. So Juvenal:

—“Nefas illic fœtum jugulare capellæ.”

Sat. xv. ver. 11.

Now from hence, perhaps, it was that some fancied Azazel signified the devil; as R. Menachem and R. Eliezer among the Jews; Julian among the heathen; and some great men lately among us. Who conceive, that as the other goat was offered to God at the altar, so this was sent among the demons, which delight to frequent desert places, and there appeared often in the shape of this creature. But this will not agree with the Hebrew text, which says, this goat was for *Azazel*, as the other was for *the Lord*. Now none, sure, will be so profane, as to imagine, that both these goats being set before the Lord, and presented to him, as equally consecrated to him, he would then order one of them to be for himself, and the other for the devil. We must therefore be content with our own translation, which derives the word *Azazel* from *ez*, a goat; and *azal*, to go away; and fitly calls it the *scape-goat*: so Paulus Fagius, and a great many others: against which I see nothing objected, but that *ez* signifies a *she-goat*, not a *he*. Which made Bochartus fetch this word from the Arabic; in which language *azala* signifies to *remove*, or to *separate*. And this agrees well enough with the name of this goat, according as the ancient translators understood it; some of which, as Symmachus, render it ἀπερχόμενον, “the goat going away:” others, as Aquila, ἀπολελυμένον, “the goat let loose:” and the LXX, ἀποπομπαῖον. In

which they had no thought of the notion of this word among the Greeks, who called those demons by this name, who were esteemed ἀλεξικάκοι and ἀποτρόπαιοι (as J. Pollux speaks), “averters of evil things from them:” but simply meant, as Theodoret interprets it, ἀποπεμπόμενος εἰς τὴν ἔρημον, “the goat sent away into the wilderness.” And so St. Jerome expounds it, *Hircus emissarius*, which agrees with the notion which Bochartus puts upon the word out of the Arabic tongue. This goat being sent away into remote places, there to remain separate from the flock to which he belonged; and that upon a mountain (as the Jews fancy) in the wilderness of Sinai, which from this goat was called *Azazel*: but I see no ground for this.

Gesen.—עֶזְרַל, m. only in Lev. xvi. 8, 10, 26, a difficult word, which may be taken in different lights. Either it points out, 1. The place in the wilderness, whither the expiatory ram was sent. Thus verse 10: עֶזְרַל הָיָה לְרֹאשׁ הָעֵזְרַל, and verse 26: עֶזְרַל הָיָה לְרֹאשׁ הָעֵזְרַל. Hence some Hebrew interpreters (see Bocharti *Hieroz.*, i., 650), take it for, a rough, deserted mountain. The form of the word is then to be taken for an Arab. plur., *fractus* عزازل, from عزل, to separate,

especially from the society of the rest of men, hence, *solitudes*, *deserts*, i.q., עֶזְרַל, verse 22. It would be still more agreeable to the context, particularly on account of the opposition עֶזְרַל and עֶזְרַל in verse 8, to take 2. עֶזְרַל for the name of an evil demon [so Rosen.], to whose abode, the desert, this expiatory sacrifice was sent. The later Jews, as well as the Christians and Mahometans, make mention of an evil angel under that name. See Spencer, *de Leg. Hebr. Ritualibus*, lib. iii.; *Diss.* v. 3; Reland, *de Relig. Mohammed.*, p. 189. But as the Pentateuch has no names for angels, and is quite silent concerning evil demons, it might be perhaps supposed that *Asazel* was the name of an idol, and that this rite on the propitiatory festival proceeded originally from idolatry, as several others were transferred to the worship of Jehovah. The names of idols were readily applied to demons, comp. *Adrammelech*. 3. In regard to the construction, it appears least easy to take it with the LXX, *Symm.*, *Theod.*, and *Vulg.*, for the name of the ram itself. LXX, ἀποπομπαῖος, *Symm.*, ἀπερχόμενος and

ἀπολελύμενος. Vulg., *emissarius*, and to translate it, *the sent-away ram*, or *the ram which was sent away*. In that case it is to be derived from ז , a goat, and לך , to go away; but ז signifies a *she goat*, not *ram*, and the translation of לך by *as*, is not without considerable difficulty.

Prof. Lee.— זאב , thrice only, Lev. xvi. 8, 10, 26. The different interpretations of this word, as well as the arguments for and against them, may be seen in Bochart. Hieroz., tom. i., p. 650. The most natural appears to be "*the goat of departure*," or "*the scape-goat*," from ז , and לך . The objection urged against this interpretation, that ז always signifies a *she-goat*, is manifestly without foundation, as may be seen by the passages quoted above.

Ver. 11, 12.

Au. Ver.—11 — And (Aaron) shall kill the bullock of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, &c.

Ged., Booth. — And when the steer of the sin-offering for himself hath been killed, he shall then take, &c. See notes on iv. 15.

Ver. 13, 14.

Mercy seat. See notes on Exod. xxv. 17.

Ver. 14, 15.

וְלִקְחֵהוּ מִזֶּם הַפָּר וְהִזָּה בְּאַצְבָּעוֹ
עַל־פָּנֵי הַכִּפָּרִית. קָדְמָה וְלִפְנֵי הַכִּפָּרִית
וְהִזָּה שְׁבַע־פָּעֻמִּים מִרְחֹקֶם בְּאַצְבָּעוֹ :
וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֵם
וְהִבִּיט אֶת־דָּמוֹ אֶל־מִקְבֵּית לִפְרֹכֶת
וְצִשָׁה אֶת־דָּמוֹ בְּאֶשֶׁר צִשָׁה לְזֶם הַפָּר
וְהִזָּה אֹתוֹ עַל־הַכִּפָּרִית וְלִפְנֵי הַכִּפָּרִית :

14 καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ βανεί τῷ δακτύλῳ ἐπὶ τὸ διαστήριον κατὰ ἀνατολὰς. κατὰ πρόσωπον τοῦ διαστηρίου βανεί ἐπτάκις ἀπὸ τοῦ αἵματος τῷ δακτύλῳ.
15 καὶ σφάξει τὸν χίμαρον τὸν περὶ ἁμαρτίας, τὸν περὶ τοῦ λαοῦ ἕναντι κυρίου. καὶ εἰσοίσει τοῦ αἵματος αὐτοῦ ἐνώτερον τοῦ καταπετάσματος, καὶ ποιήσει τὸ αἷμα αὐτοῦ, ὃν τρόπον ἐποίησε τὸ αἷμα τοῦ μόσχου. καὶ βανεί τὸ αἷμα αὐτοῦ ἐπὶ τὸ διαστήριον, κατὰ πρόσωπον τοῦ διαστηρίου.

Au. Ver.—14 And he shall take of the

blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

Bp. Patrick.—*Upon the mercy-seat.*] One would think, by this translation, that he sprinkled the mercy seat itself, with some of the blood. But all the Jews understand it quite otherwise: and indeed the Hebrew words are *al pene*, "over against the face," i.e., as they interpret it (in the Misna before mentioned, cap. 5), *towards the mercy-seat*. And so it follows in the next words, "and before the mercy-seat shall he sprinkle." Only this difference there was in the sprinkling: that this particle *al*, they think, imported that he was to make the first sprinkling, here mentioned, *towards the top* of the mercy-seat. The Vulgar Latin wholly omits this part of the verse, and only mentions the latter sprinkling, seven times, contra propitiatorium, "over against the mercy-seat eastward."

Eastward.] I should have thought the observation of our learned countryman (Mr. J. Gregory) very remarkable, if he had been commanded only to sprinkle the blood *eastward*. For then there might have been room for his conjecture, that though Aaron at all other times turned his face towards the west (where the most holy place was) and at the very killing of the goat and the bullock, not only looked that way himself, but turned their faces towards the west (as the Jews say in Joma), yet, when he came to perform the chief part of this mystery, "he turned his back upon the beggarly elements of the world," and sprinkled this blood *eastward*, to represent the man, whose name is the *East*, i.e., Christ. But I do not see how this agrees with the sprinkling the blood *before the mercy-seat*; which could not be done without looking towards the west. And therefore it must be confessed that he did not sprinkle it eastward: but standing eastward of the mercy-seat, with his face towards it, he performed this office, as Mr. Selden observes (lib. iii. De Synedr., cap. 16, p. 426). Or it may be said to be done *eastward*, because

that part of the ark before which he sprinkled looked eastward.

Before the mercy-seat shall he sprinkle.] This is a distinct sprinkling from the foregoing, which was done but once, and towards the upper part of the mercy-seat; but this was done seven times, towards the lower part of it, as the Jews understand it: who say he sprinkled eight times in all, but none of the blood touched the mercy-seat. So the Gemara on that place, and Maimonides in his Jom hakippurim, and Obadiah Bartenoca, whose words are these; "The drops of blood did not come upon the mercy-seat, but fell upon the ground;" as two of our very learned countrymen have observed, Mr. Sheringham upon Joma, and Dr. Outram, lib. i. De Sacrificiis, cap. 16, n. 4.

15 *Sprinkle.*] For he stood in the same place (as the Misna observes), and there sprinkled once towards the top of the mercy-seat; and then seven times before the bottom of it. Which is not here expressly said, but is to be understood from what goes before; which orders him to do with this blood as he had done with the other.

Bishop Horsley.—14, 15 —"upon the mercy-seat." For the first הכסא, in both places, הכסא, "upon the veil." (See Houbigant's judicious note. One of Kennicott's MSS. has הכסא in the 15th verse.)

Geddes.—14 He shall then take some of the steer's blood, and with his finger sprinkle it *once* against the fore side of the lid of the ark, and seven times on the space before it. 15 He shall, next, kill the goat that is for the people's sin offering; and, bringing some of its blood within the veil, he shall do with it as he did with the blood of the steer; sprinkling it against and before the lid of the ark.

Booth.—14 And he shall take some of the blood of the steer, and sprinkle once with his finger the east side of the mercy-seat; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. 15 Then the goat of the sin-offering, which is for the people, shall be killed; and Aaron shall bring some of its blood within the veil, and do with that blood as he did with the blood of the steer, and sprinkle it against the mercy-seat, and before the mercy-seat.

Ver. 16.

Au. Ver.—16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth [Heb., dwelleth] among them in the midst of their uncleanness.

Geddes.—Thus shall he make an atonement for the sanctuary, on account of the uncleannesses and all the sinful transgressions of the children of Israel, and the same he shall do for the convention-tent [see notes on xxvii. 21], as being placed among them, amidst their uncleannesses.

Ver. 20.

וְקָלָה מִכֶּפֶר אֶת־הַקֹּדֶשׁ וְגו'

καὶ συντελέσει ἐξλασκόμενος τὸ ἅγιον, κ.τ.λ.

Au. Ver.—20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.

Reconciling.

Booth.—Expiating.

Ged.—And when he hath completed the purification of, &c.

Au. Ver.—He shall bring the live goat.

Ged.—Let the live goat be brought.

Booth.— — shall be brought.

Ver. 21.

וְקָטַף אֶחָד מִזֵּיתֵי הָאֵלֶּה וְהִתְחַבֵּד עָלָיו אֶת־קֶלֶבֶת הַחֵטֹאת וְהָיָה לְכֹהֵן הַמִּשְׁחָה וְהָיָה לְכֹהֵן הַמִּשְׁחָה וְהָיָה לְכֹהֵן הַמִּשְׁחָה וְהָיָה לְכֹהֵן הַמִּשְׁחָה

ו. 21 קי יי

καὶ ἐπιθήσει Ἀαρὼν τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος, καὶ ἐξαγορεύσει ἐν αὐτοῦ πάσας τὰς ἀνομίας τῶν υἱῶν Ἰσραὴλ, καὶ πάσας τὰς ἀδικίας αὐτῶν, καὶ πάσας τὰς ἁμαρτίας αὐτῶν. καὶ ἐπιθήσει αὐτὰς ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος. καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἐτοιμοῦ εἰς τὴν ἔρημον.

Au. Ver.—21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away

by the hand of a fit man [Heb., a man of opportunity] into the wilderness.

All their transgressions in all their sins.

Ged., Booth.—All their sinful transgressions.

Pool.—All their transgressions in all their sins, or, with or according to all their sins; for so the Hebrew particle is oft used. He mentions iniquities, transgressions, and sins, to note sins of all sorts.

A fit man. So Gesen., Booth.

Ged.—A man appointed.

Bp. Patrick.—By the hand of a fit man.]

By a man prepared beforehand (as the ancients interpret it), or that stood ready for this purpose. Jonathan saith, he was designed for it the year before: others say only the day before; and that the high-priest appointed him: who might appoint any body whom he thought fit; but did not usually appoint an Israelite, as they say in Joma, cap. vi., n. 3.

Prof. Lee.—עַל, masc. relative n. of עָלָה. Hence, "tempestivus," "opportunus." Seasonable, ready at hand, once, Lev. xvi. 21. Which seems rather forced. Somederivative

of the Arab. غَنَى, abstulit torrens.—

Castell. gives, *fluvius, viros, armenta deduxit*:—signifying, *Driver, carrier away*, or the like, which perhaps suit the place better. LXX, ἄριστος, reading עָלָה, and so the Syr. and Arab. Verss., unless, indeed, they took עָלָה to be cogn. with עָלָה.

Rosen.—עָלָה עָלָה, *Per hominem opportunum, paratum.* Ita recte veteres vocem עָלָה reddunt, quæ alias non extat, quia עָלָה Hebraice *tempus* significat, ut Chaldaice עָלָה. Inde עָלָה collegerunt esse i. q. עָלָה, vel עָלָה, id est, *paratum.* Hircus Azazeli destinatus dimittebatur vivus, ne illi placaminis loco oblatu videretur.

Ver. 22.

וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת־פְּלִעֲזֹנָתוֹ
אֶל־אֶרֶץ גִּזְרֵה וְגו'

καὶ λήψεται ὁ χίμαρος ἐφ' ἑαυτῷ τὰς ἀδικίας
αὐτῶν εἰς γῆν ἄβατον, κ.τ.λ.

Au. Ver.—22 And the goat shall bear upon him all their iniquities unto a land not inhabited [Heb., of separation]: and he shall let go the goat in the wilderness.

A land not inhabited.

Bp. Patrick.—The Hebrew word properly imports a land cut off (as Bochart observes,

lib. ii. Hierozoic., cap. 54, par. i.), that is, from habitable countries: not which cuts off what is sent into it, by its rugged and sharp stones, as the Jews expound it. This still sets out the design of this sacrifice which was to free men so perfectly from the punishment of their sins, that they should not fear the return of them any more. For this goat was not merely sent into the wilderness, but into the most uninhabitable and inaccessible part of it (as the Greek word properly signifies), where none were likely ever to see it again.

Gesen.—גִּזְרֵה, fem. (twenty-six MSS. read גִּזְרֵה), Lev. xvi. 22: אֶל אֶרֶץ גִּזְרֵה, unto the desert land, i. q. אֶרֶץ by which it is, as it were, afterwards explained. LXX, γῆ ἄβατος. Vulg., terra solitaria. (Syr.

גִּזְרֵה, sterilis, transp. جزر, unfruitful land.) Others compare with it the Arabic جزيرة, island, also Oase, as it were, an island in the sea of sand.

Prof. Lee.—גִּזְרֵה, f. constr. גִּזְרֵה, lit. cut off. I. Part, or place cut off, or separated from some other. Lev. xvi. 22, i. q. אֶרֶץ, in the last member. Comp. vv. 10, 21.

So Syr. גִּזְרֵה. Arab. جزيرة—the same word apparently—insula. Not because, "herba carentem, a comedendi significatu," as Gesenius thinks.

Rosen.—אֶל־אֶרֶץ גִּזְרֵה, Ad terram excisionis. Hieron., terram solitariam, Jonathan, locum desolatum, Onkelos, terram inhabitabilem, Syrus, terram incultam. Arabs uterque, omnium optime: terram excisam. Sensu idem est quod Græci habent: γῆν ἄβατον.

Ver. 22, 23.

Ged. and Booth. place verse 26 between verses 22 and 23.

23, 32 *Au. Ver.*—Linen garments. So most commentators.

Ged.—Official garments.

Booth.—Peculiar garments. See notes on verse 4.

Ver. 28.

Au. Ver.—And they shall burn in the fire their skins, &c.

Ged., Booth.—And their skins, &c., shall be burned with fire.

Ver. 29.

הָעֵצִים אֶת־כַּסְתֵּיהֶם וְגו'
ταπεινώσετε τὰς ψυχὰς ὑμῶν.

Au. Ver.—29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, &c.

Pool.—Ye shall afflict your souls, i.e., yourselves, as the word *soul* is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

Ged., Booth.—Ye shall humble yourselves.

Gesen.—פָּשַׁע נַפְשְׁךָ, to chastise the soul, i.e., to fast, Lev. xvi. 31, &c.

Rosen.—*Adstigatis animas vestras.* פָּשַׁע hic est facultas appetendi, ut Deut. xxiii. 25; Prov. xxiii. 2. Hujus appetitus *adfectio* erat, si quis abstinebat ab omnibus rebus, quæ corpori sunt grata, ut cibus, potus, unctio, voluptas, etc.

Ver. 30.

Au. Ver.—*Priest.*

Ged., Booth.—High-priest.

Ver. 31.

Au. Ver.—31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

A sabbath of rest.

Rosen.—31 שַׁבַּת עֲצִיבָהּ וְיָמָּה לָקִים, *Quies quies vobis sit*, i.e., summa quies.

Afflict your souls. See notes on verse 29.

Ver. 34.

Au. Ver.—34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

To make an atonement. So the Heb.

Ged., Booth.—That an atonement be made.

And he did as the Lord commanded Moses. So the Heb.

Ged., Booth.—And Moses did as Jehovah commanded.

CHAP. XVII. 1.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 3, 4.

וְהָיָה כִּי יָבִיאוּ אֶת הַבְּרִיָּה אֲשֶׁר
יִשְׁחָט שֹׁר אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ
אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ

וְהָיָה כִּי יָבִיאוּ אֶת הַבְּרִיָּה אֲשֶׁר
יִשְׁחָט שֹׁר אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ
אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ אֲוִיָּהּ

v. 3 ב'ו' פָּקַד.

v. 4 ב'ו' פָּקַד.

3 ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ, ἡ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἐὰν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ, καὶ ὃς ἂν σφάξῃ ζῆω τῆς παρεμβολῆς, 4 καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ, ὥστε ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἡ σωτήριον κυρίῳ δεκτὸν εἰς δόμῳ εὐωδίας. καὶ ὃς ἂν σφάξῃ ζῆω, καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ, ὥστε προσενέγκαι δῶρον τῷ κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου. καὶ λογισθήσεται τῷ ἀνθρώπῳ ἕκαστος αἷμα. αἷμα ἐξέχεεν. ἐξολοθρευθήσεται ἡ ψυχὴ ἐκ τοῦ λαοῦ αὐτῆς.

Au. Ver.—3 What man soever *there* be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

Pool.—3 That killeth, not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from ver. 4, where that is expressed, and from the reason of this law, which is peculiar to sacrifices, ver. 5, and from Deut. xii. 5, 15, 21.

In the camp, or out of the camp: in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country.

4 *He shall be cut off* by death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

Bishop Patrick.—3 *What man soever—killeth an ox, &c.*] viz., For a sacrifice or offering (as it follows, ver. 4), these being the only creatures of the herd and the flock that were permitted to be brought to God's altar. There are those, indeed, who think Moses speaks of killing these creatures for common use, which it was lawful for them to do anywhere, after they came to the land of Canaan (Deut. xii. 15), but now they

were not to kill them for their food, unless they brought them to the door of the tabernacle, and there first sacrificed some part of them to the Lord, before they tasted of them themselves. By which their sacrificing to demons was prevented (to which they were prone, ver. 7), and they also constantly feasted with God while they dwelt in the wilderness. But this is better founded upon Deut. xii. 20, 21, where it is supposed that they had thus done while they remained in the wilderness; and were so near to the house of God, that they might easily bring thither every beast they killed for ordinary use. But they were dispensed withal as to this, when they came into Canaan, and could not possibly, when they had a mind to eat flesh, go so far as to the tabernacle or temple, which was many miles from some of them. Instead whereof, they were bound to come at the three great festivals, and appear before God at his house, wheresoever they dwelt.

In the camp.] This seems to show that he doth not speak of killing these beasts, ad usum vescendi, as St. Austin's words are, "for the use of eating" (for that they did not do out of the camp, but in their tents), but de sacrificiis, he speaks "concerning sacrifices." For he prohibits (as he goes on) private sacrifices, lest every man should take upon him to be a priest, &c.

4 Blood shall be imputed unto that man.] He was to be punished as a murderer; that is, die for it. For to have blood imputed to a man, in the Hebrew phrase, or to be guilty of blood, is to be liable to have his blood shed, or to lose his life. Which, as of old it was the punishment of every one who killed another man (Gen. ix. 6), so here he is condemned to die who sacrificed anywhere but at the tabernacle.

And that man shall be cut off.] This, not another punishment (unless we suppose it relates to his posterity), and therefore the first word should be translated not *and*, but *for*. And the meaning either is, that the magistrate should pass the sentence of death upon him, or God would destroy him himself. The latter sense is most probable, because he threatens (ver. 10) to execute vengeance with his own hand, upon him that was guilty of eating blood. It is thought, indeed, by some, that *cutting off* doth not signify *death*; but, as in other places of this book, *cutting off* is so evidently

joined with *death*, that so little cannot be meant by it, as depriving such persons of the privileges of God's people (for instance, when any offered his children to Moloch, xx. 2—5, or did not afflict his soul on the day of atonement, xxiii. 29, 30), so here in this place it most certainly signifies the putting him that was guilty of this crime to death; because he was to be punished as a murderer. Which severe penalty was enacted in this case, to preserve the Israelites from idolatry.

Ged., Booth.—3 Whosoever of the house of Israel, or of those who sojourn among them [LXX], shall kill an ox, or a sheep, or a goat, in the camp, or shall kill it out of the camp, for a burnt-offering, or for a feast-sacrifice; acceptable and of a sweet savour to Jehovah [Sam., LXX.]. And shall not bring it to the door of the congregation-tabernacle, to offer an offering to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; as one who hath shed blood, that man shall be [Ged., let him, like one who hath shed blood, be] cut off from among his people.

Rosen.—וְשֹׂכֵן אֲדָמָה, Quicunque e domo Israelis mactaverit taurum, agnum, aut capram in castris aut extra castra. Hoc non solum est intelligendum de mactatione animalium ad sacrificia, sed etiam de mactatione eorum, quæ ad esum fit. Moses igitur hic interdicat Israelitis omni esu carnis pecoris bovilli, ovilli, et caprini nisi in epulis sacrificialibus. Prudenter ita impedire studuit idololatriam occultam, quæ utique, nisi cultus Jovæ sacer ad certum locum esset restrictus, facile exerceri poterat. Finito tamen per desertum itinere, postquam Israelitæ ad fines Palestinæ pervenerant, ab hac lege soluti sunt eisque esus carnis communis concessus est, Deut. xii. 15. — 4. Sanguis imputabitur viro illi. וְהָיָה חַיָּתוֹ הַדָּם הַזֶּה חַיָּתוֹ הַדָּם הַזֶּה, perinde Deo displicebit, ac si ille hominem occidisset, ac mortis reus judicabitur. In priori vs. parte plura addita habent cod. Samar. et LXX, sed præter necessitatem, uti contra Capellum ostendit Buxtorfius in *Anticrit.*, p. 537. Excisionem non a judicio aliquo humano pependisse, sed mortem fuisse a Deo ipso modo qualicunque infligendam, Rabbræi statuunt fere unanimes, atque non solum quidem Rabbanitæ, sive illi, qui Talmudis placita amplectuntur, verum et Karæi, qui rejectis traditionibus solum codicem sacrum credendorum et

the nakedness of such near relations as are here mentioned, and murder, &c. And by *chukkim* (ordinances, or statutes), such laws are meant as depended only on the pleasure of God; and obliged none but those to whom they were given: such as those about meats, and garments, and leprosy, &c. Against which, lest any one should object, it is here added, "I am the Lord your God."

I am the Lord your God.] I, who am your sovereign Lord; and, by redeeming you from the Egyptian bondage, am become in a special manner *your God*, having ordained these things. Therefore let no man dispute them, or make a question of them, as the forenamed Gemara expounds these words. See Selden, lib. i. De Jure N. et G., cap. 10, p. 122, where he observes, that the laws called *statutes*, are in their language, such as depend only on the royal authority.

Ver. 5.

וְשִׁמְרֶתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
אֲשֶׁר יַעֲלֶנָה אִתְּכֶם הָאָדָם יָחִי בָהֶם אֲנִי
יְיָ:

καὶ φυλάξεσθε πάντα τὰ προσταγάτά μου,
καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά.
ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.
ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

My statutes, &c.

Ged.—all [LXX, and one MS.] my statutes and all [LXX, and one MS.] my decrees; by observing which a man shall live. I, the LORD, am your God [LXX].

Booth.—Ye shall keep all [LXX and one MS.] my statutes, and all [LXX and one MS.] my judgments; which if a man do, by them he shall live: I, Jehovah, am your God.

Bp. Patrick.—5 *Keep my statutes.*] Observe the laws before mentioned. For the word we here translate *statutes*, is the same with that translated *ordinances* in the foregoing verse.

He shall live in them.] Not be cut off: but live long and happily, in the enjoyment of all the blessings which God promised in his covenant with them.

Ver. 11.

עֲרֹלָת בִּתְּאֻשָּׁת אָבִיךָ מוֹלֶדֶת אָבִיךָ
אִחֻזֹּתָהּ הִוא לָהּ תִּגְלָה עֲרֹוֹתָהּ:

ἀσχημοσύνην θυγατρὸς γυναικὸς πατρὸς σου
οὐκ ἀποκαλύψεις, ὁμοπατρία ἀδελφῇ σου ἐστίν,
οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς.

Au. Ver.—11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

Ged., Booth.—Thou shalt not cohabit with thy father's wife's daughter, begotten by thy father; she is thy sister; with her thou shalt not cohabit [LXX, Syr.].

Bp. Horsley.—*Thy father's wife's daughter, begotten of thy father.*] The marriage of a sister in half blood, whether of the same father by another wife, or of the same mother by another husband, is prohibited, v. 9. I am inclined to think, therefore, that the word עֲרֹוֹת, in this place signifies "brought up," or "fostered," rather than begotten. The law prohibits the marriage of the daughter of the father's wife by a former husband, if she was brought up in the father's family, as a child of his own.

Ver. 17.

וְקָדַשׁ הָיָה

אֲדִיבְהִמָּה עֲוֹנוֹ.

Au. Ver.—It is wickedness.

Bp. Patrick.—The Hebrew word קָדַשׁ imports more than *wickedness*. The LXX translate it ἀδείκημα, "impiety;" the Vulgar Latin, *incest*; others, *nefarious wickedness*, which is the word in the civil law for those marriages that are contrary to nature. Such were these in some measure, though not in the highest degree.

Gesen.—קָדַשׁ, f. (from עָוֹן). 1. *A plan, design.* 2. *Vice, deed of infamy, crime.* Ps. xxvi. 10; cxix. 150; Prov. x. 23. Especially of the vice of unchastity, debauchery. Lev. xviii. 17: וְקָדַשׁ הָיָה, it is a crime, xix. 29; xx. 14, &c. Judg. xx. 6: וְקָדַשׁ הָיָה וְקָדַשׁ הָיָה, they have committed a crime and an infamous deed in Israel.

Ver. 18.

וְאִשָּׁה אֶל־אִחֻזֹּתָהּ לֹא תִקַּח לְצִדָּרָהּ
לְגִלּוֹת עֲרֹוֹתָהּ עִלְיָהּ בְּחַיֶּיהָ:

γυναῖκα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντί
ζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ'
αὐτῇ, ἔτι ζωῆς αὐτῆς.

Au. Ver.—18 Neither shalt thou take a wife to her sister [or, one wife to another], to vex her, to uncover her nakedness, beside the other in her life-time.

Pool.—The word *sister* is here understood, either, 1. Properly, so some; whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or, 2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called *sisters* and *brethren*, of which see plain examples, Exod. xxvi. 3; xxxii. 27, 29; Ezek. i. 9; iii. 13; xvi. 45, 48, 49. So the sense is, *thou shalt not take one woman to another*. And this sense may seem more probable, 1. Because else here were a tautology, the marriage of a man with his wife's sister being sufficiently forbidden, ver. 16, where marriage with his brother's wife is forbidden; as also ver. 9, 11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explanation, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation. 2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design. 3. Some add another reason, that polygamy, which Christ condemns, Matt. xix. 5, is either forbidden here or nowhere in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorces, not by any of Moses's laws (which probably he would not have omitted, if they had been to his purpose), but by the first institution of marriage, Gen. ii. 23; whence also Malachi seems to fetch his argument, chap. ii. 14, 15. And that

law, Deut. xxi. 15, 16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it; whereas on the contrary God mentions it as one of his favours vouchsafed to David, that he gave him his master's wives into his bosom, 2 Sam. xii. 8; and affirms that *David turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah*, 1 Kings xv. 5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former; which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding hereof might give a great check to the practice of polygamy amongst them. *In her lifetime*: this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister* is to be understood.

Bp. Patrick.—18 *Neither shalt thou take a wife to her sister.*] There are a great many eminent writers, who, following our marginal translation [one wife to another], imagine that here plurality of wives is expressly forbidden by God. And they think there is an example to justify this translation in Exod. xxvi. 3, where Moses is commanded to take care the five curtains of the tabernacle were coupled together, *one to its sister* (as the Hebrew phrase is), i.e., *one to another*. And so the Karaites interpret this place; that a man, having a wife, should not take another while she lived. Which, if it were true, would solve several difficulties: but there are such strong reasons against it, that I cannot think it to be the meaning. For, as more wives than one were indulged before the law, so they were after. And Moses himself supposes as much, when he provides a man should not prefer a child he had by a beloved wife, before one by her whom he

hated, if he was the eldest son. Which plainly intimates an allowance in his law, of more wives than one. And so we find expressly their kings might have, though not a multitude (Deut. xvii. 17). And their best king, who read God's law day and night, and could not but understand it, took many wives, without any reproof: nay, God gave him more than he had before, by delivering his master's wives to him (2 Sam. xii. 8). And, besides all this, Moses, speaking all along in this chapter of consanguinity, it is reasonable (as Schindlerus observes) to conclude he doth so here: not of *one woman* to another; but of *one sister* to another. There being also the like reason to understand the word *sister* properly in this place, as the words *daughter* and *mother* in others (ver. 17, and xx. 14), where he forbids a man to take a "woman and her daughter," or a "woman and her mother," as Theodoric Hackspan judiciously notes, Disput. i., De Locutionibus Sacris, n. 29 (see Selden, lib. v., De Jure Nat. et Gent., cap. vi., and Buxtorf. De Sponsal., pp. 28, 29).

The meaning therefore is, that though two wives at a time, or more, were permitted in those days, no man should take two sisters (as Jacob had formerly done) begotten of the same father, or born of the same mother, whether legitimately or illegitimately, as the forenamed R. Levi expresses it (Præcept. ccvi.). Which, though it may seem to be prohibited before, by consequence and analogy (because the marriage of a brother's wife is forbidden, ver. 16), yet it is here directly prohibited, as other marriages are; which were implicitly forbidden before. For, ver. 7, the marriage of a son with his mother is forbidden: and ver. 10 the marriage of a father with his daughter.

To vex her.] There were wont to be great emulations, and jealousies, and contentions, between wives (some of them being more beloved than others, and also superior to them), which between two sisters would have been more intolerable, than between two other women: who not being "a consanguinitate, æquiore animo sub eodem marito, ætatem una agent" (as Petrus Cunæus speaks, lib. ii., De Repub. Heb., cap. 23), "of the same consanguinity (as two sisters are), might live with more equal and quiet minds under the same husband." The Vulgar Latin understands this, as if

Moses forbade them to make one sister their wife, and the other their concubine; which could not but beget the greatest discords between them.

In her life time.] From hence some infer, that a man was permitted to marry the sister of his former wife, when she was dead. So the Talmudists; but the Karaites thought it absolutely unlawful, as Mr. Selden observes (lib. i., De Uxore Heb., cap. 4). For it is directly against the scope of all these laws, which prohibit men to marry at all with such persons as are here mentioned, either in their wives' life time, or after. And there being a prohibition (ver. 16) to marry a brother's wife, it is unreasonable to think Moses gave them leave to marry their wife's sister. These words, therefore, *in her life time*, are to be referred, not to the first words, "neither shalt thou take her," but to the next, "to vex her," as long as she lives. Chaskuni refers it to both the sisters, according to the Targum, and makes this the sense; "lest they should both be afflicted widows as long as they live:" for nobody would marry either of them, being defiled by such an incestuous conjunction, for which God cut off their husband.

In this the ancient Christians were so strict, that if a man, after his wife died, married her sister, he was, by the tenth canon of the council of Eliberis, to be kept from the communion five years.

Rosen.—*Uxorem ad sororem ejus ne ducas*, duas sorores ne ducas in matrimonium, scil. *בְּחַיָּתָהּ*, in vita ejus, i.e., uxore tua vivente. Non igitur prohibet Moses matrimonium cum sorore uxoris mortuæ. *לְיָדָי*, *Ad infestandum*, s. *infestando*, quod Onkelos bene sic reddidit: *ad dolorem ei creandum*, ita ut oriatur æmulationis sive lis inter eas, ut in matrimonio Jacobi. Cf. *אֲמִילָהּ*, æmula ejus, 1 Sam. i. 6.

Ver. 21.

וְאֵת זֶרְעוֹ אֲלֹהֵי מוֹלֵךְ לֹא תֵּן לְהַעֲבִיר בְּלִמְלָךְ וְלֹא תִחַלֵּל אֶת־שֵׁם אֱלֹהֵי יִשְׂרָאֵל יְהוָה :

καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἀρχοντι. καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον. ἐγὼ κύριος.

Au. Ver.—21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Ged.—Thou shalt not devote any of thy

offspring [Booth., suffer any of thy offspring to be devoted] to Molech, and so profane the name of thy God: I, the Lord [Heb., Booth., Jehovah], forbid it.

Dr. A. Clarke.—*Pass through the fire to Molech.*] As the word מֹלֵךְ, *molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others, Ps. cvi. 38; Jer. vii. 31; and Ezek. xxiii. 37—39. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah* (though it is probable he had others, see 2 Chron. xxviii. 3), he is said to have *passed through the fire to Molech*, 2 Kings xvi. 3, yet he succeeded his father in the kingdom, chap. xviii. 1, therefore this could only be a *consecration*, his idolatrous father intending thereby to initiate him early into the service of this demon.

Bp. Patrick.—*Pass through the fire to Molech.*] It is certain that Molech was particularly worshipped by the children of Ammon (at least in future ages, 1 Kings xi. 7), but seems to have been the name of many of the heathen gods, and the same with Baal: both of them signifying *dominion*. This appears by comparing Jer. xix. 5 with xxxii. 35. But more especially it signifies the *sun*, the prince of the heavenly bodies (see Vossius De Orig. et Progr. Idolol., lib. ii., cap. 5), as the queen of heaven was the *moon* (Jer. vii. 18). Now it is evident, by several passages in Scripture, that the ancient pagans (whom the Israelites were prone to imitate) not only made their children pass through the fire, but also *offered* them in sacrifice unto Molech. The former I take to be forbidden in this law; the latter in xx. 3, where giving their children to Molech is

prohibited under a severe penalty, of being put to death for that crime: whereas there is no penalty annexed here to their making them pass through the fire. Which I take therefore to have been a less crime than the other; though an idolatrous rite, practised by those who abhorred the cruelty of offering the very life of their dear children to Molech. Instead of which, this rite was devised, of making them pass through the fire (for though the word *fire* be not here in the Hebrew text, yet it is understood by all, and expressed Deut. xviii. 10) by way of purification, and *lustration*, as they called it; and by this means to dedicate them to the worship and service of Molech. And therefore, being a rite of initiation, whereby parents consecrated their sons and daughters to their deities; we never find it mentioned in Scripture, but only concerning children (not concerning men and women), whom the Israelites are forbidden to dedicate in this manner; which was, in truth, to alienate them from the Lord God of Israel.

Now, that this was practised among the ancient pagans as a rite of initiation, appears particularly in the mysteries of Mithra (see Suidas upon that word); and continued long among the Persians, if we may believe Benjamin Tudelensis, in his Itinerarium, p. 214 (see G. Schickardi Tarich, p. 126, &c.). And this very phrase, *make to pass unto* (for the word *fire* is not here mentioned), signifies as much as *ad partes ejus transire*, "to be addicted to any one;" like that phrase προσιρχεσθαι τῷ θεῷ, "to come unto God" (Heb. xi. 6). And so this Hebrew phrase is used, Exod. xiii. 12, and may very well be thus understood here, for devoting, or making over their children unto Molech. For the heathen thought their children unclean, and obnoxious to the anger of their gods, and consequently in danger to be taken away from them, if they were not thus expiated, as Maimonides tells us (More Nevoch., par. iii., cap. 37). And, on the contrary, they fancied (as R. Levi Barzelonita observes, Præcept. ccviii.), that if only one of their children were thus consecrated to Molech, all the rest were blessed, and should be prosperous. For he very nicely takes notice that the Israelites are forbidden to make *any of their seed* to pass through the fire: it not being the manner, he saith, to make them all pass. But the idolatrous priests (to make the people more

willing to this service) cunningly persuaded them, that if any one child was offered to Moloch, it procured a blessing upon all; and if there was only one child in a family, they laid no obligation on the parents to do this.

The manner of doing it, at this distance of time, cannot certainly be known. Some say their parents carried them through two fires upon their shoulders. Others, that they were led between them by their priests: and so R. Levi in the place before named; "The father delivered the child to the priest, in the name of the idol; just as it is said concerning legal sacrifices (xv. 14), 'he shall give them to the priest.'" Others think that the priest, or somebody else, waved the child about in the very flame, while men and women danced round the fire; nay, leaped through the flame. And Joh. Coch. observes, upon the title Sanhedrin, cap. vii. n. 7, that some are of opinion, the children thus dedicated did not walk, but dance through the fire: which being an emblem and representative of the sun, plainly signified such children were consecrated to that deity. And this comes nearer to the Hebrew phrase, as we translate it, that they did not pass *between fires*, but *through the fire*. But which way soever it was done, whether they waved the child through the very fire, and presented it to Moloch, before whom the fire was kindled, or led it between two fires; when they had so done, the priest restored the child to the father again. And in some such way Ahaz made his son "to pass through the fire, according to the abomination of the heathen" (2 Kings xvi. 3), which cannot be meant of his burning him: for Hezekiah his son outlived him, and succeeded in his throne (see Theodoret in Kings iv., quest. 47, Maimon. De Idol., cap. vi., sect. 14, n. 4—7, and Vossius's notes; with Simeon De Muis in Ps. cvi. 37).

Neither shall thou profane the name of thy God.] By offering their children to Moloch, they in effect rejected and disowned (as I before observed) the Lord God of Israel: which was to *pollute his name*, by giving that honour, which was due to him alone, unto another god: for he gave them children; who were therefore to be devoted to none but him.

I am the Lord.] The only sovereign of the world; who will severely punish the transgressors of this law.

Gesen.—Hiph. *הִקְדִּיר* causative of Kal, No. 1 (i. q. *הִקְדִּיר*). 1. *To bring, to present, to offer, consecrate*, Exod. xiii. 2; Ezek. xxiii. 37. Especially *הִקְדִּיר לַמֹּלֵךְ*, *to consecrate to Moloch*, Lev. xviii. 21; Jer. xxxii. 35; Ezek. xvi. 21, more fully *הִקְדִּיר לַמֹּלֵךְ בְּאֵשׁ*, *to consecrate children to Moloch by fire*, 2 Kings xxiii. 10; Ezek. xxx. 31, the usual phrase for burning the children in the valley of Hinnom, in honour of Moloch (comp. Jer. vii. 31; xix. 5; Ps. cvi. 37).—2 Chron. xxviii. 3 is used correctly, *וַיִּקְדִּיר בְּאֵשׁ*, 2 Kings xvi. 3. Some have understood it incorrectly of the mere passing through the fire, or of a lustration, comp. *Carpzov. (Apparat. ad Antiq. sac. cod., p. 487)*.

Rosen.—*וַיִּקְדִּיר לַמֹּלֵךְ לְאִתָּן לְאִתָּן*, *Ne liberos tuos traducas Moloch, ac. per ignem comburendos, uti apparet ex 2 Reg. xxiii. 10, et Jer. xxxii. 35, coll. vii. 31. לְאִתָּן autem (quasi rex, imperator) erat nomen idoli cujusdam, quod Ammonitæ coluerunt, 1 Reg. xi. 7. De impio illo more Cananæorum populorum in talis idoli honorem liberos comburendi narrant etiam Curtius iv. 3, 23; Diod. Sic. xx. 14; et Justin. xix. 1, qui sub Saturni nomine illum Molochum videntur intelligere. Mollior phrasis וַיִּקְדִּיר לַמֹּלֵךְ, traducere per ignem, pro וַיִּקְדִּיר, comburere, inventa esse videtur a sacerdotibus Molochi, ut rem horrendam verbis saltem mollirent. Ceterum memoranda est lectionis varietas in hoc versu. LXX enim habent: ἀπὸ τοῦ σπέρματος σου οὐ δώσεις λατρεύειν ἀρχοντι. Legerunt igitur וַיִּקְדִּיר pro וַיִּקְדִּיר. Consentit textus Samar. Videtur παραδιόρθωσις esse, ex nitio ingenio illorum interpretum nata. Rem in dubio relinquit Vulgatus, qui ita vertit: *de semine tuo non dabis, ut consecratur idolo Moloch. וְלֹא תִתֵּן אֶתְּךָ לַמֹּלֵךְ, Neque profanes nomen Dei tui, quod fiebat, cum ii, qui de nomine Dei appellabantur Jovæ populus, sacra fecerunt idolo Moloch.**

Ver. 26.

Au. Ver.—*Statutes and judgments.* See notes on verse 4.

CHAP. XIX. 1.

Au. Ver.—*And.*

Ged., Booth.—*Again.*

Ver. 2.

All the congregation.

Booth.—The congregation [LXX, Arab., and five MSS.].

Ver. 3.

Au. Ver.—3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God. [So the Heb.]

Ged., Booth.—Every one of you shall revere his father and his mother [so the versions]; and shall keep my sabbaths: I, Jehovah your God, *so command*.

Ver. 4.

Au. Ver.—4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

Bp. Patrick.—The word we here translate *idols*, is a word of contempt, signifying *a thing of nought*. Or, as some of the Jews will have it, this word *elilim* is compounded of the particle *al*, signifying *not*; and *El*, i.e., God. As much as to say, *which are not gods*; and therefore called in Scripture *vanities*, which can do neither good nor hurt.

Gesen.—אֱלִילִים, 1. adj. *vain, null*. Plur., *the vain ones*, i.e., idols, Lev. xix. 4; xxvi. 1. (Comp. דְּבָרִים.)

Rosen.—אֱלִילִים, *Inania numina*, sic vocantur ab אֱלִיל, *nihil*, quia inania sunt nomina, quum nulla eorum, qui dii falsi creduntur, in homines sit potestas.

Ver. 5, 6.

וְכִי תִזְבַּחְתָּ זֶבַח שְׁלָמִים לַיהוָה
לְרֹצְנֵיכֶם הַזֹּבָחִי : 6 בְּיוֹם זִבְחֵיכֶם
יֵאָכֵל וּמִמָּחָרָת וְחֲנֹתָי צִדְּיוֹם
הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף :

5 και ἐὰν θύσῃτε θυσίαν σωτηρίου τῷ κυρίῳ, δεκτὴν ὑμῶν θύσετε. 6 ἢ ἂν ἡμέρᾳ θύσετε, βρωθήσεται καὶ τῇ αὐρίῳ. καὶ ἐὰν καταλειφθῇ ἕως ἡμέρας τρίτης, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—5 And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

5. *At your own will.* See notes on i. 3.

Pool.—Or, *according to your own good pleasure*, what you think fit; for though

this in the general was required, yet it was left to their choice to determine the particulars. See Lev. vii. 16. Or rather, *to your acceptation*, i.e., in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance; for if ye do otherwise than God hath prescribed, it *shall not be accepted*, as he adds ver. 7, but on the contrary severely punished, ver. 8.

Bp. Patrick.—*Ye shall offer it at your own will.* Either of the herd, or of the flock; male or female (ch. iii. 1, 6). Or rather (as the Vulgar Latin and the LXX understand it) they were to offer it so, that it might be *acceptable to the Lord*; according to the rules prescribed in the seventh chapter.

Ged.—5, 6 If ye sacrifice to the Lord an eucharistic sacrifice [see notes on iii. 1] and wish it to be acceptable; it must be eaten on the same day in which it is sacrificed, or on, &c.

Booth.—5 And if ye offer a feast-sacrifice to Jehovah, ye shall so offer as that it may be acceptable.

Rosen.—לְרֹצְנֵיכֶם, *Ad favorem vestrum*, i.e., ut vobis Jovæ favorem reconcilietis.

Ver. 7, 8.

Au. Ver.—7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

7 *And if.*

Ged.—For if.

8 *Therefore every one that.*

Ged., Booth.—And he who, &c.

Cut off. See notes on xvii. 4.

Ver. 9.

Au. Ver.—9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, &c.

Bp. Horsley.—*The corners.* Rather, "*the sides or edges.*"

Ver. 10, 12, 16, 18, &c.

Au. Ver.—I *am* the LORD your God. So the Heb.

Ged., Booth.—I, the LORD [Heb., Booth., Jehovah] your God *so command*.

Ver. 12.

וְלֹא תִשָּׁבַע בִּשְׁמִי לִשְׁחָר וְחִלְלֵת
אֶת־שֵׁם הָאֱלֹהִים אֲנִי יְהוָה :

καὶ οὐκ ὀμείσῃς τῷ ὀνόματί μου ἐπ' ἀδίκῃ,
καὶ οὐ βεβηλώσῃς τὸ ὄνομα τὸ ἅγιον τοῦ
θεοῦ ὑμῶν. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Ged.—And ye shall not swear by my name, with a purpose to deceive; and so profane the name of the Lord [two MSS.] your God. I, the Lord your God [LXX, Vulg.], so command.

Ver. 13.

לֹא תַעֲשֶׂה אֶת־הַצָּר וְלֹא תִגְזֹל וְגו'

οὐκ ἀδικήσεις τὸν πλησίον. καὶ οὐχ ἀπαρ,
κ.τ.λ.

Au. Ver.—13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Bp. Horsley.—*Defraud.* Rather, “oppress.” So Rosen.

ἡεἰς τὸ πρὸς τὸ πλησίον, *Ne opprimas proximum tuum.* Quæ vs. 11, 12, commemorata sunt, clam hominibus et in occulto fiunt, uti observat Aben-Esra; quæ vero hoc versu commemorantur vi aperta et in propatulo fiunt. *אֵל תִּקַּל, Et ne rapias, ne vi ab eo quidquam exigas.*—*Rosen.*

Ver. 15.

Au. Ver.—Unrighteousness—righteousness.

Ged., Booth.—Injustice—justice.

Ver. 16.

לֹא תִעָמָד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה —

— οὐκ ἐπιστήσῃ ἐφ' αἷμα τοῦ πλησίον σου.
ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

Pool.—Neither shalt thou stand, to wit, in judgment, as a false accuser or false witness; for accusers and witnesses use to stand, whilst the judges sat, in courts of judicature.

Ged., Booth.—Nor shall ye stand up against the blood of your neighbour: I, Jehovah, so command.

Ver. 17.

לֹא־תִשְׂנֹא אֶת־אֶחָיו עַל־לִבְּךָ הוֹכַח
תוֹכְחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו
חֵטְא :

οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου.
ἐλεγμῶ ἐλέγξεις τὸν πλησίον σου, καὶ οὐ
λήψῃ δι' αὐτὸν ἁμαρτίαν.

Au. Ver.—17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him [or, that thou bear not sin for him].

Pool.—If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2 Sam. xiii. 22, nor justify and flatter and encourage him therein; but shalt freely, and in love, not with hatred, tell him of his fault. *And not suffer sin upon him*, i.e., not suffer him to lie under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldst in some sort free him from. But the phrase of *suffering sin upon him* seems imperfect and unusual in Scripture, and I doubt whether the Hebrew verb *nasa* be ever used for *permitting* or *suffering*. The words may be rendered thus, *And (or so) thou shalt not bear sin for him, or for his sake*; thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God, to remove the guilt of his sin from him; and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault that his guilt continues upon him. Many things favour this sense. 1. This is the proper and usual signification of the word *nasa*. 2. The same words are used in this sense Lev. xxii. 9; Numb. xviii. 32. 3. The preposition *al* is oft used thus, as Gen. xxxvii. 8, 34; Judg. ix. 9; 1 Kings xvi. 7. 4. This phrase of *bearing sin, or iniquity*, is constantly used in this book for being guilty and liable to punishment. And so the sense is here full and complete, and a very weighty reason here given to enforce the foregoing precept.

Bp. Patrick.—*Not suffer sin upon him.* R. Levi interprets it, “But not put him to confusion.” For nothing is more grievous

to a man than that: and therefore reprehension ought to be mild and gentle, especially when the offence is against one's self; but in those against God, greater sharpness is allowable. So he discourses, Præcept. cxxlvi., the words in the original being, "Thou shalt not bear sin upon him;" charge him with his guilt too severely; or, as others take it, "Thou shalt not accuse him of any crime whereof he is not guilty." Our translation, in the margin of our Bibles, takes it as if, by not reproving their neighbour, they brought the guilt of his sin upon themselves; for so the words there are, "That thou bear not sin for him;" which is an excellent sense, if the Hebrew word *alau* did not signify *upon him*, not *for him*. And yet some of the Jews have thus understood it; this saying of Rabbi Chanina being famous among them, "Jerusalem had not been destroyed, but because one neighbour did not reprove another:" see Selden, lib. i. De Synedr., cap. ix., p. 280. Where he observes, the doctrine of the ancient Jews was (drawn from this text), that when one man offended another in things concerning themselves, relating to their civil affairs, he was to be reproved by his neighbour, once, or twice, or thrice, if the matter required; but without sharpness, and so that he was not exposed to public shame: but if the offence was against God, in matters of religion, they say private reproof was first to be given; and if that did not work amendment, then public before all. And they admitted public reprehension upon no other score: but said, "He that publicly puts his brother to shame, shall have no part in the other world."

Rosen.—חֲרִיפָה תִּפְּחֶנּוּ בְּעֵינֵי הָעָם, *Redargues proximum tuum*, bene Vulgatus: *publice argues eum*; si quis injuria te affecerit, aperte quereris eo ipso tempore apud ipsum; non dissimulabis iram commodiorem tempore ad ei nocendum erupturam. מִפְּנֵי הָאֵל, *Non feres super eo peccatum*. וְהָאֵל הִיא הַפְּתִיחַ, *hic valet propter eum*, ut Ps. lxix. 8: מִפְּנֵי הָאֵל הִיא הַפְּתִיחַ, *nam propter te tuli opprobrium*. Ita Onkelos: *ne suscipias propter eum noxam*. Videtur hoc velle: si quem suspectum habueris de re aliqua, libere argue eum; ita scies, an verum sit quod de eo audivisti. Nam si temere et sine causa de eo quippiam suspicatus fueris, poenam sustinebis propter illum, quam evitabis libera reprehensione, si de crimine se tibi purgaverit.

Ver. 19.

וְהָאֵל הִיא הַפְּתִיחַ : וְהָאֵל הִיא הַפְּתִיחַ : — καὶ ἱμάτιον ἐκ δύο ὑφασμένον κίβδηλον οὐκ ἐπιβαλεῖς σεαυτῷ.

Au. Ver.—19 Neither shall a garment mingled of linen and woollen come upon thee.

Gesen.—וְהָאֵל הִיא הַפְּתִיחַ, Lev. xix. 19; Deut. xxii. 11, *woven together of various threads*. Sept., κίβδηλον (*mixt, adulterated*). The etymology is obscure, and it has been supposed, with probability, that it is a word of Coptic origin, which has, by the pronunciation of the Hebrews, received a more suitable Hebrew form. Perhaps *shontnes*, i.e., *byssus complicatus seu fimbriatus*, compare שֹׁנְטֵס in Egyptian *shont*. See Derivations from the Semitic dialects, in Bocharti *Hieroz.*, t. i., p. 486, 487. Buxtorfi *Chald. et Talmud. Lex.*, p. 2483.

Prof. Lee.—וְהָאֵל הִיא הַפְּתִיחַ, m. twice, Lev. xix. 19; Deut. xxii. 11. In the latter passage the word is explained by, a mixture of *wool and flax together*. Bochart considers it as compounded of שֹׁנְטֵס, and ו, the former being equivalent to the Arab. سَوَط, r. سَوَط, *commiscuit*; and the latter to the Chald. ו, *fila contorsit*. A mixed weaving, mixed cloth.

Rosen.—*Vestis duorum generum varie commixta non ascendant super te*, tibi non imponatur. Per וְהָאֵל הִיא הַפְּתִיחַ h. l. esse intelligendum linum et lanam, apparet ex Deut. xxii. 11. Hinc bene LXX, ἐκ δύο ὑφασμένον, ita etiam Vulgatus et Saadias. Vox וְהָאֵל הִיא הַפְּתִיחַ varie redditur. Chaldaeus interpres eam retinuit, et Græcus utitur ejus loco voce κίβδηλον, i.e., *spurium, scoria, mixtum, adulteratum*. Vulgatus et Saadias illud nomen non exprimunt. Ex recentioribus nonnulli vocem compositam putant ex ו וְהָאֵל הִיא הַפְּתִיחַ, *mixtura vestis filo*, i.e., vestis mixto filo, ita ut וְהָאֵל הִיא הַפְּתִיחַ ortum sit ab Arab. سَوَط, *commiscuit*; וְהָאֵל הִיא הַפְּתִיחַ, *amicivivi, vestivit*, et וְהָאֵל הִיא הַפְּתִיחַ a Chaldaico ו, *fila contorquere*, unde וְהָאֵל הִיא הַפְּתִיחַ sit ortum. Bochartus: ex Arab. سَوَط s. سَوَط, *miscere*, et ex Hebr. ו, *textum*. Forstero in *Libro de Byssu Antiquorum*, p. 95. וְהָאֵל הִיא הַפְּתִיחַ est Ægyptiacum *Shontnes*, significans certum quoddam vestimenti genus, versicoloribus lanæ et lini liciis texti. Id quod fortasse etiam intelligit Syrus, qui ponit *variali, versicolores*. Putat autem Forsterus, horum vestimentorum usum Israelitis a legislatore

esse interdictum, cum propter magnum eorum pretium, tum quoniam hujus generis vestes variis figuris animalium et plantarum pictæ fuissent ex cultu symbolico Deorum Egyptiorum, ut Israelitæ ab illo cultu detinerentur.

Ver. 20.

וְאִישׁ כִּי יִשְׁכַּב אֶת-אִשְׁתּוֹ שְׂכֵבֶת-זָרָה
וְהָיָה שְׂפָחָה נִחְרַפֶּת לְאִישׁ וְהָפְדָּהּ לֹא
נִפְדָּתָה אֹן חַפְשָׁהּ לֹא נִתְרַלָּה בְּחַרְתָּ
תְּהַיָּה לֹא וְיָמָתָה קִרְלָהּ חַפְשָׁה :

καὶ ἐάν τις κοιμηθῇ μετὰ γυναῖκός κοίτην σπέρματος, καὶ αὕτη ἢ οἰκέτις διαπεφυλαγμένη ἀνθρώπων, καὶ αὕτη λύτρωσις οὐ λελύτρωται, ἢ ἐλευθερία οὐκ ἐδόθη αὐτῇ, ἐπισκοπῇ ἔσται αὐτοῖς, οὐκ ἀποθανοῦνται, ὅτι οὐκ ἀπηλευθερώθη.

Au. Ver.—20 And whosoever lieth carnally with a woman, that is a bondmaid betrothed to an husband [or, abused by any, Heb., reproached by, or, for man], and not at all redeemed, nor freedom given her; she [or, they] shall be scourged [Heb., there shall be a scourging]; they shall not be put to death, because she was not free.

Pool.—*Betrothed to an husband*; or, *reproached* or *despised*, and therefore forsaken, of her husband. For as his continuance with her in his and her master's family and service is mentioned as an evidence that he loved her, Exod. xxi. 5, 6; so on the contrary, his forsaking of her was a reproach to her, and a sign of contempt. *She shall be scourged*, Heb., *there shall be a scourging*, which may belong, either, 1. To her alone, as the Jews understand it, for the man's punishment follows, ver. 21, 22. Or, 2. To both of them; for, 1. Both were guilty.

Bp. Patrick.—Whereas we mention here in the text the scourging only of the woman; in the margin it is rightly noted, that the Hebrew words are, *there shall be scourging*; viz., of them both, as the Vulgar Latin with great reason understands it. And the Hebrew word *bikkoreth*, properly signifies scourging with *thongs* made of a bull's or ox's hide; as Bochartus observes in his Hierozoicon (par. i., lib. ii., cap. 29, and cap. 33, n. 8).

Bp. Horsley.—20 "And whosoever, &c." Read, with the Samaritan, וְאִישׁ לֹא יִשְׁכַּב. "And if a man get a woman with child, and she be a slave, and was violated by the man, and not redeemed nor set free; there shall

be an inquiry against him (i.e., he shall be liable to a trial). He shall not be put to death, because she was not free." Had the woman been free, or manumitted, or redeemed, the man who had in this sort ill-used her would have been liable to death. But the woman being in the condition of a slave, the crime was capable of expiation. (See the two following verses).

Ged.—"If any man lie carnally with a female slave, who, though used as a concubine by another, hath not been redeemed and is not free; let scourging be the punishment: they shall not be put to death, because the woman was not free." I have in explan. note said, that I was not sure but the Sam. lection is here preferable to the present Hebrew; I shall here subjoin them in two parallel lines.

Heb. בָּצָר זָרָה . . לֹא יִסְמָךְ כִּי לֹא חֲפָזָה

Sam. בָּצָר זָרָה לֹא יִסְמָךְ כִּי לֹא חֲפָזָה

Now hear Houbigant: "Hodiernæ scripturæ hæc vitia sunt. Primum, in verbis בָּצָר זָרָה ambiguum relinqui, *cujus* animadversio sit facienda, an viri, an mulieris, an amborum. Itaque abeunt in alterutram sententiam Veteres. Gr. quidem Syr. et Vulg. [He should have added Tharg. and Pers.—Gr. Ven. has only *ετασμος τελεσει*] credidere, inquisitionem, seu animadversionem, fieri amborum; Chald. et uterque Arabs, solius mulieris: atque iis obsequuntur plerique Judæi recentiores; sancientes legem omnium legum iniquissimam: ut vir, *cujus* peccatum gravius, *non flagelletur*, mulier *flagelletur*, quæ virum petiisse non dicatur; imo quam lex innuat fuisse per vim violatam. Alterum vitium est in verbo יִסְמָךְ de femina aut de viro dicto. Nam cum lex causam subjungat talem, כִּי לֹא חֲפָזָה, *quia non libera*, difficile est intelligere, cur femina, si criminis rea est, idcirco non sit morte multanda, quia non sit libera. Utrum enim, si libera esset, morte dignior esset?His vitiis, in Sam. Scriptura occurritur, dum additur לֹא (quod, prope לֹא fuit a scribis Judæis prætermissum), ut lex animadvertat in eum *cujus* est culpa gravior, neque eum tamen mortis poenâ condemnet, ut si liberam subegisset, quia in servæ et liberæ desponsatione non paria jura sunt, cum non par sit matrimonii utriusque conditio." It must be confessed that this is no feeble reasoning, and the author has formed his version accordingly: "De eo legibus quæretur; sed morte non damnabitur, quia mulier non est

libera." But he has, as far as I know, been followed by no latter interpreters, who generally follow the Vulg. *vapulabunt ambo, et non morientur*, &c. Yet the more I consider the matter, the more I am inclined to be of Houbigant's opinion.

Booth.—And whosoever lieth carnally with a woman who is a bond-maid, betrothed to a husband, not redeemed, nor freedom given her; he shall be scourged; he shall not be put to death because she was not free.

Rosen.—20 In interpretandis vocc. *אֵלֶּיךָ וְאֵלֶּיךָ* veteres egregie consentiunt. Onkelos enim reddidit: *et si ipsa sit ancilla desponsata viro*. Similiter Jonathan: *et ipsa sit ancilla et libertate donata desponsata viro libero*. Nec non Saadias: *et ipsa sit ancilla desponsata viro*. Idem voluerunt LXX, καὶ αὐτὴ οἰκίρῃ διαπεφυλαγμένη ἀνθρώπου, et si famula sit reservata homini. Interpretes illos vocem *אֵלֶּיךָ* patet cepisse eodem significatu, quem *אֵלֶּיךָ* apud Talmudicos obtinet. Quem significavit J. D. Michaelis in *Suppl.*, p. 935, recte derivat inde, quod quum *קָנָה*, *mutare*, indeque, a permutandis mercedibus *commercium exercuit* denotet, *אֵלֶּיךָ*, solent enim a vendendo emendoque desponsationem dicere Orientales. Unde Ex. xxi. 7: *אִם יִשְׁכַּח אֶת אֵלֶּיךָ*, si vendiderit, i.e., desponsaverit *quis filiam suam*. Vid. et not. ad Gen. xxix. 18; xxiv. 12. Hinc Syrus nostro loco: *et ancilla sit emta, s. vendita viro*. *אֵלֶּיךָ*, et redimendo non est redempta, i.e., quæ non prorsus est redempta. Quod vero additur: *אֵלֶּיךָ אִם לֹא נִתְּנָה, aut cui libertas non est data*, inter utrumque hoc discriminis statuunt Hebræi, Onkelosum sequuti, ut duplex manumittendi modus indicetur, quorum unus fit *argento*, seu pretio soluto, alter *dato libertatis libello*, gratis. Ita et Aben-Esra, qui simul notat, moris fuisse, *ut scriberetur ancillæ libertatis libellus, si pater eam definitum tempus vendidisset*. Nec sine ratione illud discrimen statui videtur, quum Hebræo *אֵלֶּיךָ* consonum Arab. Verbum *أَمِنَ*, redemit *lytro soluto* significare constet, unde sponte sequitur, ut vi oppositi verbis *אֵלֶּיךָ* ejusmodi manumissio excludatur, quæ gratis fiebat, solo libello libertatis. *אֵלֶּיךָ*, *Castigatio fiat*. A verbo *אֵלֶּיךָ*, inquisivit (vid. xxvii. 33). *אֵלֶּיךָ* proprie significat *inquisitionem*, tum vero talem speciatim inquisitionem, quæ eum in finem fit, ut pro qualitate delicti pœna

infigatur, animadversio delicti ad irrogandam pœnam arbitrario judicio. Statuerunt Hebræi Interpret., ubi nulla certa pœna est expressa, ibi flagellationem innui. Recte Saadias: *tunc sit castigata*, sc. talis femina, nisi quod *אֵלֶּיךָ* minus recte pro adjectivo feminino significationis passivæ videatur cepisse, quasi sola femina sit pœna afficienda. Sed eam et ad virum extendi, argumentum evidens est, quod additur *אֵלֶּיךָ*, non occidetur, non autem *אֵלֶּיךָ*, non occidetur. Ratio, cur mortis pœna non in talem concubitus decreta sit, additur hæc: *אֵלֶּיךָ*, quia non fuit manumissa, eo quod necdum plenam nacta esset libertatem, et nuptiarum solemnia nondum celebrata essent. Ubi ergo nullum matrimonium verum, ibi nec adulterio locus, adeoque nec legi capitali in adulteros et adulteras datæ, Deut. xxii. 23, 24. Cf. Mich. *Jus. Mos.*, p. 5, § 264.

Ver. 23.

וְכִרְתֶּבְמוּ אֶל־הָאָרֶץ וְנִסְתַּחֲמֶתָם בְּלֶחֶם מֵאֵלֶּיךָ וְצִרְלֶתְכֶם צִרְלֶתוֹ אֶת־פִּרְיוֹ שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל
ὅταν δὲ εἰσελθῇτε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, καὶ καταφυτεύετε πᾶν ξύλον βρώσιμον, καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ. ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρος, οὐ βρωθήσεται.

Au. Ver.—23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. So Rosen., &c.

Ged., Booth.—And when ye shall come into the land which Jehovah your God giveth to you [LXX], and shall have planted, &c.

Bp. Horsley.—23 "When ye shall come into the land, and shall plant every tree for food, and shall prune the redundancy of it (i.e., of every such tree), the fruit of it for three years shall be unto you prunings—[it shall be deemed part of the redundant growth to be cut off and thrown away]—it shall not be eaten."

Ver. 24.

וּבְשָׁנָה חֲרִבִּיּוֹת יִהְיֶה פִּלְפִּרְיוֹ לָרֶשֶׁת חֲלָלִים לִיהְוָה

καὶ τῷ ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος ἀνετός τῷ κυρίῳ.

3 o

Au. Ver.—24 But in the fourth year all the fruit thereof shall be holy to praise the Lord *withal* [Heb., holiness of praises to the Lord].

Ged., Booth.—And in the fourth year all its fruits shall be hallowed with praises to Jehovah.

Rosen.—24 קֹדֶשׁ הָיִים לַיהוָה, *Sanctitas laudationum Jovæ*, i.e., erit sacer, absumendus in conviviis, quæ in honorem Jovæ solent celebrari. *Laudes Jovæ* sunt hic dies festi, et convivia sacrificia, quia cum laudibus et gratiarum actione celebrabantur. Cf. Jud. ix. 27.

Ver. 25.

וּבְשָׁנָה הַחֲמִישִׁית תֹּאכְלוּ אֶת־פְּרִי
הָאָרֶץ לָכֶם תְּבִיאֶהוּ אֲנִי יְהוָה
אֱלֹהֵיכֶם :

ἐν δὲ τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπὸν, πρόσθεμα ὑμῖν τὰ γεννήματα αὐτοῦ. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

And.

Ged., Booth.—But.

That it may yield, &c.

Bp. Horsley.—For תְּבִיאֶהוּ the Samaritan has תְּבִיאֶהוּ, "collecting [in your store-houses] the produce thereof." To the same effect the Vulg.

I am the Lord your God.

Ged., Booth.—I, Jehovah your God, so command.

Ver. 26.

לֹא תֹאכְלוּ עַל־הֶדֶם לֹא תִגְזְשׁוּ וְלֹא
תַעֲרֹגְנָי :

μὴ ἔσθετε ἐπὶ τῶν ὀρέων, καὶ οὐκ οἰωνεύετε, οὐδὲ ὀρνιθοσκοπήσετε.

Au. Ver.—26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

Ged., Booth.—26 Ye shall not eat upon the mountains [LXX, Horsley]; nor shall ye use divination, nor augury.

Pool.—*With the blood*, i.e., any flesh out of which the blood is not first poured. See 1 Sam. xiv. 32. The Jews write, that the Egyptians and other nations, when they offered sacrifices to the devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they

believed to be as it were the special food of the devils.

Bp. Patrick.—*Ye shall not eat anything with the blood.*] This is an admonition, as R. Levi Barzelonita fancies (Præcept. cclii.), against gluttony and drunkenness; such as the rebellious son was guilty of (Deut. xxi. 18, &c.), which made men prone to shed blood: for so he understands this precept, "Thou shalt not eat upon blood;" i.e., eat till thou art excited to shed blood: unto which he applies Deut. xxxii. 15, "Jeshurun waxed fat and kicked." But this is a very forced interpretation; and our translation is not exact: for he doth not say, "Ye shall not eat *anything* with the blood;" but, "Ye shall not eat *upon the blood*, or *at the blood*;" which Oleaster very sagaciously suspected to be a piece of superstition unknown to him: and so did the LXX when they translated it, "ye shall not eat, ἐπὶ τῶν ὀρέων, upon the mountains," which was an idolatrous custom, mentioned in Hosea iv. 13, and here forbidden, as Procopius and Hesychius imagine: but the Hebrew word *haddam* nowhere signifies *am ountain*, but *blood*, as the Vulgar here truly translates it. There is a Greek Scholion which renders these words, οὐ φάγεσθε ἐπὶ τοῦ δάματος, "ye shall not eat on the house-top;" which, in all likelihood, as some have conjectured, was a mistake of the transcriber for ἐπὶ τοῦ αἵματος, "upon the blood," which is the literal translation of the Hebrew phrase, and imports something more than is prohibited, ch. xvii. 12, where he simply saith, *no soul of you shall eat blood*; but here warns them against an idolatrous practice of the Zabii, who, to enter into the society of demons, and obtain their favour, were wont to gather the blood of their sacrifices into a vessel, or a little hole digged in the earth; and then, sitting about it, to eat the flesh of the sacrifices; imagining, that by eating, as it were, of the same food (for they thought the demons fed upon the blood, as their worshippers did upon the flesh), they contracted a friendship and familiarity with them. So Maimonides relates in his *More Nevoch.*, par. iii., cap. 46. For the prevention of which idolatrous custom, God ordered their sacrifices to be offered only at one place, where his own house was; and there the priests sprinkling the blood, and they eating the flesh of their peace-offerings, God and they feasted together upon them. Nachmanides is wont to

oppose Maimonides in his notions; yet this was so plain, that he confesses (as Dr. Cudworth hath observed, in his treatise of the Right Notion of the Lord's Supper, ch. ult.) that blood itself was forbidden in the law, upon the account of the heathens' performing their superstitious worship in this manner, by gathering together blood for their demons, "and then coming themselves and eating of it with them, whereby they were their demons' guests; and by this kind of communion with them, were enabled to prophesy and foretell things to come." And this interpretation is the more probable, that they hoped, by eating of the blood of the sacrifices, or the flesh, or both, to have such familiarity with them, as to receive revelations from them, and be inspired with the knowledge of secret things; if we consider the two other prohibitions in this verse, that are joined with this of "not eating upon blood;" which shows that it was a rite of divination.

Rosen.—חֲסִידֵי דָם, *Ne comedatis cum sanguine.* חֲסִידֵי דָם h. l. significare *cum*, apparet e Deut. xii. 23, ubi positum est דָם. De hac lege vid. ad iii. 17. Pro חֲסִידֵי דָם LXX videntur legisse חֲסִידֵי דָם, *in montibus*, habent enim ἐν τῶν ὀρέων. Qui sensus non est ineptus. Mos enim sacrificandi ac simul victimas edendi in locis excelsis et cœlo proprioribus antiquissimus est. Is igitur, si illam lectionem sequimur, hic vetaretur.

Use enchantment.

Gesen.—חֲסִידֵי only in Piel חֲסִידֵי. 1. Properly a denominative from חֲסִידֵי, *to foretell, augur events*, from the observation of serpents, which kind of prediction, under the name of ὄφιομαντεία, was not uncommon among the ancients. See *Bocharti Hieroz.*, t. i., p. 21; Lev. xix. 26; Deut. xviii. 10; 2 Kings xvii. 17; xxi. 6. In all these passages it is mentioned together with other kinds of predictions and soothsayings, and is therefore to be taken in its own specific signification. (Comp. in Arab. تنحش, *præstigiis, usus est*, also probably نحس, *med. Damm. and Keer. infaustus, nefastus fuit dies.*)

Au. Ver.—Nor observe times.

Gesen.—חֲסִידֵי Poel, fut. חֲסִידֵי, part. חֲסִידֵי, *to prophesy* from the motion of the clouds, a peculiar mode of auguration, Lev. xix. 26; Deut. xviii. 10, 14; 2 Kings xxi. 6; 2 Chron. xxxiii. 6; Jer. xxvii. 9. But it

requires to be proved that such a kind of augury existed in ancient times. It is therefore better to render it with the Talmudists (*Surenhusii Meschna*, t. iv., p. 244), and several ancient versions, to enchant, bewitch by the eye (Ital. *indocchiatura*), and considered as derived from עין. Compare in Arabic عان, *oculo maligno petivit*, and עין, עין.

Prof. Lee.—It. pret. עין, pres. pl. עינן. *Divine*, by the clouds, or appearance of the heavens generally, 2 Kings xxi. 6; 2 Chron. xxxiii. 6. Comp. Is. xlvii. 13, עינן עינן. Comp. Jer. x. 2. Pres. once, Lev. xix. 26. LXX, ὀφθαλμοσκοπήσεσθε. Syr.

עין, *Divine*, generally. Some, *Divine*

by times, seasons, &c. So Jarchi, Nicholas, Fuller, &c.: but this is groundless. Gesen. thinks, *acting secretly*, thence *divining* generally, is meant: but this would rather refer to *sacred mysteries* than to any sort of divination. See Matt. xvi. 2, 3; Luke xii. 56.

Rosen.—חֲסִידֵי plures post Aben-Esram interpretatur *ne ex nubium aspectu omina capletis*. Verbum ab עין, *nubes* derivatum putant, et significari divinationem ex observatione astrorum et φαινόμενων cœlestium. Ad quod divinandi genus etiam respicere videri Jer. x. 2, ubi vetat Hebræos *signis cœli terreri*, quemadmodum iis terrebantur gentes vicinæ. Alii a nomine עין, quod *tempus statutum* denotare ajunt, verbum עין *tempora observare* significare volunt. Ita Fullerus in *Miscell. SS.*, l. i., c. 16. עין eum esse dicit, qui constituta et definita tempora boni vel mali, læti vel tristici, prosperi vel calamitosi eventus omni negotio aggrediendo, veluti in vita instituenda, itinere suscipiendo, bello gerendo, reliquisque tot et tam variis casibus privatis et publicis, qui mortalibus accidere solent, ex arte præscire, et consulentibus se prædicere proficitur. Quæ divinationis species omni tempore inter Orientales frequens fuit, vid. Spencerum, l. i., p. 387, sqq. Ratio tamen, cur ea verbo עין indicetur, quod עין, *tempus statutum* significet, perquam incerta est. Nam Ex. xxi. 21, quo solo loco nomen illud legitur, potius *cohabitationem maritalem* denotat. Gesen. in Lex. minori conjicit verbum עין ab עין, *oculus* derivatum verti posse *oculis fascinare, oculo maligno et torvo aspectu lædere*; sed hoc non admittit Deut. xviii. 14, ubi Israelitæ vetantur,

אֶל־דִּיּוּנִים, *et ad divinos audire*, unde patet, illos consultos fuisse. Quare Aben-Esræ sententiam meam facere malle.

Ver. 27.

לֹא תִקְצַץ פְּאַתְךָ וְלֹא תִשְׁחָתֵן
אֶת פְּאַת זָקְנְךָ :

οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν, οὐδὲ φθερεῖτε τὴν ὄψιν τοῦ πρόγονος ὑμῶν.

Au. Ver.—27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Pool.—*The corners of your heads*; i.e., your temples: Ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. xv. 2; Jer. xlviii. 37. And the like is to be thought concerning the beard or the hair in the *corner*, i.e., corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no, nor so much as in the appearances and outward significations or expressions thereof.

Bp. Patrick.—27 *Ye shall not round the corners of your heads.*] Or, "The ends of the hair of your head." For the Hebrew word *peak*, which we here translate *corners*, signifies also the *ends* or *extremities* of anything: and the meaning is, they were not to cut their hair equal behind and before; as the worshippers of the stars and the planets, particularly the Arabians, did (as R. Levi Barzelonita interprets it, *Præcept. cclv.*). For this made their head have the form of a hemisphere.

The LXX translate it, οὐ ποιήσετε σισόην ἐκ τῆς κεφαλῆς ὑμῶν. Where *sisoe* is the same with the Hebrew *sisith*, which signifies that lock which was left in the hinder part of the head, the rest of the hair being cut in a circle. And thus the ancient Arabians cut their hair, as Herodotus tells us, in imitation of Bacchus. Whence, as Bochartus notes (lib. i., Canaan, cap. 6), the Idumeans, Ammonites, Moabites, and the rest of the inhabitants of Arabia Deserta, are called "circumcised in the corners,"

i.e., of the head (Jer. ix. 26). And the Greek scholiast on that place saith, that in his time the Saracens were so cut.

But there are those who think this refers to a superstitious custom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about, and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them and make them kind to the deceased. For that this relates to the dead, is probable from the like law, repeated Deut. xiv. 1, and from the next verse to this (see Maimonides, *De Idol.*, cap. xii. 1, 2, 5).

Neither—mar the corners of thy beard.] There were five corners (as their phrase is) of their beards; one on either cheek, and one on either lip, and one below the chin: none of which, much less all, they might shave off, as the manner of the idolatrous priests was; if we may believe Maimonides, par. iii., *More Nevoch.*, cap. 37. But if the former have respect to their mourning for the dead, I do not see why this should not also be so interpreted; the Gentiles being wont (as Theodoret observes) to shave their beards and smite their cheeks, at the funerals of their friends.

Gesen.—Hiph. קָצַץ, 1. To go round a place. 4. Elliptically, Lev. xix. 27: קָצַץ רַב־עַד־כֵּן, *ye shall not (shave) in a circle the outer edges (edge-hairs) of your head.* Symm. οὐ περιέκυρσεν κύκλῳ τὴν προσόψιν, in allusion to a certain kind of sacred tonsure among the Arabians, according to which they shaved off the lower part of the hair, and let it remain on the top of the head. *Herodot.* iii. 8; iv. 175.

Rosen.—27 קָצַץ רַב־עַד־כֵּן, *Ne circumcise in orbem*, sc. *tondendo*, i.e., *ne in orbem tondeatis, extremitatem capitis vestri*, i.e., *extremos capillos*. Id quod Arabes facere solebant in honorem numinis cujusdam, quod Græci cum Baccho contulerunt; vid. *Herodot.* iii. 8. Cf. Jer. ix. 26; xxv. 23; xlix. 32; et Deylingii *Observatt.* SS., p. ii., p. 297, qui et refutavit Spencerii sententiam, prohiberi hac lege extraordinariam tonsuræ speciem, quæ in mortuorum exequiis, animo et ritu supersticioso fieri soleret. Neque enim in solennitate funebri tonsura in orbem adhiberi solebat, sed caput et barbam prorsus radebant, vid. Jer. xvi. 6;

xli. 5; xlviii. 3; Baruch. vi. 30. — *לֹא תִסָּרֵךְ* *Nec delebis*, i.e., *rades angulum barbe tue*, i.e., *extremam ejus partem*. Fortasse etiam hic erat mos superstitiosus alicujus vicini populi.

Ver. 28, 31.

Au. Ver.—I am the LORD.

Ged.—I the Lord your God *forbid it*.

Booth.—I Jehovah *forbid it*.

Ver. 30, 32, 34, 37.

Au. Ver.—I am the LORD.

Ged., Booth.—I the Lord [Heb., Booth., Jehovah] so command.

Ver. 33.

Au. Ver.—*Vex*.

Margin, Ged., Booth.—Oppress.

Ver. 37.

Statutes and judgments. See notes on xlviii. 4.

CHAP. XX. 1.

Au. Ver.—*And*.

Ged.—Again.

Booth.—Also.

Ver. 2.

אָמַר יְהוָה מִזְרְעוֹ לְפָלֶךְ וּגו'

ὁς ἂν δῇ τοῦ σπέρματος αὐτοῦ ἀρχοῦν, κ.τ.λ.

Au. Ver.—2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

Bp. Patrick.—*That giveth any of his seed unto Molech.*] This looks like the prohibition before given (ch. xviii. 21), and R. Levi gives this reason of its repetition—because it was a piece of idolatrous worship so usual in those days when the law was delivered, that there needed great endeavours to preserve them from it (Præcept. ccviii.). But, upon due consideration of these words, it may appear probable, that there is something more in them than in the former; importing a higher degree of this sin. For to “give their children to Molech,” seems to be no less than to offer them in sacrifices (so Christ *giving himself for us*, constantly signifies in the New Testament), which was a more horrid thing than merely making them *pass through the fire*, which did them no hurt. And therefore this crime

is here forbidden under the penalty of death; whereas in the eighteenth chapter no punishment is threatened. Certain it is, children were really burnt upon the altars of the ancient pagans, especially in times of great distress, when they hoped to pacify the anger of their gods, by offering to them the dearest thing they had; see our great Selden, lib. ii., *De Diis Syris Syntagm.* i., cap. 6.

Dr. A. Clarke.—*That giveth any of his seed unto Molech.*] To what has been said in the note on chap. xviii. 21, we may add, that the rabbins describe this idol, who was probably a representative or emblematical personification of the solar influence, as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him was put in his arms and roasted to death. Others say that the idol which was hollow, was divided into *seven compartments* within; in one of which they put *flour*, in the second *turtle-doves*, in the third a *ewe*, in the fourth a *ram*, in the fifth a *calf*, in the sixth an *ox*, and in the seventh a *child*, which, by heating the statue on the outside, were all *burnt alive together*. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the sacred writings. And there is but presumptive proof, and that not very strong, that *human sacrifices* were at all offered to Molech by the Jews. The *passing through the fire*, so frequently spoken of, might mean no more than a simple rite of *consecration* to the service of this idol. Probably a kind of *ordeal* was meant, the persons passing *suddenly* through the flame of a large fire, by which, though they might be *burnt* or *scorched*, yet they were neither *killed* nor *consumed*. Or they might have passed *between two large fires* as a sort of purification.

Ver. 4.

Au. Ver.—*When he giveth, &c.* See notes on verse 2.

Ver. 6.

וְהַנֶּפֶשׁ אֲשֶׁר תִּפְגַּח אֶל־הָאֱלֹהִים וְאֶל־הַיִּדְּעָלִים לִזְנוֹת אַחֲרֵיהֶם וּגו'
καὶ ψυχὴ ἣ ἂν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαιδοῖς, ὥστε ἐκπορεύσθαι ὀπίσω αὐτῶν, κ.τ.λ.

Au. Ver.—6 And the soul that turneth

after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Ged.—And if a person apply to necromancers or prognosticators, and go astray after them, &c. So Booth.

Gesen.—אִיִּן, m. 1. *Necromancer*, who calls forth the dead, to learn from them future events, νεκρομαντης. (Vid. especially 1 Sam. xxviii. 7—19); Deut. xviii. 11; 2 Kings xxi. 6; 2 Chron. xxxiii. 6. 2. The familiar spirit which abides with such a sorcerer, Lev. xx. 27: *A man or woman, who has (אִיִּן) a familiar spirit.* 1 Sam. xxviii. 8; hence, אִיִּתּוֹ, *A woman who has such a familiar spirit*, 1 Sam. xxviii. 7. 3. The apparition itself, Isa. xxix. 4: וְהָיָה כִּי־יִשָּׁאֵר קוֹלִי מִן־הַאֲדָמָה, *and thy voice shall be as that of a spirit out of the earth.* Plur. אִיִּוֹת (almost constantly combined with דַּעְלִים) *sorceresses*, Lev. xix. 31; xx. 6; 1 Sam. xxviii. 3, 9; Isa. viii. 19; xix. 3. The derivation is not clear; some have conjectured אִיִּב 'to return,' hence, *manes revenans*, spectres which make their re-appearance. (Isa. xxix. 4.) אִיִּוֹת, *potens manium*, and then אִיִּוֹת for אִיִּוֹת, but the passages under No. 2, hardly correspond. LXX, ἐγγαστριμυθος, ventriloquists, who were considered by the ancients as sorcerers; but the reference to necromancy is clear from 1 Sam. xxviii. 7—19.

Prof. Lee.—אִיִּב, pl. אִיִּבִּים, the etymology is doubtful. Perhaps we have some remains of it in the Arabic أَب used as an im-

precation; as اَبَ اللّٰه, *may God reject*

him! اَبٌ, *felix fortuna*, &c., root اَوَب. See Freytag's Lexicon. Simonis

may also be consulted. 1. *A spirit of divination*, supposed to possess certain privileged persons, or to be within their call. Such was the young woman, Acts xvi. 16, who had a πνεῦμα Πύθωνος; such the woman of Endor; 1 Sam. xxviii. 7. אִיִּוֹת:—to whom Saul said, verse 8, וְהָיָה כִּי־יִשָּׁאֵר קוֹלִי מִן־הַאֲדָמָה, *Divine, I pray, for me, by a πνεῦμα Πύθωνος.* This spirit was common to both men and women, see Lev. xx. 27. II. *A man or a woman in whom there is a spirit of divination* (אִיִּב). Characters of this sort are by no means uncommon at this day in the East; and to these may be com-

pared the witches, wizards, and conjurors, among ourselves; which, however, the light of the Reformation has almost entirely put to flight. The hocus-pocus jargon of our modern conjurers, &c., seems to have been in use in the Biblical times, see Is. viii. 19; xxix. 4. The LXX mostly translate אִיִּב, by ἐγγαστριμύθους, on account of their muttering. On this subject may be consulted the dissertations of David Millius, in the Thesaurus of Ugolini, tom. xii., num. 5; or in the Dissertationibus Selectis, num. xii.; or Leonis Allatii Syntagma de Engastrimytho, in the Critici Sacri, tractatt. Bibl., vol. i., p. 331; Van Dale de idololatria, p. 649; and Thes. Gesenii, sub voce.

Gesen.—דַּעְלִים, m. pl. דַּעְלִים. 1. *A soothsayer, a wise man*, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3, 9 (comp. in Arabic عالم, properly, one who knows; whence, wise man, magician, and حُر, No. 2). 2. *The spirit of divination*, with which one is possessed. Lev. xx. 27. Comp. אִיִּב.

Prof. Lee.—דַּעְלִים, m. pl. דַּעְלִים. Dimin. of דַּעַל (Gram. art. 168), with the relative termination (י), Ib. art. 166. Lit. *Sciolist*, applied to false prophets, prognosticators, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3, 9: frequently with אִיִּב, which see, the sense of which is taken, as Gesenius thinks, Lev. xx. 27: but for this there is no good reason. LXX, ἐγγαστριμυθος, ἡ επασιδός. θελητής ἡ γνώστης.

Ver. 7.

καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

For I, &c.

Ged., Booth.—Because I, the LORD [Heb., Booth., Jehovah] your God, am holy.

Ver. 8.

Au. Ver.—My statutes. So the Heb.

Ged., Booth.—All [Sam., Copt.] my statutes.

Ver. 10.

וְאִישׁ אֲשֶׁר יִנְאֶה אֶת־תַּאֲשֶׁת אִשׁוֹ
אֲשֶׁר יִנְאֶה אֶת־תַּאֲשֶׁת רַעְהוּ מִזִּיתֵי־הָאֵשׁ
הַזֹּאת וְהִתְאָהָת :

ἀνθρωπος δὲ ἂν μοιχεύσῃται γυναῖκα ἀνδρός,

ἡ δὲ ἂν μοιχεύσῃται γυναῖκα τοῦ πλησίον,
θανάτῳ θανατούσθωσαν, ὁ μοιχεύων καὶ ἡ μοι-
χευομένη.

Au. Ver.—10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Ged., Booth.—If any man commit adultery with his neighbour's wife, the adulterer and the adulteress shall surely be [Ged., let both the adulterer and the adulteress be, surely, &c.] put to death.

I consider the words מִן מִן מִן מִן מִן as an interpolation. They are wanting in three of Kennicott's MSS., but they seem to have been read by all the ancients, and may be a pure tautology; which, however, is better omitted in a translation. Our common version patches up the verse thus, &c. [see above]; where mark, that the whole construction is embarrassed and ungrammatical. Elegantly, as usual, Dathe: *Qui cum uxorē alterius adulterium commiserit, morte afficiatur, tum adulter, tum adultera.*—Geddes.

Rosen.—10 Qui cum uxore alterius adulterium committit, quive cum uxore cognati adulterium committit, hic una cum adultera occiditor. Duplex huic loco inest adulterii interdictio, generalis, et specialis. Illa interdicat adulterium in universum, quacunque demum cum uxore committatur, sive cognata, sive non cognata; hæc vero adulterium quod cum uxore cognati committatur. Nomen זָנָה h. l. non significat alterum in universum, neque etiam amicum, sed propinquum, cognatum, et respondet nominibus זָנָה וְזָנָה xviii. 6, veluti nostrum Freund et Freundschaft non tantum amicos et amicitiam, sed etiam propinquum, cognatum, et propinquitatem, cognationem significat. Quo eodem cognati significatu זָנָה legitur Deut. xiii. 7; 2 Sam. xiii. 3. Vulgo quidem h. l. una tantum adulterii interdictio reperitur. Lutherus interdictionem specialem non vidit. Vertit sic: *Wer die Ehe bricht mit jemandes Weibe, der soll des Todes sterben, beyde Ehebrecher und Ehebrecherin, darum dass er mit seines Nächsten Weibe die Ehe gebrochen hat.* Moses autem hoc vult: omne adulterium supplicio mortis dignum est, non solum illud, quod cum uxore hominis non cognati committitur, sed hoc etiam, quod cum uxore cognati patrat. Non enim sentiendum est, inter cognatos exceptionem locum habere, quia amicorum omnia sint communia, et

injuriam ejusmodi nullam esse animoque æquo ferendam. Cf. Ez. xxii. 10, 11, ubi est aperta allusio ad nostrum.

Ver. 14.

Au. Ver.—*It is wickedness.* See notes on xviii. 17.

Ver. 17.

חֲסִיד חַיִּים

ὄνειδος ἐστίν.

Au. Ver.—17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a wicked thing, &c.

Ged.—It is not easy to account for such a catachresis of the word חסד which everywhere else denotes benignity, mercy, piety, and I much suspect that we ought to read רסר which in the Arab., with other meanings, has that of *lasciviousness*.

Gesen.—תָּנָה, 3. According to the Aram. i. q., תָּנָה, תָּנָה, *disgrace*, Prov. xiv. 34; *of incest*, Lev. xx. 17. Vid. *Piel*. Prov. xxv. 10: תָּנָה לְךָ, *lest he reproach thee*.

Rosen.—¹תָּוֶן, quod proprie mutuum parentum sobolisque amorem (Græc. στροφὴν, Lat. pietatem) hinc fraternum amorem (2 Sam. x. 2), denotat, hic de incestu cum sorore dicitur, plane ut nos amoris nomine in deterius quoque abutimur, uti opinatur Michaelis in *Suppl.* p. 853. Sed recte jam notavit Jarchi, תָּוֶן, h. l. ex usu loquendi Aramaico *probrum*, seu *crimen probrorum* significare, ut Prov. xiv. 34; xxv. 10.

Ver. 18.

וַיֹּאשׁ אֱלֹהֵי שְׁפָב אֶת-אֱלֹהֵה דָּחָה
וַיְנַלֶּה אֶת-עֲרוֹתָהּ אֶת-מְלִתָּהּ הַעֲרָה
וַיְהִי בָלְתָה אֶת-מְקוֹר דְּמִיָּה וַיִּכְרַתָּה
שְׁגִיחָם מִקֶּרֶב עַמָּם :

καὶ ἀνὴρ, ὃς ἂν κοιμηθῇ μετὰ γυναῖκός ἀποκαθήμενης, καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς, τὴν πηγὴν αὐτῆς ἀπεκάλυψε, καὶ αὕτη ἀπεκάλυψε τὴν ῥύσιν τοῦ αἵματος αὐτῆς, ἐξολοθρευθέντων ἀμφοτέροι ἐκ τῆς γενεᾶς αὐτῶν.

Au. Ver.—18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered [Heb., made naked] her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Ged.—And if any man lie with a menstruous woman, and uncover her nakedness in that situation; she also consenting to be thus uncovered: let both of them be cut off from among the people.

Booth.—And if a man shall lie and cohabit with a woman in her removed state, and she hath consented to cohabit with him; both of them shall be cut off from among their people.

Ver. 19.

— קִי אֶת־שְׂאֵרֵי הַעֲרָךְ עֲרָגָם יִשְׁאָר :

— τὴν γὰρ οἰκειότητα ἀπεκάλυψεν, ἀμαρτίαν ὁποῖσονται.

Au. Ver.—19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

Rosen.—הַעֲרָךְ יִשְׁאָר, *Quia propinquam tuam nudavit.* Sed in textu Samar. legitur הַעֲרָךְ יִשְׁאָר, quod una cum verbis sequuntur, מִיָּד מִיָּד, Michaelis sic vertit: *namque cum frusto nuditatis* (i.e., denudato) *culpam portabunt*, i.e., qui tale scelus commiserit, eadem pœna plecti debet qua plectitur is, qui cum parte corporis ipsius, id vero est, cum cognatis sibi proximis concubuerit. LXX habent τὴν γὰρ οἰκειότητα ἀπεκάλυψεν (al. ἀπεκάλυψας); legerunt itaque vel ἡνὶ vel ἡνὶ. Syrus: *quia cognati sunt*, quasi legisset יִשְׁאָר.

Ver. 22.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 24, 26.

Au. Ver.—24 — I am the LORD your God, which have separated you from other people.

Bp. Horsley.—24, 26 — “from [other] people.” מִן הָעַמִּים, “from the peoples.”

Ver. 27.

Au. Ver.—Familiar spirit—wizard. See notes on xx. 6.

CHAP. XXI. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 4.

לֹא יִשְׁמָא בְּעַל בְּעַמִּי לְהַחֲלוֹ :

οὐ μανθήσεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ.

Au. Ver.—4 But he shall not defile him-

self being a chief man among his people, [or, being an husband among his people he shall not defile himself for his wife, &c. See Ezek. xxiv. 16, 17] to profane himself.

Pool.—Or, seeing he is a *chief man*, &c., or *ruler*, &c., for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for a *chief man*, &c., the preposition *lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, *he shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no, not for a *prince* or *chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the public loss; much less shall he defile himself for any other. And so the last word, *to profane himself*, may be added as a reason why he should not defile himself for the prince or any other except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an impediment to the service of God, and a public inconvenience to the people, whose concerns with God he negotiated.

Bp. Patrick.—*He shall not defile himself, being a chief man.*] But though he might defile himself for such very near relations, yet he might not for the greatest man in the nation, who was not so near of kin to him. This seems to me to be the easiest and the most natural sense of this verse, by adding the particle *lamed* (which in the two foregoing verses is put before *mother*, *father*, *son*, *daughter*, *brother*, and *sister*) to *baal*, i.e., *chief man* (as we translate it); nothing being more usual than to omit such a particle, which yet must be understood when it hath been often before mentioned. And thus the Vulgar Latin understands it; and the sense is the same, if we take it as our translation seems to intend it: “But he shall not defile himself (for any other), being a chief man,” &c. As for the marginal translation, I can see no ground for it: and there must be a greater supplement, by adding *for his wife*; which one cannot well think is here

forbidden, as I observed on the foregoing verse. They also who translate it, "a chief ruler shall not defile himself," &c., have still less reason, the whole discourse in this place being concerning the priests.

Ged., Booth.—But if she have a husband, among his people, he shall not defile himself for her by any uncleanness [*Ged.*, he shall not dishonour himself by incurring uncleanness on her account].

Ged.—The text, as it now stands, is unintelligible. It is clear that the law in question regards the priests, the ordinary priests, the sons of Aaron; what business, then, has a chief of the people to do here? Jerom saw this, and so formed his version, as if he had read *לכל* as before *לכאן*, *sed nec in principe populi sui contaminabitur*; which makes, at least, a connected sense, adopted by Dathe and Rosenmüller. Michaelis thinks that *כל* is here the *high-priest*: but this is highly improbable. He is never so denominated, and the law with respect to him is couched in other words in ver. 10. Bate obviates the difficulty thus: "As a husband, he (the priest) shall not be defiled," &c. Purver: "A husband among his people shall not be defiled." But the word *כל* never signifies a husband, without some adjunct. The version of Sept. is singular: *οὐ μανθησεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ*, κ.τ.λ. Such is the common reading; but Cod. Alex. and Glasg. want *οὐ μανθησεται*, and join *ἐξάπινα*, &c., to ver. 3. In either case the reading is not inept; but it supposes that not *כל* was in their text, but *כנעל*, as in Numb. iv. 20, and not *כנעל*, as Capellus conjectured. But even this, to me, appears unsatisfactory; and I am convinced that a word has been dropped out of the text, which I would restore thus: *וְלֹא יִשְׁמַח בְּנִשְׁתָּהּ* [לְבַעֲלָהּ]. Or, if it be granted that *בנעל* may, without any adjunct, denote a *married woman*, which I doubt, the restoration of the text might consist of the addition of a single letter, or at most two letters; and the reading be either *לְבַעֲלָהּ* or *בְּנִשְׁתָּהּ*, or even *בְּנִשְׁתָּהּ*, but I think the other amendment preferable, which leaves *כל* as it is, and is more analogous to the Hebrew idiom. This restored reading is partly supported by Vulg., Saad., and the first lection of one Heb. and one Chald. MS., which have the copulative before *כל*, and partly by Sept., who although they read *כל* for *כל*, yet must have found either *כ* or *ב* before it, since they rendered

ἐξάπινα. In short, the context itself almost demonstrates this to be the true reading, as two cases are contrasted, in one of which the priest is allowed to do the funeral duties to a deceased sister, in the other not.

Rosen.—3 Funeri sororis, quæ adhuc in domo paterna fuerit, sacerdoti interesse licebat, fortasse quod illius funus curare debuit; si vero soror nupta fuerat, munus hoc ad virum ejus pertinebat. 4 Verba *וְכָל בְּנֵי לֵוִי מִפְּנֵי* *וְכָל בְּנֵי לֵוִי* varie explicantur. Vulgatus: *sed nec in principe populi sui contaminabitur*, i.e., sacerdos ne principis quidem funeri intersit. Ita et Syrus. Hi itaque interpp. *ב* ante *וְכָל* præposuerunt *τῷ λαφ*. LXX, *οὐ μανθησεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ*, non subito polluatur in populo suo. Legerunt *כנעל* pro *כל*, quod Syriace est subito, coll. Arab. *لن* festinavit, hoc sensu, non temere et levi de causa sacerdotem polluere se debere alicujus funere, sed certis duntaxat in casibus, qui vs. 2, 3, enumerantur, ut *ἐξάπινα* hic sit i. q., *οὐ τυχόντως*. Alii cum Jonathane et Jarchio *כל* hic *maritum* significare putant, ut Gen. xx. 3; Joel i. 8, al., ut dicatur, sacerdotem se non polluere debere, si fuerit maritus, propter uxorem, i.e., se non funestari, coll. Ez. xlv. 25, ubi propter sex memoratos vs. 2, 3, duntaxat sacerdotibus funestari permittitur. Nec apud Romanos sacerdotibus uxoris funere pollui licuit; vid. Plutarchus in *Sulla*. Sed quum h. l. *uxoris* mentio non fiat, et *כל* *וְכָל בְּנֵי לֵוִי* significet *dominum inter suos populares*, i.e., amplissima dignitate inter suos insignem, malim cum Mose Nachmanis fil. summum sacerdotem illa appellatione intelligere, qui, antequam reges apud Hebræos existerent, summum honoris gradum obtinebat. *וְכָל בְּנֵי לֵוִי* *Ad profanandum se*, i.e., ut dignitatem et sanctitatem quasi suam violet. Bene Moses Mendelii fil. vs. hunc sic reddidit: *Sonst aber darf das Haupt der Nation sich niemals verunreinigen, und dadurch sein Ansehen schwächen*.

Ver. 6.

קְדָשִׁים יִהְיוּ לְאֱלֹהֵיהֶם וְלֹא יִחַלְלוּ
שֵׁם אֱלֹהֵיהֶם בְּזֵוָה אֲתֵי אֲשֵׁי יִהְיוּ לָחֵם
אֱלֹהֵיהֶם תֵּחַ מִקְרִיבָם וְהָיוּ קְדָשׁ :

ἄγιοι ἔσονται τῷ θεῷ αὐτῶν, καὶ οὐ βεβήλωσουσι τὸ ὄνομα τοῦ θεοῦ αὐτῶν. τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσι, καὶ ἔσονται ἄγιοι.

Au. Ver.—6 They shall be holy unto their God, and not profane the name of their

God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy.

Bp. Patrick.—And the bread of their God, they do offer.] The word *and* is not in the Hebrew, and the sense will be clearer if it be left out: "the offering of the Lord made by fire," being called "the bread of their God," i.e., his meat, or food. For the altar was his table; and what was burnt thereon was in the nature of his provision: which in the Scripture language is comprehended under the name of *bread*. So Solomon Jarchi saith, "whatsoever may be eaten is called bread" (see ch. iii. 11). Thus *fruit* is called *bread*, Jer. xi. 19, and *milk*, Prov. xxvii. 27, and *honey*, 1 Sam. xiv. 28. And therefore no wonder the sacrifices are here called by that name, and by Malachi his *meat* or *food* (ch. iii. 12). Which phrase is used, as the author of *Sepher Cosri* well observes, to keep up the notion that God dwelt gloriously, and kept house among them (par. ii., cap. 26).

Ged.—Being hallowed to their God, his name they shall not profane: for theirs it is to offer to the Lord their God his portion of the sacrifices, the burnt offerings: therefore holy must they be.

6, 8, *The portion*; lit. *the bread*; which some understand of the presence bread: but it more probably signifies burnt offerings of whatever sort. See the note on ii. 13.—*Ged.*

Booth.—They shall be holy to their God, and not profane the name of their God: because they offer the burnt offerings of Jehovah, the portion of their God, therefore, &c.

Rosen.—בִּי-מִזְבֵּחַם, *Quia offerunt sacrificia Jovæ, cibum Dei sui.* LXX, דָּבָרָא, *Onkelos*, אֲכָלָה. *Aliæ quoque gentes sacrificia appellarunt cibum Deorum.* Cf. *Iliad*. iv. 48. Et ipse Moses ea ita vocat iii. 11. Alii sub דָּבָרָא, *panes propositionis* intellexerunt, sed tum ante eam vocem particula י posita esset.

Ver. 7, 8.

וְהָיָה זָכָה וְחָלָלָה לָּהּ יְהוָה וְאֵשָׁחָה
וְהָיָה מֵאֵשָׁחָה לָּהּ יְהוָה וְהָיָה קִרְבָּנָהּ חַיָּה
לְאֵלֶיהָ : וְהָיָה לָּהּ יְהוָה וְהָיָה קִרְבָּנָהּ חַיָּה
לְאֵלֶיהָ : וְהָיָה מֵאֵשָׁחָה לָּהּ יְהוָה וְהָיָה קִרְבָּנָהּ חַיָּה
לְאֵלֶיהָ :

7 γυναῖκα πόρνην καὶ βεβηλωμένην οὐ
λήψονται, καὶ γυναῖκα ἐκβεβηλωμένην ἀπὸ

ἀνδρὸς αὐτῆς, ὅτι ἅγιός ἐστι κύριος τῷ θεῷ
αὐτοῦ. 8 καὶ ἀγιάσεις αὐτόν. τὰ δῶρα κυρίου
τοῦ θεοῦ ἡμῶν οὗτος προσφέρει, ἅγιος ἔσται.
ὅτι ἅγιος ἐστὶν κύριος ὁ ἀγιάζων αὐτούς.

Au. Ver.—7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

Pool.—7 *Profane.* The word may denote one *deflowered* by any person, though it were by her husband; or a widow, because not only the high priest was obliged to marry a virgin, ver. 13, but also the inferior priests, as appears from Ezek. xlv. 22, and that is either signified by this word, or by none other here. It is true, a *widow*, and a *profane* person, are distinguished, ver. 14; but the same word may be, and oft is, taken in differing senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, a *widow*, or one *profane* or *deflowered* otherwise, because there was the more need of caution in the high priest, and therefore the *widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general title.

Bp. Patrick.—Or *profane.*] A woman was accounted so (as he shows in the same place) who was either descended from such a person, as is before mentioned; or who was born of such a conjunction, as is here forbidden to a priest. And there are those who think it may be understood of one that had been consecrated to a false deity; whom she served with the use of her body, which she exposed to the worshippers of that deity: who, though she afterwards repented, and became good, yet a priest was not to marry her, no more than an ordinary whore. But the simplest meaning of these three seems to be, that they should not marry one that had prostituted her body, or that had been any way vitiated, though against her will; or was of suspected chastity; or (as it follows) was divorced from her husband.

Ged.—7 A woman who is an harlot, or hath been dishonoured, or divorced from her husband, they must not marry; for to their God they are hallowed; 8 And hallowed ye shall account them; because they offer to

your God his portion of *your sacrifices*: let them be holy, therefore, because holy am I, the LORD, who have hallowed them [LXX, Vulg.] to myself.

This verse in our public version, is a singular instance of the absurdity of a verbal translation. Who is *holy*? the *husband*, according to the version; but *any one* of the priests according to the text. The *enallage*, therefore, ought not to have been followed; and the following it here, and in six hundred other places, renders the translation obscure and ambiguous.—*Geddes*.

Booth.—7 They shall not take a harlot, or one dishonoured, for a wife; nor shall they take a woman divorced from her husband; for they are hallowed to their God. 8 Ye shall, therefore, account them holy; because they offer the portion of your God; holy shall they be to you, because I, Jehovah, who have hallowed them, am holy.

Rosen.—שְׁמִי קֹדֶשׁ, *Sint sanctitas*, i.e., ἀγνολ, sine pollutione. — 7 יָדָהּ est meretrix, quæ corpore *quæstum* fecit, וְהָיָה cui vitium est illatum, etiamsi nequaquam prostitit. שְׂרָדָהּ, *Sanctus est*; mutatio numeri, pro, *sancti sunt*. 8 וְשָׂמֶה, *Sanctificabis eum*, i.e., sacerdos ita Deo consecratus haberi debet, ut nemo sit passurus illum inire conubium cum tali muliere polluta.

Ver. 12.

— כִּי גִזְרִי שָׂמֶה מִשְׁחַת מִלְחָתִי עָלָיו
מִכִּי יִהְיֶה :

— ὅτι τὸ ἄγιον ἔλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ' αὐτῷ. ἐγὼ κύριος.

Au. Ver.—12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

Bp. Horsley.—"For the crown of the anointing oil of his God is upon him." Rather, "for he is separate: the anointing oil of his God is upon his head."

Ged.—Whilst the badge of holiness and the anointing oil of his God are upon him: I, the LORD so command.

12 *The badge of holiness*. Although both texts have here only שָׂמֶה שְׂמֶה, yet I cannot help thinking that a word has been dropped, and that the text originally was שָׂמֶה שְׂמֶה וְהָיָה שְׂמֶה. The שְׂמֶה or badge of holiness, is never elsewhere joined with שָׂמֶה, and indeed had no connexion with it: it was part of the *tiara*, or *mitre*, and is expressly

called the *badge of holiness*, שְׂמֶה שְׂמֶה, in Exod. xxix. 6, 7. The addition, however, I have put in italics, as it is a mere conjectural emendation, unsupported by any text or version.

Ver. 14.

Au. Ver.—Profane.

Bp. Horsley.—7, 14, "Profane." Rather, "one that has been known of man."

Ver. 17.

Au. Ver.—The bread. So the Heb.

Ged., *Booth*.—The portion. See notes on verse 6.

Ver. 18.

אִין חָרָם

ἡ κολοβόρυν.

Au. Ver.—Or he that hath a flat nose. So *Rosen.*, *Gesen.*, *Lee*.

Gesen.—חָרָם i. q. خرم Arabic, to tear off, cut off, intrans., to have a flat nose. Conj. ii., to flatten or curtail the nose. It occurs only in the part. Kal, חָרָם Lev. xxi. 48, *flat-nosed*, one that is mutilated in his nose.

Bp. Horsley.—Rather, "or one maimed." So *Ged.*, *Booth*.

Ver. 20.

אֲרִגְנוֹ אִזְוָה אִין תְּבַלְל בְּעֵינָיו אִין
גִּבֵּן אִין יִלְפַח אִין מְרוֹחַ אִשָּׁה :

ἡ κυρτός, ἡ ἐφῆλος, ἡ πτίλλος τοὺς ὀφθαλμούς. ἡ ἄσθρωπος ὃ ἂν ᾖ ἐν αὐτῷ ψώρα ἀγρία, ἡ λειχήν, ἡ μονόρχης.

Au. Ver.—20 Or crookbackt, or a dwarf [or, too slender], or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

Ged.—Or be humped, or extenuated, or pearl-eyed; or have a dry or purulent scab, or a rupture.

Bp. Patrick.—*Crookbackt*.] The Hebrew word *gibben* properly signifies *bunch-backed*: whether the bunch came from the luxation of the back-bone, or from a swelling in the flesh.

A dwarf.] Who, besides that he looked despicably, was not able to reach up to the altar. The marginal translation may be justified from the Hebrew; for *dak* in that language signifies *lean*, or *slender*: but then the meaning must be, one whose flesh was wasted by a *consumption*. The Vulgar took

it for one *blear-eyed*; and the LXX also thought it signified some disease in the eyes, if the Complutensian edition be right, where this word is translated *ἔφηλος τοὺς ὀφθαλμούς*. But other editions leave out the two last words; and then it is uncertain what *ἔφηλος* signifies; but most likely some ill-favoured spots or pustules in the face.

Blemish in his eye.] The Hebrew words *toballul beeno* signify one that hath a confused spot in the eye; which is called by the Chaldee paraphrasts, and by the Talmudists, *chillez* and *chaluzon*, which is the very same with the Greek word *χάλαζα*, importing a concretion of a white humour (like to a hailstone), *κατὰ τὸ βλέφαρον*, as Ægineta speaks, and Galen also (see Bochart, in his Hierozoicon, par. ii., lib. v., cap. 9). But this spot did not make a priest incapable to minister (as Selden observes, in the place above mentioned), unless it was a little prominent, which made the blemish more apparent.

Scurvy, or scabbed.] One of these words signifies a dry *scurf* or *scab*, the other a purulent.

His stones broken.] Is bursten, or hath a rupture, as some expound it. The LXX translate it *μόνορχις*; which Procopius Gazæus understands an *hermaphrodite*.

Bp. Horsley.—"Or hath his stones broken." Rather, "or overspread with a foul humour."

Gesen.—פֶּז, Lev. xxi. 20, used for an imperfection, unnaturally thin, consumptive, or, having a withered limb.

לְבָנָה m., Lev. xxi. 20 only: לְבָנָה לְבָנָה, *he that has a white spot, or cataract in the eye* (λευκωμα). Vulg., *albuginem habens in oculo*. Comp. Tob. ii. 9; iii. 17; vi. 8, where the Hebrew translator has it for the Greek λευκωμα. Root לָבַן, *to stain, pollute*, comp. לָבַן. All the Targums translate *snail*, here, for *bleariness, wateriness of the eye*, in reference to the Chald. לְבָנָה signifying a *snail*. But this would be expressed in Hebrew by לְבָנָה.

צָרָה m. *The itch* (a disease) perhaps of a bad kind. Alex., ψωρα ἄγρια. Vulg., *scabies jugis*, Lev. xxi. 20; xxii. 22. (In Syriac and Arabic, leprosy, itch.)

Prof. Lee.—צָרָה, m.—pl. non occ.—Syr.

לֵּצָרָה, *lepra, et leprosus*. جَرَبٌ, *scabiosus*. *Scurvied person*: i.e., infected with a malignant sort of itch. Not *scurvy*, &c.,

scabies, abs. as Gesenius makes it, Lev. xxi. 20; xxii. 22. LXX, Ἀνθρωπος ὃς ἂν ᾖ ἐν αὐτῷ ψωρα ἄγρια: not ψωρα ἄγρια only, Targ. צָרָה, Vulg., *habens.....jugem scabiem*. Gesenius well remarks that several cognate words seem to have originated from the noise made in *scratching* or *scraping*. Our term *scurvy* is evidently one of these.

Gesen.—רָפַח, fem. *A kind of itching, dry scab, teller*. Lev. xxi. 20; xxii. 22. LXX, λειχην. Vulg., *impetigo*. Root, perhaps, רָפַח, Arab. رَفَفَ, to stick fast.

Professor Lee.—רָפַח, with צָרָה. Arab.

وَلَفَّ, *venerunt homines alii post alios. A sort of herpes, or itching, creeping scurvy*.

Gesen.—רָפַח, m. Lev. xxi. 21: רָפַח רָפַח, *he that has crushed testicles* [so Prof. Lee]. Root, רָפַח, in Arab. also used of, *to rub, rub in pieces*, comp. مَرَحَ, *arbor, quæ confecta ignem reddit*.

Rosen.—20 צָרָה veteres fere omnes vertunt *gibbosum*. Nomine צָרָה veterum nonnulli eum, qui oculorum vitio laborat, designari existimarunt. Ita Vulgatus, qui *lippus*, et Saadias, qui *lusciosus* vertit. Onkelos: מַעֲרָה, *panniculus s. pellicula tenuis oculo adnata*. Vid. Buxtorfii *Lex. Chald.*, p. 570. Jonathan et Hierosolymitanus: *cui non sunt pili in superciliis suis*. LXX, ἔφηλος, qua voce Suidas vocari ait eum, cui vitium est faciei asperæ ex inflammatione aut ardore solis proveniens, quo vitio deformes Plinius *solatos* appellat. Sed videtur potius intelligi is, qui tantæ est fragilitatis, ut propterea deformis sit, sive talis, qui membrum aliquod nimis gracile habet. Ita Syrus, qui *parvus* vertit. לְבָנָה לְבָנָה LXX, πτεῖλος τοὺς ὀφθαλμούς, *deplumbratus oculos*. Concinit Syrus: *defturis superciliis*. Additæ tamen in Syr. leguntur duæ aliæ interpretationes, una, *aut lusciosus*, altera, *aut in cujus oculo est albugo*. Cum qua interpretatione posteriore convenit Onkelos: *in cujus oculo est macula alba*. Chaldaicum רָפַח, aut, ut alii paraphrastæ habent, רָפַח, Bochartus in *Hieroz.*, t. iii., p. 656, edit. Lips. non diversum ait a Græco χάλαζα, vel χαλάζιον, quod Ægineta definit ἄργον ὑγροῦ σύστασιν κατὰ τὸ βλέφαρον, *concretionem lenti aut albi humoris in palpebra*. Quod et Hieronymus intellexit, qui vertit *albiginem habens in oculo*, Græcus in Hexaplis, qui λεύκωμα, et Saadias, qui *punctum candicans in nigricante parte oculi* vertit. Equidem in

Onkelosi interpretatione acquiescendum existimo. Hebræi illud oculorum vitium dicunt ajunt a *לץ*, *confundendo*, propterea quod adspectus oculi quasi confusus appareat. *לץ*, LXX, *ψόρα ἀγρία*. Vulgatus, *scabiem jugem* reddunt; interpretes orientales retinent verbum *לץ*, quod in omnibus *scabiem* denotat. Jonathan: *qui plenus est scabie sicca*. *לץ* videtur alii scabiei species esse. LXX, *λευχῆν*, *lepræ* genus in Ægypto frequens, vid. Plin. *H. N.* xxvi. 1. Ita et Jonathan: *impetigo Ægyptiaca*. Arabibus *لذ*, quo hic utitur Saadias, *furfures capitis* denotat. Vulgatus: *impetigo in corpore*. *לץ* LXX, *μόνυχος*, unum habens *testiculum*, quos sequitur Syrus. Onkelos: *contritus testiculis*, a *לץ*, cui radici *fricandi*, *conterendi* significationem inesse, arguit consonum Arab. verbum, quod denotat *inunxit corpus oleo*. Illam interpretationem plerique recentiorum sequuti sunt. Aliis a *לץ*, *dilatatus fuit*, *לץ* *לץ* est *dilatatus testiculos*, i.e., *herniosus*. Sic Vulgatus et Saadias.

Ver. 23.

וְלֹא יֵחָלֵץ אֶת־מִקְדָּשִׁי כִּי אֲנִי יְהוָה מְקַדְּשִׁים :

— καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ, ὅτι ἐγὼ εἰμι κύριος ὁ ἁγιάζων αὐτοῦ.

Au. Ver.—23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them.

Bp. Patrick.—*My sanctuaries.*] This word, in the plural number, relates to the two parts of the sanctuary; the court where the altar of burnt-offering stood (which was a holy place) and that which was properly called the *sanctuary*, wherein the altar of incense was; into neither of which a priest that had any blemish might enter; as was said before.

I the Lord do sanctify them.] I have set apart both those places for my service.

Ged.—Lest he profane my sanctuary; which I, the Lord, have hallowed.

Booth.—Lest he profane my holy things: for I, Jehovah, have hallowed them.

Rosen.—*Nec profanabit meas sanctitates*, i.e., *res mihi consecratas*.

CHAP. XXII. 1, 2.

Au. Ver.—1 And the Lord spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord.

Ged.—1, 2, Again the Lord spoke to Moses, saying, Tell Aaron and his sons, on what occasions they are to keep themselves at a distance from the holy things of the children of Israel, lest they profane, &c. So Booth.

Ver. 3.

Au. Ver.—I am the Lord.

Ged., *Booth.*—I the Lord [Heb., *Booth.*, *Jehovah*] so command.

Ver. 4.

וְהִנָּחֵץ בְּכֹל־סִמְאֻתָּאֵשׁ וְנוֹ

καὶ ὁ ἀπτόμενος πάσης ἀκαθαρσίας ψυχῆς, κ.τ.λ.

Au. Ver.—4 And whoso toucheth any thing that is unclean by the dead.

Ged.—He who incurreth uncleanness by touching a dead body.

Rosen.—*Qui tetigerit omne immundum animæ, s. cadaveris*, i.e., *rem immundam ob cadaver*.

Ver. 5.

אִם־אִישׁ אֲשֶׁר יִנָּע בְּכֹל־שֶׁרֶץ אֲשֶׁר יִמָּחֲלֹו אִם־בְּחַדָּם אֲשֶׁר יִמָּחֲלֹו לְלֵל סִמְאֻתָּו :

ἢ ὅστις ἀν᾿ ἄψηχται παντὸς ἐρπετοῦ ἀκαθάρτου, ὃ μιν αὐτὸν, ἢ ἐν ἄνθρωπῳ, ἐν ᾧ μιν αὐτὸν κατὰ πᾶσαν ἀκαθαρσίαν αὐτοῦ.

Au. Ver.—5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath.

Any creeping thing.

Ged., *Booth.*—Any unclean [Sam., LXX] reptile.

Or a man, &c.

Rosen.—*אִם־אִישׁ אֲשֶׁר יִמָּחֲלֹו*, *Aut hominem si tetigerit qui sit immundus propter illud*, sc. *שֶׁרֶץ*, *reptile*, quod præcessit. *לֵל סִמְאֻתָּו*, *hic propter illud valere dicit*. *לֵל סִמְאֻתָּו*, *Secundum omnem immunditiam ejus*, quancunque tandem impuritate sit ille impurus.

Ver. 8.

Au. Ver.—8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord.

He, &c. So the Heb.

Ged., Booth.—They shall not eat to defile themselves thereby: I the Lord [Heb., Boothroyd, Jehovah] *forbid it*. So also verse 31.

Ver. 9.

וְשֹׁמְרוֹ אֶת־מִשְׁמְרֹתַי וְלֹא־יִשְׁאַף עָלָיו
חֲטָא וּמָתוֹ בּוֹ כִּי יַחֲלֹלְהוּ אֲנִי יְהוָה
מְקַדְּשָׁם :

καὶ φυλάσσονται τὰ φυλάγματα μου, ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν, καὶ ἀποθάνωσι δι' αὐτὰ, ἐὰν βεβηλώσουσιν αὐτά. ἐγὼ κύριος ὁ θεὸς ὁ ἀγιάζων αὐτούς.

Au. Ver.—9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

Rosen.—*Observant meam observationem*, observant sacerdotes praecepta et leges, quas iis dedi. וְשֹׁמְרוֹ אֶת־מִשְׁמְרֹתַי, *Et ne ferent super se peccatum*, ne culpam contrahant, ejusque poenas luant. Suffixum singulare ad לָא capiendum est collective, quasi גְּלִיתָא positum easset. וּמָתוֹ בּוֹ, *Et moriantur in eo*, i.e., *propter rem sanctam violatam*.

Ver. 10.

Au. Ver.—10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

Pool.—*A sojourner*; one that comes to his house and abides there for a season, and eats at his table.

Rosen.—*Inquilinus sacerdotis et mercenarius non comedit sanctum*, rem consecratam. Per וְשֹׁמְרוֹ Hebraei post Jarchium intelligunt servum, cujus auricula fuerat perforata tempore libertatis (Ex. xxi. 6), quod noluit abire a domino suo, et qui tempore jubilaei libertate donabatur, nomen nactus a וְשֹׁמְרוֹ *habitando* et manendo, quod diu apud dominum suum manserit. Per וְשֹׁמְרוֹ, *mercenarium* vero intelligunt servum conductitium ad sex annos, qui exacto sexennio libertate donabatur. Addit Jarchi, doceri hac lege, corpus inquilini et mercenarii non possideri a domino, sicuti corpus servi Cananæi, de quo vs. sq., sed illius opera solum uti illum.

Ver. 15.

Au. Ver.—*And they shall not*, &c.

Booth.—Thus they shall not, &c.

Ged.—Thus let them not, &c.

Ver. 16.

וְהָעֹמְרֵי אֹתָם עֲנִן אִשְׁמָה בְּאֲכָלָם
אֶת־קֳדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם :

καὶ ἐπάξουσιν ἐφ' ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτοὺς τὰ ἅγια αὐτῶν, ὅτι ἐγὼ κύριος ὁ ἀγιάζων αὐτούς.

Au. Ver.—16 Or suffer them to bear the iniquity of trespass, when they eat [or, lade themselves with the iniquity of trespass in their eating] their holy things: for I the Lord do sanctify them.

Pool.—16 i.e., *They*, i.e., the priests shall not (the negative particle being understood out of the foregoing clause, as Psal. i. 5; ix. 18) *suffer them*, i.e., the people, *to bear the iniquity of trespass*, i.e., the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, &c. The words may be rendered thus, *But* (so the Hebrew *vau* is oft translated) *they*, i.e., the priests, *shall make them*, i.e., the people, *to bear the iniquity, or punishment of*, their *trespass or sin*, i.e., they shall require from them reparations in manner here expressed.

Bp. Patrick.—16 *Or suffer them.*] i.e., The people.

To bear the iniquity of trespass, &c.] To fall under the punishment which God will inflict for their trespass, in eating things which do not appertain to them. The marginal translation refers this also wholly to the priests, in this manner, "Or lade themselves with the iniquity of trespass in their eating holy things;" viz., in their uncleanness, and with such persons (it may be added) as ought not to eat of them.

I the Lord do sanctify them.] These words seem to justify this last interpretation (see ver. 9).

Ged.—16 Nor load themselves with guilty trespass, in the eating of their holy things: for I, the Lord, have hallowed them.

Booth.—Or bring on themselves the guilt of trespass, by their eating of the holy things; for I, Jehovah, have hallowed them.

Rosen.—16 *Ante verba et facient portare eos iniquitatem delicti*, subaudienda est negatio ex vs. 15, hoc sensu: ne sibi poenam noxae contrahant.

Ver. 18.

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־

הַנָּרִי יִשְׂרָאֵל אֲשֶׁר יִהְיֶה קָרְבָּנוֹ לְכָל-
קָרְבָּנֵיהֶם וּלְכָל-נְדֻבֹתָם אֲשֶׁר-יִקְרִיבוּ
לַיהוָה לְעֹלָה : 19 לְרֹצְנֵיכֶם מִתָּמִים זָכָר
בְּפָגֶזֶךָ בְּפִשְׁקֵיכֶם וּבְקַצְצֵיכֶם :

18 — ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν Ἰσ-
ραὴλ, ἡ τῶν προσηλύτων τῶν προσκειμένων πρὸς
αὐτοὺς ἐν Ἰσραὴλ, ὃς ἂν προσενέγκῃ τὰ δῶρα
αὐτοῦ κατὰ πᾶσαν ὁμολογίαν αὐτῶν, ἡ κατὰ
πᾶσαν αἵρεσιν αὐτῶν, ὅσα ἂν προσενέγκωσι
τῷ θεῷ εἰς ὀλοκαῦτωμα. 19 δεκτὰ ὑμῶν
ἄμωμα ἄρσενα ἐκ τῶν βουκολίων ἡ ἐκ τῶν
προβάτων καὶ ἐκ τῶν αἰγῶν.

Au. Ver.—18 Speak unto Aaron, and to
his sons, and unto all the children of Israel,
and say unto them, Whatsoever *he be* of the
house of Israel, or of the strangers in Is-
rael, that will offer his oblation for all his
vows, and for all his freewill offerings,
which they will offer unto the Lord for a
burnt offering;

19 *Ye shall offer* at your own will a male
without blemish, of the beeves, of the sheep,
or of the goats.

18 *For all his vows, &c.*

Booth.—For any vow, or for any free-will
offering, and will offer it for a burnt-offering
to Jehovah.

19 *Au. Ver.*—*Ye shall offer at your own
will a male, &c.*

Rosen., Ged., Booth.—To be accepted, it
shall be a male, &c. See notes on i. 3.

Rosen.—19. ἡ δέξασθε, *Ad gratiam vestram*,
ad favorem vobis conciliandum, i.e., si quis
velit Deo id esse acceptum, quod offerre
voluerit, offerat masculinum integrum, etc.

Ver. 22.

עֹרֹתָ א֥וּ שֹׁכֵר א֥וּ חֲרוּץ א֥וּ יִצְלָת
א֥וּ נָרֵב א֥וּ יִלְפָת לֹא-תִקְרִיבוּ אֵלָה
לַיהוָה וְאִשָּׁה לֹא-תִתְּנֶנּוּ מִתָּמִים עַל-
הַמִּזְבֵּחַ לַיהוָה :

τυφλὸν ἢ συντετριμμένον ἢ γλωσσοτύμητον
ἢ μυρμηκῶντα ἢ ψωραγριῶντα ἢ λειχήνας
ἔχοντα, οὐ προσάξουσιν ταῦτα τῷ κυρίῳ, καὶ
εἰς κάρπωσιν οὐ δώσετε ἀπ' αὐτῶν ἐπὶ τὸ
θυσιαστήριον τῷ κυρίῳ.

Au. Ver.—22 Blind, or broken, or maimed,
or having a wen, or scurvy, or scabbed, ye
shall not offer these unto the Lord, nor make
an offering by fire of them upon the altar
unto the Lord.

Broken. So Rosen: *Fractum*, cui sit
fractum membrum.

Ged., Booth.—Bruised.

Maimed.

Bp. Patrick.—*Maimed.*] Most take it for
that which the Latins call *mutilum*, "that
which lacketh any part." The LXX took
it more particularly for that which had its
tongue cut out: the Hebrew doctors for that
whose eye-brows or lips were slit, or cut
off; which is nearer to the Hebrew word
charuts than the Vulgar, which translates it
only a *scar*.

Ged.—Lacerated.

Rosen.—עֹרֹת quid denotet, incertum est.
LXX, γλωσσοτύμητον *linguā sectum* vertunt,
i.e., cujus lingua est præcisa aut exsecta.
Onkelos: עֲרֵפֶה, *abscissus*, quo mutilus mem-
bro aliquo significari videtur. Sed Jona-
than: *cujus palpebræ sunt læsæ*. Similiter
Jarchi et plerique Hebræorum animal, quod
vel supercilia, vel labia scissa habeat, de-
signari existimant. Hieronymus: *cica-
tricem habens*. Syrus: *sectus*. Saadias:
מְחַרְחָה, *resecta*, i.e., mutilata, nisi fortassis
quæ cauda caret significet, a נֶרֶב, *cauda
caruit*. Arabs Erpenii: *sectus, truncatus*.
Arab. עֲרֵי denotat *fidiū* cutem, *fregit* caput,
unde עֲרֵי, *contusio seu fractura capitis
findens nonnihil cutem*.

Having a wen.

Bp. Patrick.—The Hebrews generally
understand by the word *jabbeth*, that
which the Latins call *verruca*, a wart, or
hard knob rising in the flesh; which is
better than the Vulgar, who translates it
papulas, which properly signifies *pimples*,
pushes, or *wheals*. But I think our transla-
tion cannot be mended; a *wen* being a
more manifest deformity, and more common
in beasts, than the other.

Ged., Booth.—Having the rot.

Gesen.—עֲרֵי, only fem. עֲרֵי of cattle:
having pimples, small-pox, or warts. Lev.
xxii. 22 only. Vulg., *papulas habens*. (So
in Chald. and by the Rabbins. The Mishna
Erubin 10, § 11, speaks of the cutting out
of such pimples. Arabic, عِلَاق, *defluxus*
but the former is preferable.)

Prof. Lee.—עֲרֵי, m. f. עֲרֵי, once, Lev.
xxii. 22. *Issue, or running disease*. See עֲרֵי.

Scurvy or scabbed. See notes on xxi. 20.
Bp. Patrick.—*Scurvy.*] This is that which
the Greeks call *ψώρα*, the *itch*.

Scabbed.] Some take this word to signify

the same with the Latin *impetigo*, i.e., "a ring-worm or tetter," which spreads in the skin with a dry scab; though others take it for that which they call *porrigo*, for which I know no English word, unless it be the *mange*. The Hebrews take it for the *porrigo Egyptiaca*, as Bochart observes, a scabby disease of this kind frequent among the Egyptians.

Ver. 23.

וְשׁוֹר וְכִזְיָה וְחִלְצִי וְחִלְצִי
תִּפְעֹלָהּ וְנִי

καὶ μόσχον ἢ πρόβατον ὠτόμητον, ἢ κολο-
βόκερκον σφάγια ποιήσεις αὐτὰ σεαυτῷ, κ.τ.λ.

Au. Ver.—23 Either a bullock or a lamb [or, kid] that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

Bp. Patrick.—*Anything superfluous.*] This word we had before (which we translate *superfluous*), ch. xxi. 18, but it properly signifies the inequality and disproportion that there is between those parts that are pairs, as the eyes or legs: and particularly when one of them exceeds its just bigness, e. g., when one leg is longer than it should be.

Lacking in his parts.] This word signifies just quite the contrary to the other; when one part is less, and more contracted than it should be; one leg supposed shorter than ordinary. So all the Hebrews understand these words, particularly Onkelos and Jonathan.

Rosen.—*Uti* פִּדְיוֹן *est animal, cui e partibus, quæ geminæ sunt, una est altera longior et extensior* (cf. ad xxi. 18); *ita קִזְיָה contra animal dicitur, cum una pars justo brevior est et contractior.* Arabibus عِلْسِي *est pu-milio ex hominibus, felibus et canibus.*

Ver. 24.

וּמִצֵּי וּמִחֵי וּמִחֵי וּמִחֵי
תִּפְעֹלָהּ וְנִי

Θαδίας καὶ ἐκτεθλιμμένον καὶ ἐκτομίαν καὶ
ἀπεσπασμένον οὐ προσάξεις αὐτὰ τῷ κυρίῳ,
καὶ ἐπὶ τῆς γῆς ὑμῶν οὐ ποιήσετε.

Au. Ver.—24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

Bp. Patrick.—24. *Bruised, or crushed, or broken, or cut.*] That is, as the Hebrews in-

terpret it (and so do the LXX and the Vulgar), any beast whose testicles were *compressed* or *bruised*, &c.; for these four ways they used to castrate a lamb (for instance) and make it wether; and so they did with kids and calves, as Bochart observes out of Aristotle and others, in his Hierozoicon, par. i., lib. ii., cap. 46.

Neither shall ye make any offering thereof in your land.] The word *offering* is not in the Hebrew, and this passage may be thus exactly translated, "neither in your land shall ye make, or do." So the LXX: the sense of which the Vulgar expresses by adding the word *this*, i.e., the forenamed castration, either by compression or contusion, or any way; for Josephus saith, it was unlawful among them to geld any creature; which was prohibited to keep them from doing so with men, which they were taught to be abominable. And these words suggested as much, being thus translated, "Neither in your land shall it be done" (see Selden, lib. vii., De Jure Nat. et Gent., cap. iii., p. 799).

Ged.—"But what hath been emasculated either by friction, or contusion, or evulsion, or excision, ye must not offer to the Lord." Four modes of castration are here enumerated.

Gesen.—פִּדְיוֹן, *with bruised testicles, castrated.* פִּדְיוֹן, *contusus (testiculos)* a mode of castration, Lev. xxii. 24. פִּדְיוֹן, *castratus avulsis testiculis*, Lev. xxii. 24. פִּדְיוֹן, Lev. xxii. 24 and פִּדְיוֹן, Deut. xxiii. 2, *abscissus veretrum*.

Rosen.—*Compressus, contusus, avulsus, excisus*, i.e., pecus, cui testiculi aut compressi aut contusi, aut abrupti aut excisi sunt. Nam tot modis castratur agnus, ut vervex fiat, ut ex Aristotele et Columella observavit Bochartus.

Ver. 25.

Au. Ver.—25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

Ged.—Nor of any such, though received from a stranger, shall ye offer the portion of your God: for, having corruptions and blemishes they will not be acceptable from you.

Ver. 29, 30.

וּמִחֵי וּמִחֵי וּמִחֵי וּמִחֵי
תִּפְעֹלָהּ וְנִי

לְרִצְצֵכֶם תִּזְכָּרוּ : 30 פִּיֹם חֲהוּמָא יִאָּל
לְאַתְחֹתִירִי מִפְּנֵי עַד־בֶּקֶר אֲנִי יְהוָה :

29 εὖν δὲ θύσης θυσίαν εὐχὴν χαρμοσύνης κυρίῳ, εἰσδεκτὸν ὑμῖν θύσετε αὐτό. 30 αὐτῇ τῇ ἡμέρᾳ ἐκείνῃ βρωθήσεται. οὐκ ἀπολείψετε ἀπὸ τῶν κρεῶν εἰς τοπρῶν. ἐγὼ εἰμι κύριος.

Au. Ver.—29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow : I am the Lord.

Ged., Booth.—29 And when ye offer a thanksgiving-sacrifice to Jehovah; that it may be accepted, 30 It shall be eaten on the same day ye offer it; ye shall leave none of it until the morrow : I, Jehovah, forbid it.

See notes on i. 3.

CHAP. XXIII. 1, 26.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 2.

מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרָא אֲתֶם
מִקְרָאֵי לִדְשׁ אֱלֹהֵי הֵם מוֹעֲדֵי :

αἱ ἑορταὶ κυρίου ἂς καλέσετε αὐτάς κλητάς ἁγίας, αὗται εἰσὶν αἱ ἑορταὶ μου.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim to be holy convocations, *even* these are my feasts.

Bp. Patrick.—This word *moed*, which we translate a *feast*, properly signifies an *assembly*. And so Mr. Thorndike would have it here translated; because the name of *feasts* is proper to those solemnities which are to be celebrated with joy and cheerfulness; whereas under this general word *moed* is comprehended the day of atonement, which is one of the *assemblies* here named (ver. 27), but was no *feast*: being to be observed with the greatest humiliation and affliction that could be expressed. He therefore exactly translates these words in this manner; “The assemblies of the Lord (for the word *concerning* is not in the Hebrew) which ye shall proclaim for holy convocations, these are my assemblies” (see Religious Assemblies, ch. ii.). All that can be said for our translation is, that the day of atonement being a day of rest from all labour, it may go under the name of a *feast*, in opposition to working days.

Which ye shall proclaim.] Or *call* by the sound of the trumpet, which the priests were to blow upon these days (Numb. x. 10).

Holy convocations.] The Hebrew word *mikra*, which here signifies a *convocation*, signifies also *reading* (Neh. viii. 8). For on these days they were called to assemble together to hear the law read to them, as well as to offer sacrifices, and make their prayers to God with thanksgivings for his benefits.

Even these are my feasts.] Or, *my assemblies*, as I said before; the first of which was the sabbath, then the passover, Pentecost, the beginning of the new year, the day of atonement, and the feast of tabernacles: which are all contained under the general word *moed*, and none besides.

Bp. Horsley.—“Speak unto the children of Israel, and say unto them, The stated festivals of Jehovah, which ye shall notify by proclamation, they [are] holy assemblies. These are my stated festivals.”

Ged.—The festivals of the Lord, which ye shall celebrate by holy convocations, are these.

Booth.—The feasts of Jehovah, which ye shall celebrate by holy convocations, are these.

Gesen.—מִקְרָאֵי, the festivals of Jehovah, Lev. xxiii. 2; iv. 37, 44.

Prof. Lee.—מִקְרָאֵי, (h) — called together, an assembly, congregation, with קָרָא, &c., Gen. xli. 8: מִקְרָאֵי, Ib. xlix. 1: immed., Joel i. 14; Is. i. 13;—Lev. xxiii. 2, 4.

Rosen.—מִקְרָאֵי, Quod attinet ad festa Jovæ. אֲשֶׁר־תִּקְרָא אֲתֶם, Quæ celebrabitis. מוֹעֲדֵי, Convocationes sanctæ, per appositionem dictum, q. d., hæ sunt feriæ, quas celebrabitis in honorem meum.

Ver. 4.

אֱלֹהֵי הֵם מוֹעֲדֵי יְהוָה מִקְרָאֵי לִדְשׁ
אֲשֶׁר־תִּקְרָא אֲתֶם בְּמוֹעֲדֵם :

αὗται αἱ ἑορταὶ τῷ κυρίῳ κληταὶ ἁγίαι, ἂς καλέσετε αὐτάς ἐν τοῖς καιροῖς αὐτῶν.

Au. Ver.—4 These are the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons.

Bp. Horsley.—“These are the stated festivals of Jehovah, holy assemblies, which ye shall convene by proclamation at their appointed seasons.”

Ged.—And the other festivals of the Lord which ye shall, at their stated times, celebrate by holy convocations, are these.

3 q

Rosen.—*Quas convocabitis temporibus suis*, i.e., convocationes sacras, quas celebrabitis temporibus suis, i.e., constitutis. חֲמִשָּׁה hic non, ut antea, conventum, sed tempus constitutum denotat.

Ver. 10, 11.

וְהִבְאֵתֶם אֶת-לֶחֶם הָאֱמֶנֶת
וְהִבְאֵתֶם אֶת-לֶחֶם הָאֱמֶנֶת :
וְהִבְאֵתֶם אֶת-לֶחֶם הָאֱמֶנֶת :

— καὶ οἴσσετε τὸ δράγμα ἀπαρχῇν τοῦ θειοσμου ὑμῶν πρὸς τὸν ἱερέα.

Au. Ver.—10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [or, handful; Heb., omer] of the firstfruits of your harvest unto the priest:

Pool.—*A sheaf*, Heb., an omer, which is the tenth part of an ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered that they did not offer this corn in the ear, or by a sheaf or handful, but as Josephus, iii. 10, affirms, and may be gathered from Lev. ii. 14—16, purged from the chaff, and dried, and beaten out, and, some add, ground into meal, and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, ver. 13, and because this offering is said to be of green ears of corn dried, &c., Lev. ii. 14.

Ged., Gesen., Lee, &c.—Sheaf.

Ged.—The word rendered sheaf signifies also a certain measure called an omer; and Delgado finds fault with our translators for not so rendering it here. But our translators did right to be guided by Sept. and the other antient versions, which all have words that denote a sheaf. Even the Gr. of Venice has τὸ δράγμα, the very word used by Sept.; and indeed etymology confirms this rendering. עמר in Arabic, signifies to bind, a bundle, &c.

Gesen.—עמר plur. עמרִים. 1. As עמר, a sheaf, Lev. xxiii. 10, &c.; Job xxiv. 10. 2. An omer, a measure which, according to Exod. xvi. 36, contains the tenth part of an ephah, xvi. 22, 32, 33.

Rosen.—עמר hic est manipulus. Manipulus autem intelligendus est hordei, quia hoc eo tempore maturescit in illis regionibus, vid. ad Ex. ix. 32.

Ver. 13, 16, 18, &c.

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 14.

וְלֶחֶם וְקֹלֵי וְקֹרֶאֱלֵל לֹא תֹאכְלוּ וְגו'
καὶ ἄρτον, καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε, κ.τ.λ.

Au. Ver.—14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God, &c.

See notes on ii. 14.

Ged.—Neither bread, nor toasted grain rubbed out of the full ear, may ye eat, &c. Toasted grain rubbed out of the full ear, commonly rendered as if they were two different things, as in our public version, nor parched corn, nor green ears. But from a comparison with ch. ii. 14, I am convinced that we are to consider the words as a *hendiadys*, and that they mean only one thing, namely, full ears of corn toasted or parched. So Sept. understood them, without noticing the copulative before.

Ver. 18.

Au. Ver.—Two rams. So the Heb.

Ged., Booth.—Two rams without blemish [Sam., LXX].

Ver. 19.

Au. Ver.—Peace offerings. See notes on iii. 1.

Ver. 21.

וְהִקְרַאתֶם בְּעֶצְמָם וְהִקְרַאתֶם
וְהִקְרַאתֶם בְּעֶצְמָם וְהִקְרַאתֶם

καὶ καλέσετε ταύτην τὴν ἡμέραν κλητήν. ἀγία ἔσται ὑμῖν.

Au. Ver.—21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you.

Ged.—And that day ye shall solemnize by an holy convocation.

Booth.—And ye shall celebrate on that very day, a holy convocation, &c.

Ver. 22.

Au. Ver.—Make clean riddance.

Ged., Booth.—Completely reap.

Au. Ver.—I am the Lord your God.

Ged., Booth.—I, the Lord [Heb., Booth. Jehovah] your God so command.

Ver. 23, 33.

Au. Ver.—And.

Ged.—Again.

Booth.—Also.

Ver. 24.

— בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן הַרְפוּעָה
מִקְרָא לִחְדָּשׁ :

— τοῦ μηνὸς τοῦ ἑβδόμου μᾶ τοῦ μηνὸς
ἔσται ὑμῖν ἀνάπαυσις, μνημόσυνον σαλπιγγων.
κλητὴ ἀγία ἔσται ὑμῖν.

Au. Ver.—24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Bp. Horsley.—"A sabbath, a memorial of blowing of trumpets." Rather, "a sabbath of commemoration, a blowing of trumpets."

Ged.—The first day of the seventh month ye shall keep as a sabbath, to be commemorated by shouting, and by a holy convocation. *To be commemorated by shouting.* LXX, μνημοσυνον σαλπιγγων. Vulg., *memoriale clangentibus tubis*; from whom our English version, a memorial of blowing of trumpets. But there is no trumpet in the original, as Delgado well remarks; and all the other versions, save the Arabic of Saadiah, have words that simply denote shouting, or some similar term. Excellently Gr. Ven., *μνημη αλαλαγμων*. It may, however, be, that this shouting was accompanied with the blowing of trumpets or rather horns; and the Alexandrian Gr. translators might, from that usage in their time, render as they have done. Jerom followed them.

Booth.—On the seventh month, the first day of the month, shall ye keep as a sabbath, to be commemorated by blowing of trumpets, and a holy convocation.

Rosen.—Quod hoc loco scribitur שַׁבָּתוֹן שַׁבָּתוֹן הַשְּׁבִיעִי, in mense septimo primo, sc. die mensis, non vero שַׁבָּתוֹן שַׁבָּתוֹן הַשְּׁבִיעִי, primo die mensis septimi, Naphtali Herz Wessely, in Commentario Hebraice scripto, quem huic libro a Mendelssohnio teutonice verso subjunxit, ideo factum existimat, quod Moses hoc dicere voluisse videatur: in septimo quoque mense sint vobis festa sicut in primo mense, die videlicet primo celebratio clangoris, die 10, expiationis dies, et die 15, festum tabernaculorum. Similiter mensis primi die 14, celebrabatur Pascha, et die 15, festum azymorum. עֵרִיתָם לָכֶם שַׁבָּתוֹן, Erit vobis quies, erunt vobis feriæ. שַׁבָּתוֹן de iis tantum feriis dicitur, quæ non in septimum heb-

domadis diem, qui נֶחָפֵּשׁ, cessatio ab opere κατ' ἐξοχὴν dicitur, incidit.

Ver. 27.

אִף בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הִזָּה יוֹם
הַכִּפּוּרִים הוּא מִקְרָא לִחְדָּשׁ יִהְיֶה לָכֶם
יְצִיְתֶם אֶת־נַפְשֵׁיכֶם וּגו'

καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου
ἡμέρα ἐξίλασμού, κλητὴ ἀγία ἔσται ὑμῖν. καὶ
ταπεινώσετε τὰς ψυχὰς ὑμῶν, κ.τ.λ.

Au. Ver.—27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Bp. Horsley.—"Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be a holy convocation unto you." Rather, "Also on the tenth day of this seventh month (that is the day of atonement), you shall have a holy convocation."

Ye shall afflict your souls. See notes on Levit. xvi. 29.

Ver. 29.

Cut off. See notes on xvii. 4.

Ver. 36.

— עֲצֶרֶת הוּא כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ :

— ἐξόδιόν ἐστι. πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

Au. Ver.—36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly [Heb., day of restraint]; and ye shall do no servile work therein.

Pool.—A solemn assembly, Heb., a day of conclusion, because it was the end of the feast, John vii. 37; or, of restraint, because they were restrained from servile work, and obliged to attendance upon God's worship; or, of detention, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

Bp. Patrick.—It is a solemn assembly.] This is a new word, which is not used hitherto concerning any of the feasts here

mentioned; signifying, as we translate it in the margin, "a day of restraint," or rather, "a closing, or concluding day," for then the solemnity ended. And so Theodoret, τὸ τέλος τῶν ἑορτῶν, "the conclusion of the feasts:" whence the last day of the feast of unleavened bread is also called by this name of *atzereth* (Deut. xvi. 8). And so is the feast of Pentecost (which was kept in the end of seven weeks) called, by Josephus, by the same name of *asaritha* (lib. iii., Antiq., cap. 10). This, therefore, as it was the *last*, so it was the *great day* of the feast, as St. John calls it, ch. vii. 37. On which day they read the last section of the law, and so concluded the reading of the whole five books of Moses. And thence any great solemnity is called by this name of *atzereth* (2 Kings x. 20; Joel i. 14). This seems to me to be a far better account of this word, than that which the Jews commonly give, who render it *a day of detention*; because, saith Abarbanel, they were bound to detain the feast to this day (whereas no other feast continued more than seven days), staying at Jerusalem till it was over; whence this day seems to him to be to the feast of tabernacles, as the day of Pentecost was to the passover; for as they were bound to count seven weeks from that time, and then made this fiftieth day a feast, so they are here commanded, after the seven days of the feast of tabernacles, to stay and feast one day more.

Ged.—"It is an assembly day." Some modern critics are of opinion, that עֲצָרָה, from the Arab. عَصَرَ, *to press*, denotes a festival held when the grapes were to be pressed, or the *wine press feast*. So Michaelis and Rosenmüller: but, to me, this appears to be a forced interpretation; and I would rather, with Hezel, follow Sept. and render the *close of the festival*; or, as the Scots call the Epiphany, *uphaly-day*: i.e., the last of the Christmas holidays. But still I prefer *assembly*, as I cannot well see what other term would be so suitable to the context, and as עֲצָרָה must be so rendered in several places. See 2 Kings x. 20; Neh. viii. 18; Isa. i. 13; Joel i. 14. Dathe has, *Festæ sunt*.

Gesen.—עֲצָרָה fem. and more frequently עֲצָרָה. 1. *Assembly*. 2. Especially *a solemn assembly of the people, a festival meeting, πανηγυρις*. 3. By way of preference, *the festival meeting*, which was kept on the

seventh day of the passover, and on the eighth day of the feast of tabernacles, equivalent with עֲצָרָה. Lev. xxiii. 36: *on the eighth day shall be (עֲצָרָה) a holy convocation unto you, ye shall present an offering unto Jehovah, (עֲצָרָה) it is the day of the festival meeting, ye shall do no work therein*. Comp. Numbers xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18. Comp. in Arab. عَجْمَة, *assembly, a day of meeting*, Friday, the festival meeting of the Mahometans.

Prof. Lee.—

עֲצָרָה } Lit. *restraint, shutting up*: applied,
עֲצָרָה } (a) to any *Day of assembling*, or
congregation, as a day of *restraint*. (b) Such *assembly or congregation*. (a) 2 Kings x. 20; Isa. i. 13; Joel i. 14; ii. 15; Jer. ix. 1; Amos v. 21. Pec. (b) *The seventh day of the feast of the Passover, or the eighth of that of Tabernacles*: termed also, עֲצָרָה, Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18; Jer. ix. 1; Amos v. 21. Ikenius, Dissert. Theol., p. 50, seq., thinks the term was so applied, because work was *forbidden* on such days, Deut. xvi. 8, &c. Gesen., on

the other hand, thinks the Arab. عَجْمَة, and يوم الجمعة, *day of coming together*, which, with the Mohammedans, is Friday (*Dies Veneris*), justifies the supposition that *restraint, shutting up*, &c., is rather the cause of the term. He is, perhaps, right in the end, although it is doubtful whether the Mohammedan usage did not originate in a totally different notion. The real origin of the term is to be sought in consecrating such seasons *apart to religious service*, whence also they were called עֲצָרָה. Hence the phrr. עֲצָרָה עֲצָרָה, 2 Kings x. 20; Joel i. 14. Comp. Is. lviii. 3, 13.

Rosen.—עֲצָרָה alii vertunt, *seriæ sunt*, alii *clausula, exitus festi*, ut LXX: ἐξόδου. Sed neutra harum significationum verbi עֲצָרָה notioni convenit. Cf. Conr. Ikenii Diss. de *Azereth festi*, quæ est *quinta* Dissertatt. suarum junctim editar., p. i. (Lugd. Batav. 1749, 4), § 8, p. 57, sqq., ubi varias hujus vocabuli explicationes expendit. Et ipse quidem עֲצָרָה ab עָצַר, *cohibuit, prohibuit*, existimat *prohibitionem laboris* denotare. Quam interpretationem eo firmari ait, quod tam h. l., quam Num. xxix. 35; Deut. xvi. 8, post עֲצָרָה הָיָה לָכֵן, vel עֲצָרָה הָיָה לָכֵן ad-

ditur tanquam explicationis causa: *ullum opus servile non facietis*, vel: *non facies negotium*. Sed *cohibitionem a labore* minime notare potest illud nomen Jer. ix. 2, ubi נִצְרָה נִצְרָה, *catervam perfidorum* esse nemo dubitat. Neque aliis locis illa significatio est apta, ut 2 Reg. x. 20; Joel i. 14. Significat potius נִצְרָה proprie *coetum, populum collectum et congregatum* (a *cogendo* in unum locum, *congregando*, quæ notio cum *cohibendi* significatu, quem נִצְרָה obtinet, cognata est), hinc *festum, quo populus congregatur*. Hunc sensum expresserunt Onkelos, Syrus, Hieronymus, Arabs Erpenii. Et ipsi LXX, σὺνῳδον et πανήγυριν alicubi vertunt, ut Amos v. 2; Jer. ix. 2. Similiter Mohammedani diem Veneris, quo in suis oratoriis solennes πανηγύρεις instituunt, *diem congregationis* nuncupant. Hoc loco, sicuti Num. xxix. 35; Neh. viii. 18; 2 Chr. vii. 9. נִצְרָה ponitur de octavo die, festo tabernaculorum addito. Saadias pro נִצְרָה הוֹיָה posuit: *et manete in sanctuario ejus*. Saadianæ interpretationis rationem pandit Kimchi, qui in Lexico diem octavum festi tabernaculorum נִצְרָה dictum ait *quod populus continetur s. retinetur in loco congregationis*.

Ver. 37.

Au. Ver.—37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day:

Ged., Booth.—Such are the stated festivals of the LORD, which ye shall solemnize by holy convocations for the purpose of offering burnt-offerings to the LORD; whether holocaust or donative, sacrifice or libation; each on his proper day.

Ver. 38.

Au. Ver.—Your gifts. So the Heb.
Ged., Booth.—All [Sam.] your gifts.

Ver. 39.

אֲנִי בַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
חֹדֶשׁ רִבְעִי וְגו'
καὶ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἰσθμοῦ τούτου, κ.τ.λ.

Au. Ver.—39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; on the first

day shall be a sabbath, and on the eighth day shall be a sabbath.

Bp. Patrick.—Also in the fifteenth day, &c.] Here is no new injunction in this verse, but only an enforcement of what was said before, the very same days being appointed to be observed with those named, ver. 24. Therefore the Hebrew particle *ak* should not have been translated *also*, but *surely* [so Pool; Ged., *but*], or *certainly*, or *truly*, as we translate it in other places; particularly Gen. xxix. 14, "Surely thou art my bone and my flesh." Ps. lxxiii. 1, "Truly God is good to Israel." Lam. ii. 16, "Certainly this is the day we looked for."

Ver. 40.

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר בַּפֶּת הַמְּדִים וְעֵנַף עֵץ-צִלְתָּ וְעֵרְבֵר־נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים :

καὶ λήψετε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὠραίων, καὶ κάλυνθρα φοινίκων, καὶ κλάδους ξύλου δασεῖς, καὶ ἱτέας, καὶ ἄγρου κλάδους ἐκ χειμάρρου, εὐφρανθήσεται ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας.

Au. Ver.—40 And ye shall take you on the first day the boughs [Heb., fruit] of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Bp. Patrick.—Boughs of goodly trees, &c.] Some fancy, that this is not a direction for the building of booths with these branches, but for the carrying them in their hands, as Josephus tells us, lib. iii. Antiq., cap. 10. But it is evident, from Neh. viii. 15, that they cut these branches to make booths, and not to carry in their hands; though it is likely that this might also be thought a fitting expression of joy in aftertimes, especially after they were expelled out of their own land.

Boughs.—The Hebrew word *pri* signifies fruit, as is noted in the margin of our Bibles; from whence some have gathered that they were to be the boughs of fruit-bearing trees; nay, the Jews fancy they were to be boughs with their fruit, as well as leaves on them. But Buxtorf made no doubt (in his sixteenth chapter of Synag. Judaica), that the word is rightly translated a *bough*, whether without fruit or with it;

though in later editions of that book this passage be left out.

Goodly trees.] The Hebrew word *hadar* doth not merely signify that which is *beautiful* and *goodly*, but that which is *large* and *well spread*; as is observed by Hottinger, in his *Smegma Orientale*, lib. i. cap. 7, where he thinks these words may be thus exactly translated, "Take to you the boughs of trees with broad leaves, such as the branches of palm-trees;" so that *hadar* is a general word, and "branches of palm-trees" a special instance of a tree with spacious leaves, which were the fittest to be used, because they were best able to defend them, either from heat, or cold, or rain. Maimonides takes this word to signify the boughs of a particular tree, which he will have to be a *citron*: and the Jews are so possessed with this opinion, that, at this day, they fancy the feast cannot be celebrated without such branches; and therefore the Jews now in Germany send into Spain, and endeavour to get one every year with the *pomecitrons* on it; and, after the feast, they offer the citrons to their friends as a great present. Hottinger saith he had one presented to him at Heidelberg, that very year he wrote his book now mentioned (see Dr. Lightfoot, in his *Temple Service*, chap. 6, sect. 3, and Buxtorf. *Synag. Jud.*, cap. 21).

Ged.—Shoots of luxuriant wood.

Rosen.—רֹאשׁ פֶּתִיחַ, *fructum arboris decoris*, LXX, καρπὸν ξύλου ὀραίου, Hieronymus: *fructus arboris pulcherrimæ*. Usus Hebræorum inde ab antiquissimis temporibus hæc verba interpretatur de *malis citreis*. Ita jam Onkelos et Saadias. Sunt tamen qui putent, Hebræos intellexisse *poma Medica* s. *Assyria*. Josephus *Ant.* iii. iv. 4, ritus festi tabernaculorum describens dicit, in manibus gestari eo festo præter aliarum arborum ramos et ramum palmæ, ita paratum, ut ex eo pendeant mala Persea, τοῦ μήλα τοῦ τῆς Περσείας προσόντος. Talmudici quidam doctores pro פֶּתִיחַ legere jubent פֶּתִיחַ, *permanens*, a פֶּתַח, ut significetur talis fructus, qui in arbore sua de anno in annum permaneat. Clericus verbis legis פֶּתִיחַ פֶּתִיחַ in universum indicari putat fructus selectos ex iis, quos præstantissimæ arbores, eo tempore anni, proferunt in Judæa, quos gestare et comedere juberentur eo festo, quo gratiæ agebantur Deo ob collectionem autumnalium fructuum. Cf. et Celsii *Hierobot.*, p. i., p. 251. רֹאשׁ פֶּתִיחַ, *Et ramum ligni s.*

arboris densarum frondium. Onkelos reddit *myrtos*, consentientibus utroque Arabico et Syriaco interprete. Josephus quoque ramos myrti Hebræos in manibus gestare ait in festo tabernaculorum. Sane, si ulla arbor frondium foliorumque frequentia abundat, myrtus est. Sed Neh. viii. 15, ubi celebratio festi tabernaculorum describitur, פֶּתִיחַ, *frondes myrti* distinguuntur ab פֶּתִיחַ רֹאשׁ, *foliis arboris densarum frondium*.

Ver. 41.

Au. Ver.—*And ye shall keep it a feast, &c.*
Ged.—For ye shall keep this festival, &c.

CHAP. XXIV. 1.

Au. Ver.—*And.*
Ged., *Booth.*—Again.

Ver. 2.

Au. Ver.—*Beaten*. See notes on Exod. xxix. 40.

Ver. 2, 3.

שָׁמֹן זַיִת אֶת־כֶּתֶן יִשְׂרָאֵל וְיִקְרָא אֵלָיו
שָׁמֹן זַיִת אֶת־כֶּתֶן לְמִאֲוָר לְחֻצֹת גֵּר
תָּמִיד : מְחֹרָף לְכִיכֶת הַצֹּת בְּאֶחָל
מוֹעֵד יַעֲלֶה אֹתוֹ אֶהְיֶה מְעֹרֵב עַד־בֹּקֶר
לְכֶנֶן יִהְיֶה תָּמִיד וְגו'

2 ἐντεταλῇ τοῖς υἱοῖς Ἰσραὴλ, καὶ λαβέτωσάν σοι ἔλαιον ἐλαῖνον καθαρὸν κεκομμένον εἰς φῶς, καῦσαι λύχνον διαπαντός, 3 ἐξῶθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου. καὶ καύσουσιν αὐτὸ Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωῒ ἐνώπιον κυρίου ἐνδελεχώς, κ.τ.λ.

Au. Ver.—2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn [Heb., to cause to ascend] continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: *it shall be* a statute for ever in your generations.

Bp. Horsley.—2, 3.—"continually, without the vail of the testimony, in the congregation, shall Aaron order it." Rather thus, "continually, without the vail of the symbols of the tabernacle of the appointed meeting, Aaron shall set it in order."

3 *Testimony*. See notes on Exod. xvi. 34. *Tabernacle of the congregation*. See notes on Exod. xxvii. 21.

Shall Aaron, &c.

Ged., Booth.—Aaron and his sons [Sam., LXX, thirteen Heb., and three Chald. MSS.] shall so order, *that they may burn* from even, &c.

Ver. 4.

Au. Ver.—Pure candlestick.

Ged., Booth.—Chandelier of pure gold.

Ver. 5.

Au. Ver.—Two tenth deals.

Ged., Booth.—Two tenths of an ephah.

Pool.—Two tenth deals, or, parts, to wit, of an ephah, i.e., two omers.

Ver. 6.

Au. Ver.—Pure table.

Ged., Booth.—Table of pure gold.

Ver. 7.

וְנָחֲתָ עַל־הַפֶּתַח לֶבְנֵה זָכָה
וְהִיְתָה לֶלֶחֶם לְאֹכְלָהּ אֵשֶׁת לַיהוָה :

καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν
καὶ ἄλα, καὶ ἔσσονται εἰς ἄρτους εἰς ἀνάμνησιν
προχέιμενα τῷ κυρίῳ.

Au. Ver.—7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

7, &c. *Pure.* So most commentators.

Bp. Horsley.—Rather, "bright."

Frankincense.

Ged.—"Incense and salt [LXX]." In Explan. Note, I have said, that perhaps the uppermost loaf of each pile was burned with the incense and salt; I have added *salt* partly on the authority of Sept., and partly because in chap. ii. 13, all *donatives* are ordered to be *seasoned with salt*. Now the *presence-loaves* may, I think, be considered as a sort of *donative*, out of which a portion was to be burned upon the altar; and in verse 9 it is expressly said, that those loaves were given to Aaron and his sons, as their share of the Lord's burnt-offerings, *מִנְחָה יְדָה*. I know that *יד* in ver. 7 may be rendered, *in lieu of bread or food, vice panis*; or, as Dathe, *quæ panis loco sit*, but this is certainly not the most natural interpretation; it is more probable that *יד* here has the same meaning with *יד* in ch. ii. 13, and that *יד* *לֶחֶם* means, *for the Lord's portion of food*, whether it were the incense and salt only, or these together with two of the loaves.

On the bread, &c.

Pool.—Or, *to the bread, or for the bread*, to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed.

Bp. Patrick.—*On the bread.*] Or, *for the bread*. That is, offered unto God, instead of the bread; which was to be given to the priests, who waited on him at his table, for their portion.

Booth.—That it may be instead of the bread for a memorial, as a burnt-offering to Jehovah.

Ver. 8.

Au. Ver.—He.

Booth.—The priest.

Ver. 9.

Au. Ver.—9 And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

For it is most holy unto him of, &c. So the Heb.

Booth.—For it is their most holy portion of, &c.

Ver. 10.

Au. Ver.—10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp.

Ged., Booth.—Now the son of an Israelite woman whose father was an Egyptian, had come up among the Israelites, &c.

Pool.—*Went out*, to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod. xii. 38. It is probable this was done when the Israelites were near Sinai.

Ver. 11.

וַיִּכָּחַד בְּרֵחַ אֵשֶׁת הַיִּשְׂרָאֵלִית אֶת־יִשְׂרָאֵל
וַיִּקְרָא אֹתוֹ אֶלְיָמֶלֶךְ וְגו'

καὶ ἐπονόμασας ὁ υἱὸς τῆς γυναίκος τῆς Ἰσραηλίτιδος τὸ ὄνομα κατηγοράσατο. καὶ ἤγαγον αὐτὸν πρὸς Μωυσήν, κ.τ.λ.

Au. Ver.—11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :)

Blasphemed.

Prof. Lee.—Spoke contemptuously of.

Pool.—*The name of the Lord*: the words of the Lord, or of Jehovah, are here conveniently supplied out of ver. 16, where they are expressed, but they are here omitted for the aggravation of his crime. He *blasphemed the name*, so called by way of eminency; that name which is above every name. *And cursed*, not the Israelite only, but his God also, as appears from ver. 15, 16. *They brought him*; either the people who heard him, or the inferior magistrate, to whom he was first brought.

Ged.—I think it clear that in ver. 11, שְׁמִי, *the name* (*κατ' ἐξοχήν*) is equivalent to *Jehovah*; which, however, I believe to have stood originally in the text here, as it still does in ver. 16; although its elision must have been made at an early period, as it is wanting in Sept. and in the Sam. text.

Bp. Horsley.—"The name [of the Lord]" *the Name*, שְׁמִי רַחֲמֵינוּ, the representative of the Godhead, the Angel in whom Jehovah had put his name, that is Christ. (See Parkhurst, שְׁמִי, ix.)

Ibid.—"And cursed." Rather, "and reviled," i.e., used irreverent language.

Prof. Lee.—Pih. לָקַח, pres. לֹקֵחַ. Constr. immed. it. med. לָקַח. *Spoke contemptuously of, reviled, declared worthless, wished ill to*, Lev. xx. 9; 1 Sam. xvii. 43; 2 Sam. xvi. 9, 13; Eccl. vii. 22, &c.

Rosen.—11 לֹקֵחַ—לֹקֵחַ, *Tum pronuntiavit filius Israelitidis nomen Jovæ et imprecatus est*. Verbum לֹקֵחַ, quod proprie *fixit, transfixit, perforavit* notare constat, passim *convitiatus est, maledixit* significat, ut Num. xxiii. 11; Job. iii. 8; v. 3; Prov. xi. 26. Eodem significatu לֹקֵחַ, h. l. plures interpp. capiunt vertuntque *verbis violavit, s. impia verba jecit* in Deum. Sic jam Saadias. Verum quum statim לֹקֵחַ, quod idem denotat, sequatur, illa adscita interpretatione, *ταυτολογία* hisce verbis inerit. Sed transfertur verbum לֹקֵחַ a prima *figendi* notione et ad alium usum, quo *aliquid nominatim exprimere et designare* valet, ut Gen. xxx. 28; Num. i. 17; Jes. lxii. 3. Qua et h. l. adsumta significatione sic vertimus: *diserte expressit nomen Dei proprium*, quod quoquo modo Deo maledixit, pœna est arbitraria, pro modo culpæ, qui illo nomine pronunciato, pœna mortis, vs. 16. Recte igitur LXX, *ἐπινομάσας*, Onkelos et Syrus:

diserte expressit, et Arabs Erpenii: *pronunciavit*. שְׁמִי hic, ut Deut. xxviii. 58; 1 Chr. xiii. (al. xiv.), 6, *nomen proprium*, שְׁמִי, uti Hebræi loquuntur, Dei Israelitarum denotat, שְׁמִי, quod consulto a Mose omittitur, venerationis causa. Ob eandem causam Græci ab efferendo nomine divino abstinebant. Pausanias *Corinth.* 74, *Ἑλληνικῶς ὀμνύειν Ἀττικῶν ἔστι, defective, i.e., omisso Dei nomine, jurare Atticorum est mos*. Scholiastes ad Aristophanis *Ranas*: *Μὰ τὸν ἐγὼ μὲν, κ.τ.λ.* hæc observat: *Ἑλληνικῶς ὀμνύει, καὶ οὕτως ἔθος ἔστι τοῖς ἀρχαίοις ἐνίστε μὴ προστιθῆναι τὸν θεόν, εὐλαβείας χάριν*. Solebant antiqui subinde *defective jurare, nec addere nomen Dei, reverentiæ ergo*. לֹקֵחַ "aut male precatus est, aut convitiatus. Potuit Semi-Ægyptius Deo Israelis male precari, optando cultum ejus ab Hebræo populo deseri, neminem ejus Numen agnoscere, etc. Potuit et conviciari, spernendo ejus numen resque ab eo gestas. Ejusmodi sunt contumeliæ Pharaonis Ex. v. 2, et Rabsakis 2 Reg. xviii. 33. Deorum suorum reverentiores non erant veteres Ægyptii, quam Græci antiquissimi, qui aliquando contumeliosissime de Diis loquebantur, ut liquet ex variis Homeri locis. Cf. *Iliad.* iii. 365, 399, sqq. Hinc nata illæ minæ, quibus Ægyptii in Sacris interdum utebantur erga Deos, de quibus Porphyrius in Epistola ad Anebonem. Mirum ergo non videbitur, hominem ab Ægyptio genitum usque adeo insanuisse, ut Deo Israelis male diceret." Cleric.

Ver. 14.

Au. Ver.—*Him that hath cursed, &c.*

Bp. Horsley.—לֹקֵחַ, "that reviles."

See notes on ver. 11.

Ver. 15, 16.

15 וְיִשְׂרָאֵל הַדָּבָר לְאַמֵּר
אִישׁ אִישׁ כִּי־יִקְלֹל אֶלְהֹוֵי וְנִקְמָה חֲסָאוֹ
16 וְנִקְבַּה שְׁם־יְהוָה מוֹת יוֹמָת רָגוֹם
יִרְמָסוּדָו כִּלְיָהֶסְדָּה כְּגַר פְּאִזְיָה בְּרִנְהָו
שְׁם יוֹמָת :

15 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσου, καὶ ἐρεῖς πρὸς αὐτοὺς. ἄνθρωπος δε εἰάν καταράσῃται θεόν, ἁμαρτίαν λήψεται. 16 ὀνομάζων δὲ τὸ ὄνομα κυρίου, θανάτω θανατούσθω. λίθοις λιθοβολεῖτω αὐτὸν πᾶσα ἡ συναγωγή Ἰσραὴλ. εἰάν τε προσήλυτος εἰάν τε αὐτόχθων, ἐν τῇ ὀνομάσει αὐτὸν τὸ ὄνομα κυρίου, τελευτάτω.

Au. Ver.—15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

Pool.—15 —i. e., Speaketh of him reproachfully, and with contempt. They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites; nor would he concern himself so much to vindicate the honour of idols; nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1 Kings xviii. 27; Jer. x. 11. *Shall bear his sin*, i. e., the punishment of it; shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described ver. 16.

16 *He that blasphemeth the name of the Lord*: this some make a distinct sin from *cursing his God*, mentioned ver. 15, but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, ver. 15, so both the sin and the punishment are more particularly expressed, ver. 16. Or the first part of ver. 16 may be an application of the former rule to the present case. *And as for him that blasphemeth, &c., or is blaspheming, &c.*, in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall, &c.* And so the following words, *as well the stranger, &c.*, may be a repetition and amplification of the former law.

Bp. Patrick.—*Whosoever curseth his God.*] Some of the Hebrews understand this of a Gentile, who lived among them, and was not yet solemnly made a proselyte of the gate, that, if he cursed the god which was worshipped in his country, he should die for it (see Selden, lib. ii. De Jure Nat. et Gent., cap. ult.). And Procopius Gazæus extends the words to such persons as cursed the god

they worshipped, though he were a false god: which is, according to the common rule of the Talmudists, that where we find these words, *ish, ish* (*man, man*, which we well translate *whosoever*), they comprehend Gentiles as well as Jews. But, no doubt, this law particularly concerned the people of Israel; whom God intended by this law, to preserve from such horrid impiety as is here mentioned.

Shall bear his sin.] Be stoned (see ch. xx. 9). *Curseth*. The Hebrew word seems to import only speaking *contemptuously of God* [Horsley, *revileth* or speaketh irreverently of].

16 *He that blasphemeth—shall surely be put to death, &c.*] It is uncertain, whether this be a higher degree of the sin mentioned in the foregoing verse, or only a repetition of the same law, with a more express declaration of the punishment he should bear for his sin. The Jews unreasonably understand it of him alone that *expressed the name*, i. e., the most holy name of God, as they say in Sanhedrin, cap. 7, numb. 5, where Joh. à Coch observes out of the Jerusalem Targum on Dent. xxxii. that it is thus explained, “Woe unto those that in their execrations use the holy name: which it is not lawful for the highest angel to express.” But this is a piece of their superstition: the meaning undoubtedly is, that if any man reproached the Most High, he should die for it; but the mere pronouncing his holy name could be no crime, when men might swear by it, though not take it in vain (Deut. vi. 13; Exod. xx. 7).

As well the stranger, &c.] By *stranger* may be meant a proselyte, like the Egyptian, whose offence was the occasion of this law: but the Jews extend it to Samaritans and Gentiles; only they say, such were to be punished by the sword, and not by stoning.

Geddes.—15, 16, And to the children of Israel thou shalt speak, saying, “Whosoever revileth his God, let him bear his sin: but he who mentions the name of the LORD *with contumely*, shall, *surely*, be put to death; the whole assembly shall overwhelm him: whether stranger or native, he who *contumeliously* mentions the name of the LORD shall die.”

Whosoever revileth his God, let him bear his sin.] The question here is, What is meant by *אדיר*? Some think that it means not any God, but the *judges, or magistrates*. So Drusus, Le Clerc, and Rosenmüller: “*Quicunque magistratibus suis imprecatus*

fuert, pœnas peccati ferre debet: אלהים hic significat magistratus, ut Exod. xxviii. nam de Deo est vers. seq. Nexus cogitationum in hoc et sequenti vers. est hic: Si jam is, qui magistratibus suis maledixerit, pœnas luere debet; tanto magis plectendus est is qui tale crimen erga Deum commiserit." But I believe no one who has read the whole context with attention, will be ready to adopt this opinion. What gives rise to the injunction, is not the reviling a magistrate, but reviling the name of some god or other; the injunction, therefore, must be relative to this alone. But, still, what is meant here by his God? Any one's own god (say some interpreters), whether a false god or a true God. (Philo was of this opinion.) So Schulz: "Quicumque Deo suo sive verus sive falsus is sit, maledixerit pœnam luat." This interpretation I consider as more inadmissible than even the former; for is it in the smallest degree credible that the Lord Jehovah, or Moses in his name, would announce to the Israelites (for to them the law is addressed) that reviling even a false god was a crime worthy of punishment? He who takes every occasion to place all gods, except the God of Israel, in the most contemptible point of view! But how, then, account for the contrast between verses 15 and 16? There is no contrast, but a most proper climax. In ver. 15 is a general precept, forbidding every Israelite to revile his God under any name whatsoever; but the reviling him under the appellation of his great name Jehovah is to be punished with immediate death, and by the same sort of death as had been just inflicted upon the Egyptian proselyte, who had reviled that name, השם.

Booth.—15 And thou shalt speak to the Israelites, saying, Whosoever curseth his own rulers shall bear his sin; 16 But he who blasphemeth the name of Jehovah shall surely be put to death; the whole congregation shall certainly stone him: as well the stranger as the native, when he blasphemeth the name of Jehovah, shall be put to death.

Rosen.—15 וְאִם אִשׁ אֶלֶּהִים אֵלֶּיךָ, Quicumque Deo suo imprecatus fuerit. וְאִם recentiores fere vertunt magistratibus suis, coll. Ex. xxi. 6; xxii. 28. Eos vero hic jungi Deo volunt, ut ostendat legislator, si ob maledicentiam erga magistratus pœnas luere oporteret homines; potiore jure plectendos,

qui ei, qui excellentissimo sensu אלהים dicitur, convitiati essent. Quodsi vero de magistratibus hoc loco sit cogitandum, quod quidem negare nolumus, eatenus tantum nomine אלהים comprehenduntur, quatenus in loco sacro, coram Deo, jus dicere solebant (vid. ad Ex. xxi. 6), ut igitur qui proprie dicitur אלהים h. l. nequaquam sit excludendus. Is igitur, qui Deo, ut judici, maledixerit, nec tamen expresso proprio ejus nomine, Jova, יהוה, portet delictum suum, i. e., peccati pœnas feret, quas videbitur magistratibus, Dei vicem obeuntibus, luere eum oportere. ו ante אלהים, ἀποδόσει, indicandæ inservit, ut Gen. iii. 5; xl. 9; xlv. 9; Ex. xii. 15, et alias sæpe. — 16. וְאִם אִשׁ אֶלֶּהִים אֵלֶּיךָ, Sed qui protulerit nomen Jovæ (scil. אלהים, maledicens), morte adficietur. At Judæorum magistri hæc interpretantur de sola pronuntiatione nominis Jovæ, et colligunt ex hoc vs., nomen יהוה ne enuntiare quidem licitum esse. Cf. ad Ex. iii. 15.

Ver. 22, 23.

22 *Au. Ver.*—For I am the LORD your God,

Ged.—For so I the LORD your God ordain. *Booth.*—For I Jehovah your God, so command.

23 *Au. Ver.*—Him that had cursed. See notes on verses 11 and 15.

CHAP. XXV. 1.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהָר־סִינַי לֵאמֹר:

καὶ ἐλάλησε κύριος πρὸς Μωυσῆν ἐν τῷ ὄρει Σινά, λέγων.

Au. Ver.—I And the LORD spake unto Moses in mount Sinai, saying,

Ged., Booth.—Again the Lord [Heb., Booth., Jehovah] spoke to Moses, by mount Sinai, saying.

Bp. Patrick.—In Mount Sinai.] That is, in the wilderness of Sinai (Numb. i. 1). For they stayed almost a whole year not far from this mountain, from whence they did not remove till the twentieth day of the second month of the second year after their coming out of Egypt (see Numb. x. 11, 12). And thus the Hebrew particle *beth* is often used for *by* or *near*, as in Gen. xxxvii. 13; Josh. v. 13; and we find this expression again in the end of the next chapter, and in the conclusion of this book. Which shows that all here related was delivered to Moses

in the *first* month of the *second* year after their coming out of Egypt, immediately after the tabernacle was set up (Exod. xl. 17).

Ver. 2.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep [Heb., rest] a sabbath unto the Lord.

Bp. Patrick.—Some have understood the foregoing words, *When ye shall come into the land which I give you*, as if they were to begin the sabbatical year as soon as they entered into Canaan: which is very absurd; for so, not the seventh, but the first, would have been the year of rest. The meaning is, that the seventh year after their entrance into Canaan, or rather, after they were settled, and had rest in it, they should let the land rest.

Ver. 5.

אַתָּה סָפִים הָאֵלֶּיךָ לֹא תִקְצֹר וְאֶת-
עֲנָבֶיךָ וְיִצְהָר לֹא תִבְצֹר שְׁנַת שְׁפָחוֹן
יִהְיֶה לָּהֶם :

καὶ τὰ αὐτόματα ἀναβαίοντα τοῦ ἀγροῦ σου οὐκ ἐκθερίσεις, καὶ τὴν σταφυλὴν τοῦ ἀγροῦ σου οὐκ ἐκτρυνήσεις. ἐναντὸς ἀναπαύσεως ἔσται τῇ γῇ.

Au. Ver.—5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed [Heb., of thy separation]: for it is a year of rest unto the land.

Pool.—Of its own accord; from the grains that fell out of the ears the last reaping time. *Thou shalt not reap*, i.e., as thy own peculiarly, but only so as others may reap it with thee, for present food. *The grapes of thy vine undressed*, Heb., *the grapes of thy separation*, i.e., the grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God; or the grapes of that year, which are in this like the Nazarites' hair, not cut off by thee, but suffered to grow to the use of the poor.

Geddes.—*The grapes that grow without pruning, ye shall not gather.* Le Clerc imagined that *וְאֶת* was here to be taken in the same sense as *וְ*, a Nazarite: "Vocat *וְ*, vineam non putatam, translatione a Naziræo ductâ; cuius per Nazireatûs tempus ut cæsaries non tondebatur, sic palmites, qui sunt comæ vitis, septimo anno non putabantur." This explanation, although scouted by Hou-

bigant, was adopted by Michaelis, and again rejected by Rosenmüller, who gives his own interpretation in the following words: "Equidem *וְ* in eodem sensu, quo Clericus, sumo; sed id exponere mallet *vineam a qua separasti te, dum eam non coluisti*; vineam non cultam sive putatam: igitur *וְ* erunt *uvæ quæ nascuntur in vinis tuis; septimo anno non putatis.*" That this is the general meaning of the clause, I have little doubt; but I differ from both Le Clerc and Rosenmüller as to the precise signification of the word *וְ* here. I think it has nothing to do with the common acceptations of *וְ*, not even with *וְ*, a Nazarite; but I would refer it either with Houbigant to *וְ*, a branch, *surculus*, or rather to the Arab. *وَرْد*, *viruit, fronduit*—*comam produxit arbor*. See Castell. The Syr. translator seems then very properly to have rendered, and his version was with reason adopted by Houbigant: *nec racemos palmitum tuorum decerpes.*

Gesen.—*וְ* (from *וְ*). 1. Separated from others. 2. The consecrated person, &c. 3. Metaphorically applied to the *unpruned vine of the sabbatical and jubilee year*, because, in this case, as well as in that of the Nazarites, the cutting off the branches was omitted in consequence of a religious precept. Lev. xxv. 5: *וְאֶת עֲנָבֶיךָ וְיִצְהָר לֹא תִבְצֹר*, *thou shalt not gather the grapes of thy unpruned vine*. Ver. 11, *וְלֹא תִבְצֹר וְאֶת הַפֵּרִי*, *and ye shall not gather the fruit of the unpruned vine*. Comp. in Latin, *herba virgo*; in Talmud (*Neddah* viii. 2), *בְּחֵלֶה*, *virginitas sycamori, the state of the sycamore when it is not yet dressed*.

Prof. Lee.—*וְ*, r. *וְ*. Cogn. Heb. and Syr. *וְ*. Arab. *نَذَرَ*, *devovit Deo*. Set apart. (a) &c. . . . (c) Applied to vines, Lev. xxv. 5, 11: but in what sense is not certain. LXX, *τὴν σταφυλὴν τοῦ ἀγροῦ σου—τὰ ἀγρομένα*. Vulg., *uvæ primitiarum tuarum; primitias*. Le Clerc; *vineam non putatam*.

Rosen.—5 *וְאֶת עֲנָבֶיךָ*, *Sponte nascens messis tuæ*, quæ sponte nascuntur e granis, messis anni præcedentis, ex granis, quæ deciderunt inter metendum. *וְיִצְהָר לֹא תִבְצֹר*, *Et uvæ vineæ tuæ non putatæ*. LXX vertunt *τοῦ ἀγροῦ σου*; Vulgatus, *primitiarum, male*. Onkelos: *relictionis tuæ*, i.e., a te relictas. Syrus: *palmitum vestrorum*, Saadias: *separatum*, scil. *ab uvis tuis*. Recentiorum nonnulli *וְ* *וְ* ex-

ponunt *uvas, quas hactenus tibi separasti, et aliis prohibuisti, jam omnibus communes facies. Sed rectum vidisse, haud dubitamus* Clericum, וְךָ vocari *vineam non putatam, translatione a Naziræo ducta, quod, sicut ejus cæsaries non tondebatur, ita palmites, qui sunt comæ vitis, septimo anno non putati essent. Sic Virgil. in Culice vs. 74, de homine sub vitis umbra quiescente: viridi cum palmite ludens* Tmolia pampineo subter coma velat amictu. Propert., l. ii., Eleg. 15, *Illic assidue tauros spectabis arantes. Et vitem doctam ponere falce comas.*

Ver. 6.

Au. Ver.—6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

Ged.—And the product of this year of the land's rest shall be food for you in common; for yourselves, &c.

Booth.—But the produce of the land during its rest, shall be food for you; for yourselves, &c.

Pool.—The sabbath, i.e., the growth of the sabbath, or that fruit which groweth in the sabbatical year. See on Lev. xxiii. 38, where the word *sabbath* is taken in the like sense. For thee, and for thy servant; for all promiscuously, to take food from thence as they need it.

Ver. 9.

וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי
בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַקִּדְּשׁוֹם הַתְּעִבְרִי
שׁוֹפָר בְּכָל-אַרְצְכֶם :

διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν ἐν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός. τῇ ἡμέρᾳ τοῦ ἱλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν.

Au. Ver.—9 Then shalt thou cause the trumpet of the jubile [Heb., loud of sound] to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Bp. Patrick.—9. *Trumpet of the jubile.*] The word *jobel* (which we translate *jubilee* in the next verse) is not in the Hebrew, but *teruah*, which, in the margin, we translate *loud of sound*: for the trumpet was blown after a different manner at this time, than upon other occasions, that every one might understand the meaning of it.

To sound.] In the Hebrew the word is, *cause it to pass*, that it might be heard every-where throughout the land. So these words may be most literally translated, *thou shalt cause to pass the trumpet loud of sound.*

Rosen.—וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה, *Transire facias tubam clangoris, i.e., tubæ clangore in tota terra indicetur annus jubilæus, uti mox explicatur.*

Ver. 10.

וְהָיָה שָׁנָה הַחֲמִשִּׁים שָׁנָה
וְהָיָה יְדִירָא בְּאֶרֶץ לְכָל-יִשְׂרָאֵל יוֹבֵל
הוּא תְּהִיָּה לָכֶם וְגו'

καὶ ἀγιάσετε τὸ ἔτος τὸν πεντηκοστὸν ἐν-
αὐτὸν, καὶ διαβοήσετε ἀφ' ἑσιν ἐπὶ τῆς γῆς πᾶσι
τοῖς κατοικοῦσιν αὐτήν. ἐνιαυτὸς ἀφέσεως
σημασία αὕτη ἔσται ὑμῖν, κ.τ.λ.

Au. Ver.—10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Bishop Patrick.—*It shall be a jubile.*] Whence this year hath the name of *jobel*, there are so many opinions, that Bochartus himself scarce knew which to follow. Josephus saith it signifies *ἐλευθερίαν*, "liberty;" and the LXX and Aquila translate it *ἀφ' ἑσιν*, "remission," having a regard to the thing, rather than the import of the word *jobel*, which never signifies anything of that nature. D. Kimchi tells us, that R. Akiba, when he was in Arabia, heard them call a ram by this name of *jobel*; and thence some fancy this year was so called, because it was proclaimed with trumpets of rams' horns. But what if there were no such trumpets? as Bochart thinks there were not, these horns being not hollow. See Hierozoicon, par. i., lib. ii., cap. 43, p. 425, &c., where several other opinions are confuted. The most probable that I meet withal, is, that it was called *jobel*, from the peculiar sound which was made with the trumpet when this year was proclaimed. For the trumpet blowing for several purposes, viz., to call their assemblies together, to give notice of the moving of their camps, to excite soldiers to fight, and to proclaim this year; there was a distinct sound for all these ends, that people might not be confounded, but have a certain notice what the trumpet sounded for.

And this sound mentioned before (ver. 9) was peculiarly called *jobel*, as Hottinger thinks, who considers a great many other opinions in his *Analecta*, Diss. iii., wherein he follows Joh. Forsterus, who, near a hundred years before, observed that *jobel*, which we commonly translate *trumpet* (Exod. xix. 13, and other places), doth not signify the instrument itself, but the sound that it made. And when it is used absolutely alone, it signifies this year, which was called *jobel*, from that sound which was then made; as the feast of unleavened bread was called *pesach*, from the angel passing over them when he slew the Egyptians. The opinions of the Hebrew writers about it are collected and largely represented by Josephus de Voisin (lib. i. De Jubilæo, cap. 1).

Gesen.—יָבֵל, comm. 1. *A wind instrument*, Exod. xix. 13: more fully יָבֵלִים צָרָה, Josh. vi. 5, and יָבֵלִים יָרָחוֹשׁ, Josh. vi. 6, 8; יָבֵלִים יָרָחוֹשׁ, vi. 4, 13, *jubilee horns, trumpets*. Of the blowing or sounding of this instrument is used the phrase יָבֵלִים צָרָה יָרָחוֹשׁ, Josh. vi. 5; Exod. xix. 13. Comp. יָרָחוֹשׁ. The proper signification is not clear. The Chaldee and the Hebrew interpreters explain יָבֵלִים by, *ram*, hence, *rams' horns*, trumpets made of rams' horns; according to *R. Levi* and *Akiba*, it signifies the same also in Arabic, where however it is now obsolete. Vid. *Bocharti Hieroz.*, part i., lib. ii., cap. 43. Others *sonus tractus* (from יָבֵל), but which is not applicable. Equally obscure is, 2. יָבֵלִים, Lev. xxv. 13, 15; xiii. 40, and merely יָבֵל, ver. 28, 30, 33, *the jubilee year*, every fiftieth (according to others, but falsely, every forty-ninth) year, which according to the Mosaic law was a year of release, xxv. 10, &c. LXX, *ἔτος τῆς ἀφέσεως*, *ἀφεσις*. Vulg., *annus jubilei*, *annus jubileus*. The etymology is also here dubious, most probably it is connected with the former, because (which however is nowhere expressly mentioned) this year was announced with jubilee horns (as the new year with trumpets). Comp. *Carpzov. Appar. ad Antiquit. s. cod.*, p. 447, &c.

Prof. Lee.—יָבֵלִים, masc. pl. Arab. وَبَلَّ, *acriter persecutus fuit; imbrem effudit*, &c. Syr. مَحَا, *deduxit, adduxit*; whence יָבֵל, *processus aquarum, rivus*. See r. יָבֵל. *Drawing out at length*, seems to be the primary sense: the secondary, *running*,

flowing out, as waters. Gesenius here gives us an elaborate comparison of this word with ٤١, ٤٢: Arabic اَبَّ , وَلَلَّ , Gr. ὀλολύζειν, &c. Lat. *ejulare*, &c. Germ. *jauchzen*: Sweed. *iolen*—jäl, jobl, jodl, &c., to show that this word, and שָׁרַח, *shout*, mean the same thing. For my own part, I can see no connexion whatever, either between these two words, or this one word, and his synonymes, or cognates; while, *drawing out, lengthening*, as in the course of a river, the processions of the Jubilee, or the sound of a horn, seem obvious and natural enough.—*The Jubilee*, a feast of the Jews, announced by the sounding of horns, on the seventh day of the seventh month in the year, immediately succeeding every period of seven times seven years; i. e., on this day of this month, every recurring *fiftieth year*, Lev. xxv. 9—11, 13, 15, 31, 40. Josephus *Antiq.*, lib. iii. 12. And, at this period, the person and property of every Israelite, in any way incumbered with servitude or debt, became free. Hence, the *ἔτος ἀφέσεως*, and *ἀφεσις*, of the LXX. Phr. יָבֵלִים צָרָה יָרָחוֹשׁ, *in the lengthening out*, continuing the sound, *with the horn of the Jubilee*, &c., or, more literally, *of the Jubilee-er*, i. e., of the person usually announcing the Jubilee with it, Josh. vi. 5; Exod. xix. 13, יָבֵלִים יָרָחוֹשׁ. In Josh. vi. 6, יָבֵלִים יָרָחוֹשׁ; Ib. 4, 8, 13. יָבֵלִים יָרָחוֹשׁ, not etymologically the same thing with יָרָחוֹשׁ, Lev. xxv. 9, as Gesenius will have it; although exegetically there is no essential difference between them. The same may be said of יָרָחוֹשׁ אֶתְּנָה, Joshua vi. 4, 5. A similar mistake has been made by the Jews in the phr. יָבֵלִים צָרָה, where, from the consideration that this horn was a ram's horn, they came to the conclusion that יָבֵלִים here meant a ram!

The note of Gesenius here, in which he tells us that the usage of both יָבֵלִים, and יָבֵלִים, rests on an idiom not generally understood, and which is found in three different forms; means only, that, as a singular noun may be taken generically signifying all or many of the class to which it belongs, so the singular or plural may be used either in the first or second word in the construction, or both: a thing well known to the Grammarians. See *Gram.* artt. 142; 215. 5, &c.

Rosen.—Dissentiunt interpp. de propria nominis יָבֵלִים significatu. Exstat in lingua Hebr. verbum יָבֵל, *fluxit, in longum dima-*

navit, quod solum in conjug. 3, tam activa, דָּוָק, *deduxit, produxit*, tam passiva דָּוָק, *productus, adductus est*, in Cod. Hebr. legitur, et nomina peperit דָּוָק, דָּוָק, דָּוָק, *fluctus, aquarum fluenta*, tum etiam דָּוָק, *proventus terræ*. Ad eandem illam radicem et nomen דָּוָק plerique philologi revocant, nec tamen una omnes ratione. Fullerus in *Miscell. SS.*, l. iv., cap. 8, annum דָּוָק interpretatur *ro éros rîs ávaywçis*, annum *reductionis*, "reducebat enim," inquit, "annus ipse omnes ad vetustas sedes agrosque suos, ad antiqua hæreditatum jura, et primas vivendi conditiones," unde quoque e Philone ἀνοκάρσισιν, *restitutionem*, dicit, quod anno 50, res ac personæ apud Judæos universa in loca pristina restituerentur. Eadem Syri mens fuit. Nos quidem adstipulamur iis, qui דָּוָק sonitum et clangorem tubæ protractionem proprie denotare ajunt, quæ sententia et linguæ nititur analogia, et locorum parallelorum concentu tantum non exigitur, et simplicitate sua se commendat. Eam adscivit et Jo. Gottl. Carpzov. in *Diss. de anno Jobelæo secundum disciplinam Hebr.*, Lips. 1730, 4, inserta auctoris *Apparatus historico-critico antiquitatum Sacri codicis*, p. 447, sqq. "Quandoquidem enim," inquit, p. 449, "דָּוָק proprie est in longum *deduxit* seu *protraxit*, ut aquarum fluenta, hinc דָּוָק dicimus vocabulum rei suæ attemperatum, quod *sonum longe productum*, et initiationi anni libertatis fere proprium denotat, unde porro, per metonymiam signi, ipse quoque annus hoc nomine venit. Planum hoc est ex vocis constructione et usu. Ex. xix. 13, דָּוָק, *cum trahetur sonus*. Vel si ex Jos. vi. 5, suppleatur ellipsis: דָּוָק, *cum productiore sono inflabitur cornu Jobelæum*; ita enim apposite דָּוָק dicitur cornu his usibus, talique sono et cantui appropriatum. Sic etiam Jos. vi. 4, 6, 8, 13. דָּוָק, *buccinæ clangoris Jobelæorum* appellantur. Recte itaque דָּוָק annus clangore ejusmodi solenni promulgandus, eodemque sensu דָּוָק simpliciter vocatur Lev. xxv. et xxvi. Contra vero, sive buccinæ, sive reductionis aut restitutionis, sive missionis, dimissionis, aut remissionis amplectaris notionem, vel absurda prodiit, vel impropria, et per ambages evolvenda explicatio, si Scriptura dixisse perhibeatur: *cum trahetur buccina, vel restitutio, seu missio ac dimissio, item cornu buccinæ, aut remissionis ac restitutionis, et tubæ buccinarum, remissionis aut restitutionis*, juxta loca modo allegata. Nostræ

sententiæ favet R. Salomo (Jarchi): *Jobel est nomen ejus anni propter clangorem productum buccinæ*. A certo autem vel ritu, vel facto, stata tempora, solennitates et festa, nomina esse sortita, exemplo דָּוָק, Exod. xii. 13, 27, דָּוָק, Num. xxix. 1; דָּוָק, alisque passim constat, nec eget probatione."

Ver. 11.

Au. Ver.—Of thy vine undressed. See notes on verse 5.

Ver. 12, 13, &c.

Au. Ver.—*Jubile*. See notes on verse 10.

Ver. 14.

Au. Ver.—Ye shall not oppress one another. *Ged.*—Ye must not over-reach one another. *Booth.*—Ye shall not injure one another.

Ver. 17.

Au. Ver.—Oppress.

Ged.—Over-reach.

Au. Ver.—For I am the LORD your God. *Ged.*, *Booth.*—For I, the LORD [Heb., Booth., Jehovah] your God so command.

Ver. 18.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 23.

Au. Ver.—23 The land shall not be sold for ever [or, to be quite cut off; Heb., for cutting off]: for the land is mine; for ye are strangers and sojourners with me.

For ever.

Gesen.—דָּוָק fem. properly, *extermination, destruction*, from דָּוָק, hence דָּוָק, *for ever entirely*, i. q. דָּוָק. Lev. xxv. 23, 30.

Prof. Lee.—דָּוָק, fem. Apparently, *Perfect silence; completeness*. דָּוָק, *completely*, i. e., *without power of redemption*, Lev. xxv. 23, 30.

Rosen.—דָּוָק לא תִּסְרֹךְ לְפָנֶיךָ, *Terra non rendatur ad abscissionem*, h. e., ita ut penitus a possessore abdicetur, sine spe redemptionis.

Ver. 26.

Au. Ver.—26 And if the man have none to redeem it, and himself be able [Heb., his hand hath attained and found sufficiency] to redeem it.

Bp. Patrick.—In the Hebrew it is, "his hand hath attained and found sufficiency:" which justifies the limitation the Jews put upon this (as I observed, ver. 24), that he should not have the right of redemption, unless he was grown able to repurchase it since the sale of it.

Ver. 29.

וְאִישׁ כִּי יִמְכֹּר בֵּית-מוֹשָׁב עִיר חוֹמָה
וְהִתְחַל אֲחֵלָתוֹ עֲדָתָם שָׁנָה מִמֶּכְרוֹ
יָמִים קָהֳנָה אֲחֵלָתוֹ :

ἐὰν δὲ τις ἀποδῶται οἰκίαν οἰκητήν ἐν πόλει
τετειχισμένη, καὶ ἔσται ἡ λύτρωσις αὐτῆς, ἕως
πληρωθῇ. ἐνιαυτὸς ἡμερῶν ἔσται ἡ λύτρωσις
αὐτῆς.

Au. Ver.—29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

Bp. Horsley.—29 “And if any man sell a dwelling-house in a walled city, it shall be redeemable. Until the year of its sale be completed is the time it shall be redeemable.”

Ver. 33.

וְאִשָּׁר יִנְאַל מִדִּחְלוֹם וַאֲצֵא מִמֶּכְרוֹ
בֵּית וְעִיר אֲחֵלָתוֹ בִּיגְלָל כִּי כִמִּי עָרִי
חֲלוֹם הוּא אֲחֵלָתָם בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל :

καὶ ὅς ἂν λυτρώσῃται παρὰ τῶν Λευιτῶν καὶ
ἐξέλυσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως
κατασχεύσεως αὐτῶν ἐν τῇ ἀφέσει, ὅτι οἰκίαι
τῶν πόλεων τῶν Λευιτῶν κατάσχεσις αὐτῶν ἐν
μέσῳ υἱῶν Ἰσραὴλ.

Au. Ver.—33 And if a man purchase of the Levites [or, one of the Levites redeem them], then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

Bp. Patrick.—33 If he did not redeem it before, it was to come back to him for nothing in this year. But there is another translation in the margin, which the first words will bear, viz., “If one of the Levites redeem them.” Though he was not near of kin (ver. 25), yet any Levite might redeem any of these houses: however, they were to be restored to that tribe at the jubilee.

Bp. Horsley.—33 “And if a man purchase of the Levites, then the house that was sold, and the city of his possession.” For יִשְׂרָאֵל, read with Vulg. and Houbigant, וְאִשָּׁר, and for וְעִיר, read with LXX and Houbigant, וְעִיר, and for וְחֲלוֹם, read with LXX, וְחֲלוֹם, “And if it be not redeemed by any of the Levites, then the house that was sold in the city of their possession.”

Ged.—33 “And if he be a Levite who hath the right of redemption, the house which had been sold (being in a Levitical city) must be vacated at the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.” Different ways have been taken to amend the passage. Houbigant, finding in the Vulg., “Si redemptæ non fuerint,” &c., imagined that Jerom had read, in his Hebrew copy אִשָּׁר before יִשְׂרָאֵל, and accordingly adopted that reading in his version, “Quare aliquam domum si quis Levita non redemerit, irrita erit in jubileo venditio domus ejus.” But this cannot be the meaning of the legislator, and is contrary to the whole tenour of the laws in favour of the Levites. It is not, therefore, here, but in the following part of the verse, where the error lies, but which is rectified by the Septuagint, who read not וְעִיר but וְעִיר, which, I have no doubt, was the original reading, and which sets all right: only אִשָּׁר יִנְאַל must not be rendered, “If a man purchase of (i. e., from) the Levites,” but “if it be any of the Levites,” &c. *Qui ex Levitis.* So Dathe, “Sed si, qui redemerit, sit de Levitis, cessat jus domus venditæ in urbe quam Levitæ possident anno jubileo.” Michaelis, “Und wenn ein Levite das haus seines verwandten durch den wiederkauf an sich bringt, so wird auch das verkaufte haus im Jubeljahr wieder frey,” &c.

Booth.—And if one of the Levites have redeemed, then the house that hath been sold, of the city of his possession, shall be given up in the year of jubilee.

Rosen.—33 יִנְאַל—יִנְאַל, *Qui vero redemerit e Levitis, exhibit*, sc. gratis (vid. ad vs. 31) *emtio domus aut urbis possessionis ejus in Jobeleo*, i. e., qui a Levitis domum emerit, nisi prius redimatur, eâ anno Jobeleo egreditor. אִשָּׁר כִּי יִנְאַל, *Qui ex Levitis*, i. e., Levita, qui redemerit domum alterius Levitæ. Tribuli licebat servare domum tribulis sui ad Jobeleum; quod non esset redemptoris melior conditio ac ejus, qui vendiderat, quum uterque esset Levita. Ante יִנְאַל Vulgatus addit אִשָּׁר, hoc sensu: *quare aliquam domum si quis Levita non redemerit, irrita erit in Jubileo venditio domus ejus.*

Ver. 35.

וְכִרְיָתָהּ אֲחֵרָה וַיִּמְכָּר יָדוֹ עִמָּהּ
וְהִתְחַל בּוֹ גֵּר וְרוֹשֵׁב וְחִי עִמָּהּ :

ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ,

καὶ ἀδυνατήσῃ ταῖς χερσὶ παρὰ σοὶ, ἀντιλήψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου, καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

Au. Ver.—35 And if thy brother be waxen poor, and fallen in decay [Heb., his hand faileth] with thee; then thou shalt relieve [Heb., strengthen] him: *yea, though he be a stranger, or a sojourner; that he may live with thee.*

Bp. Horsley.—"Yea though he be a stranger or a sojourner." Read, with LXX, Vulg., and Houbigant, כִּנֹּר. (One MS. of Kennicott's has כִּנֹּר.) "You shall entertain him with all courtesy and tenderness, as a stranger would be entertained, according to the rules of hospitality."

Ged.—If a fellow-citizen become poor, and fail in his circumstances, ye shall succour him: let him dwell with you as a sojourner.

Booth.—And if thy brother have become poor, and be reduced to want, then shall ye relieve him as a stranger, or a sojourner; let him live with you.

Rosen.—פֶּרֶגְרִינֻם, *Peregrinum et accolam.* Ita hic dicitur is, cui proprius ager aut domus non est, quia domum in perpetuum, agrum ad annum jobeleum usque vendidit. Apud Hebræos enim nemo perfecte civis erat, nisi qui fundum in Palæstina proprium haberet.

Ver. 36.

אַל־תִּתְּקֶה מִתְּהוֹמֹתָיִךְ וְרִבְיָתָיִךְ וְיִרְאָה
מִמֶּלֶךְ יָדֶיךָ וְחַי אֱהִיָּה עִמָּךְ :

οὐ λήψῃ παρ' αὐτοῦ τόκον, οὐδὲ ἐπὶ πλήθει, καὶ φοβηθήσῃ τὸν θεόν σου. ἐγὼ κύριος. καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

Au. Ver.—36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

But, &c.

Ged.—But ye shall revere your God, and shall let your brother live with you.

Ver. 38.

Au. Ver.—38 I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Bp. Horsley.—38 —"your God—you forth—to give you—your God." The personal suffix in the original in the three preceding verses is singular. But here it is plural, intimating that Jehovah is the God in common of him who is ordered to administer, and of him who is to receive relief;

that the land of Canaan was given in common to both.

Ged., Booth.—38 I, Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God, *so command.*

Ver. 55.

Au. Ver.—55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

Whom I brought, &c.

Ged.—Whom I brought forth out of the land of Egypt; I, the Lord your God.

CHAP. XXVI. 1.

לֹא־תַעֲשֶׂוּ לָכֶם אֱלִילִים וּפְסֵלִים וּמִצְבֹּת
לֹא־תִקְיִמוּ לָכֶם וְאִבְנֵי מַסְבֵּית לֹא תִתְּנוּ
בְּאַרְצְכֶם לְהַשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם :

ἐγὼ κύριος ὁ θεὸς ὑμῶν. οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα, οὐδὲ γλυπτὰ, οὐδὲ στήλην ἀναστήσετε ὑμῖν, οὐδὲ λίθον σκοπὸν θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—1 Ye shall make you no idols nor graven image, neither rear you up a standing image [or, pillar], neither shall ye set up any image of stone [or, figured stone; Heb., a stone of picture] in your land, to bow down unto it: for I am the Lord your God.

Idols. See notes on xix. 4.

Graven image.

Bp. Patrick.—The Hebrew word *pesel* signifies the image of anything hewn out of wood or stone (see Exod. xx. 4).

Prof. Lee.—פֶּסֶל. Arab. فَصَل, *dissecuit; separavit.* Syr. ܦܫܠ, *dolavit, sculpsit.*

Hewing, carving. (a) A carved image, an idol.

(b) An idol, whether carved or molten.

(a) Exod. xx. 4; Is. xlv. 20; Hab. ii. 18, &c. (b) Isa. xl. 19; Jer. x. 14; li. 17, &c.

Standing image.

Bp. Patrick.—Neither rear you up a standing image.] The Hebrew word *massebah*, is translated by the LXX, στήλην, "a pillar," as we also translate it in the margin. And if we translate it *statue*, or *standing image*, we are not to understand by it the figure of a man, or of any other creature; but, as the Hebrews seem rightly to take it,

for any work, an altar, for instance, which is erected and set up for sacred assemblies to be held thereat, though they be to the true God. So Maimonides (as Mr. Selden observes, lib. ii., De Jure Nat. et Gent., cap. 6), who saith, this was the custom among idolaters, to erect such statues to their gods. And so Pausanias saith (in his Achaica), that in ancient time among the Greeks, universally, ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λίθοι τιμὰς θεῶν, "rude stones, instead of images, had Divine honours paid to them" (see Maimonides De Cultu Stell. et Plah., cap. 6, sect. 8). These were the most ancient monuments of all other: and being plain and simple, might be thought to be less tempting and inviting, than those images which had the figure of men, or other creatures; yet, even these God forbids to his people, because he would have no representation of him whatsoever, though it might seem to have no danger in it. These were they which the Greeks called θαιρύλια (see upon Gen. xxviii. 19, and Selden De Diis Syris, Syntag. 2, cap. 1).

Gesen.—עֲמֻדָּה, fem. stat. const. עֲמֻדָּה (from עָמַד), any thing erected, a pillar, column, an erected stone, cippus. Gen. xxviii. 18, 22; Exod. xxiv. 4, especially statue of an idol, e.g., הַעֲמֻדָּה הַזֶּה, the statue of Baal. 2 Kings iii. 2; x. 26; Lev. xxvi. 12: אֵל עֲמֻדָּה יִצְרָאֵל, ye shall not erect images and statues. 1 Kings xiv. 23; 2 Kings xviii. 4; xxiii. 14; Micah v. 13.

Prof. Lee.—עֲמֻדָּה, (a) A pillar set up as a memorial, Gen. i. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) Image, or statue, of an idol (עֲמֻדָּה, of Baal), 2 Kings iii. 2, &c.

Image of stone.

Bp. Patrick.—Eben Mashkith signifies carved or figured stones that had pictures cut in it, as the Hebrews understand it (see Maimonides in the place before named, and Dionys. Vossius's notes upon him). And Mr. Selden observes, also, it was unlawful to set up these in their land (as Moses here speaks), though it were without the temple; and it was no more permitted to a proselyte than to an Israelite. If any man did make such statues he was beaten.

Possibly this may signify such images as were common among the Egyptians in after-times; which were not representations of their gods, but were full of symbols and hieroglyphics, expressing some of the perfections of their gods. These God would as

little allow among his people as any of the former: such caution he used to prevent this sort of idolatry, by *image-worship*.

Gesen.—תְּבַרִּית fem. 1. An image, figure. (Comp. תְּבַרִּית, תְּבַרִּית, Ezek. viii. 12: תְּבַרִּית, chambers of imagery, i.e., chambers, the walls of which were painted with images or idols. Comp. verses 10, 11. תְּבַרִּית, Lev. xxvi. 1, and תְּבַרִּית Numb. xxxiii. 52, stones with idolatrous figures. Prov. xxv. 11: תְּבַרִּית, golden apples with silver figures. Others, in silver vessels or baskets, from תְּבַרִּית = תְּבַרִּית.

Prof. Lee.—תְּבַרִּית f. Chald. תְּבַרִּית, specularatus, contemplatus est, aspexit. Syr. تَبَرَّيْتُ, expectavit, intendit, speravit. Sam. תְּבַרִּית, desideravit; תְּבַרִּית, oculus, conspectus. Æth.

סוּחִי-חִי: fenestra. Aff. תְּבַרִּית, pl. תְּבַרִּית. Aff. תְּבַרִּית. Figure (a) external, image. (b) Internal, imagination. (a) Lev. xxvi. 1; Num. xxxiii. 52; Prov. xxv. 11. (b) Ps. lxxiii. 7; Prov. xviii. 11. Some take תְּבַרִּית, in Prov. xxv. 11, to signify baskets, from תְּבַרִּית.

Rosen.—1 תְּבַרִּית, sculpsit quodvis e lapide aut ligno datatum, תְּבַרִּית vero a תְּבַרִּית, statuit, denotat statuam, cippum, sive sit lapis rudis erectus, ut Gen. xxviii. 18, sive sculptoris arte elaboratus. תְּבַרִּית proprie est lapis adspectus, nam תְּבַרִּית non dubium esse, i.q., Aramæorum תְּבַרִּית, contemplari, speculari. Qualis vero lapis illo nomine significetur, dissentiunt interpretes. LXX, λίθον σκοπόν, lapidem speculatorem, i.e., vigilem, custodem, interpretantur, eo fine positum, ut esset προφυλακτικόν quiddam, et locum, quo positus erat, a quovis infortunio vel casu sinistro custodiret. Erant enim ejusmodi lapides θεοῖς τῆς χώρας σκοποῖς, diis regionis inspectoribus, seu præsidibus consecrati. Sic Pindar. Olymp. Od. 6, vocat Apollinem Δάλου θεοδμήτας σκοπόν, Deli divinitus conditæ præsidem. Hieronymus תְּבַרִּית, titulos, תְּבַרִּית vero lapidem insignem reddidit, quo fortasse Græcorum λίθον σκοπόν exprimere voluit, quod illi lapides insignes essent; vel quod lapidem adspectus existimaret lapidem conspicuum significare. Onkelos: lapidem adorationis, nec aliter Jonathan et Syrus. Paraphrastes Hierosol. lapidem erroris, s. idoli dedit. Quos interpp. rem potius, quam proprium verborum significatum expressisse patet. Sed תְּבַרִּית non solum, vi etymi, adspectum, verum etiam quod ad adspiciendum allicit, imaginem

affabre sciteque factam, figuram, sculpturam significare, liquet ex Ez. viii. 12, ubi דְּרָסוֹת sunt *penetralia figuris*, s. sculpturis ornata, uti e vss. 10, 11, patet, et ex Prov. xxv. 11, ubi *mala aurea* כְּסָפִים בְּזָבִים, cum figuris argenteis, s. figuris argenteis distincta et ornata memorantur. Cf. et not. Jes. ii. 16. Hinc סְפִירוֹת per tropum et imaginationes denotat, quasi imagines animo conceptas, Ps. lxxiii. 7; Prov. xviii. 11. Unde אֲבֵן סְפִירָה, erit lapis in quo figurae sunt caelae, aut simulacrum lapideum arte statuarum effectum. Simile quid videtur Saadias intellexisse, qui lapidem ornatum, intellige figuris vanis, ad idolorum cultum spectantibus, vertit. Araba Erpenii lapidem pictum reddidit.

Au. Ver.—For I am the LORD your God.

Ged., Booth.—For I the LORD [Heb., Booth, Jehovah] your God forbid it.

Ver. 2.

Au. Ver.—I am the LORD.

Ged.—I the LORD so command.

Ver. 13.

Au. Ver.—I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Ged.—So promise I, the LORD your God; who brought you out of the land of the Egyptians, that ye might not be their slaves; I, who broke, &c.

Ver. 15.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 16.

אֶת־אֲנִי אֶעֱשֶׂה־נָּתַת לָכֶם וְהַפְקַדוֹתַי
עָלֵיכֶם בְּחֻלָּה אֶת־הַשְׁתַּחֲפֹת וְאֶת־
הַקְּדוֹחַת מְכַלּוֹת עֵינֵיכֶם וְיָדִירֶת נַפְשְׁ
וְגו'

καὶ ἐγὼ ποιήσω οὗτως ὑμῖν. καὶ ἐπιστήσω
ἐφ' ὑμᾶς τὴν ἀπορίαν, τὴν τε ψῶραν, καὶ τὸν
ἵκτερα σφακελίζοντα τοὺς ὀφθαλμοὺς ὑμῶν,
καὶ τὴν ψυχὴν ὑμῶν ἐκτῆκουσαν, κ.τ.λ.

Au. Ver.—16 I also will do this unto you; I will even appoint over you [Heb., upon you] terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Bp. Patrick.—I will even appoint over you.] Or, as it is in the Hebrew, upon you; causing the following diseases to seize upon them (as the phrase signifies) and arrest them.

Terror, consumption, and the burning ague.] It is not certain what diseases are comprehended under these words; especially the first, *behalah*, which we translate *terror*. But, coming from a word importing *haste* and precipitancy, I take it to signify the *falling sickness*; whereby people are so suddenly surprised, that they sometimes fall into the fire by which they sit. The other two words, probably, are rightly translated. For the next *sachepheth* is by Kimchi and a great many others understood to signify a *consumption*, or a *hectic fever*; though R. Solomon and some others seem to take it for a *dropsy*; for he says it is a disease that puffs up the flesh, or (as David de Pomis) makes it to break out in blotches (see Bochart in his *Hierozioc.*, p. ii., lib. ii., cap. 18). As for the last word, *chaddachat*, it coming from a word denoting *great heat*, may well be translated a *burning fever*.

Bp. Horsley.—For בְּחֻלָּה, read with the Sam. text and Houbigant, בִּדְחָה, “visit upon you with disease, namely, atrophy and the burning fever, consuming the eyes and causing moaning of the heart.”

Ged.—“This, in my turn, will I do to you: I will afflict you with diseases [Sam.], with consumptions and fevers; which shall waste your eyes and wring your hearts.” *With diseases.* The present Hebrew text has בִּדְחָה, by our English translators rendered *terror*, as if the word were from דָּל. So also Jerom understood it, but in a different sense: visitabo vos *velociter* [so likewise Saadias]. I am persuaded that the true reading is that of Sam., בִּדְחָה, but do not think, with Houbigant, that בִּ is here a preposition, or that the root is דָּחָה, I believe the root to be בָּחַל, and the meaning of בִּדְחָה to be a *nausea* which for the most part precedes a *consumption*.

Gesen., Lee.—בִּדְחָה, Fear, terror, astonishment.

Rosen., Gesen., Lee.—בִּדְחָה, fem., a consumption, phthisis.

Gesen.—בִּדְחָה, fem., a burning or inflammatory fever.

Rosen.—בִּדְחָה plerique *febrim ardentem* interpretantur, a בָּחַל, ardere, exardescere. Michaelis in *Suppl.*, p. 2164, conjicit, esse

erosionem, sive cariem ossium, quum Arab. דר sit erosio dentium. Veteres Interpp. in alia omnia eunt, LXX, ἰκτερα, morbus regius, aurigo, die gelbe Sucht; Vulgatus: ardorem; Syrus: scabies, impetigo; Saadias: calida febris. קבולח עינים, Conficientes oculos, i. e., ut Onkelos interpretatur, קבולח עינין (morbi) qui obscurant oculos, labescente desiderio recuperando sanitatis. Cf. ad Ps. lxi. 4.

Cause sorrow of heart.

Gesen.—דריב, *to languish, to pine away.* (Arab. ذاب, *idem.* Syr. ܕܪܝܒ, *to melt, dissolve*), only in *Hiph. causat.* Lev. xxvi. 16: קבולח נפש, *which causes the soul to languish.* Synonymous is the *Hiph.* from דרב 1 Sam. ii. 33, by transposition, as נצח, *to sigh.*

Prof. Lee.—דריב, v. in Kal. non occ. i. q. דרב. *Hiph. part. f. pl.* קבולח, *Things wasting, Lev. xxvi. 16, al. non occ.*

Ver. 19.

וְשִׁבְרֹתַי אֶת־צִנְאוֹן צִנְיָם וְגו'

καὶ συντρίψω τὴν ὑβριν τῆς ὑπερηφανίας ὑμῶν, κ.τ.λ.

Au. Ver.—*And I will break the pride of your power, &c.*

Ged., Booth.—*And I will break your stubborn pride.*

Bp. Patrick.—*The pride of your power.* That power wherein you glory. Which some understand of the *sanctuary*; which in the days of Eli was forsaken of the *ark of God's strength* (as the Psalmist calls it), 1 Sam. iv. 10, 11. But it seems rather to relate to their numerous forces, which at the first were everywhere victorious; but, after sundry defeats in foregoing times, were in the days of Saul reduced to such straits, that they hid themselves in caves.

Ver. 20.

Au. Ver.—*Trees of the land.*

Ged., Booth.—*Trees of the field* [Sam., LXX, Arab., with eighteen Heb. and four Chald. MSS].

Ver. 22.

Au. Ver.—*And your highways, &c.*

Ged., Booth.—*So that your highways, &c.*

Ver. 25.

וְהִקְדַּמְתִּי עֲלֵיכֶם חֶרֶב נֹקֶמֶת נֶקֶם

בְּיָדַי וְגו'

καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐδικοῦσαν διακτην διαθήκης, κ.τ.λ.

Au. Ver.—25 And I will bring a sword upon you that shall avenge the quarrel of my covenant, &c.

Ged., Booth.—*And I will bring a sword upon you, which shall avenge the violation of my covenant.*

Gesen.—חרב נקם נקמת, *the sword which avengeth the covenant.*

Rosen.—חרב נקם, *Ultorem ultionis fæderis, i. e., homines armatos, qui uliscantur fœdus a vobis fractum et violatum.*

Ver. 30.

וְהָשַׁמְדָּתִי אֶת־בְּמִזְבֵּיכֶם וְהִכְרַתִּי אֶת־הַמִּזְבֵּיכֶם וְנִתְּנִי אֶת־בְּנֵיכֶם עַל־בְּנֵי גִלְלִיכֶם וְנִעְלָח בְּפֶשֶׁי אֱחָבְכֶם :

καὶ ἐρημώσω τὰς στήλας ὑμῶν, καὶ ἐξολοθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν, καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδωλῶν ὑμῶν, καὶ προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν.

Au. Ver.—30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

Images.

Ged., Booth.—*Sun-images.*

Bp. Patrick.—*Cut down your images.*

The Hebrew word *chammanecem*, which we translate *your images*, properly signifies "temples erected for the worship of the sun," as Aben Ezra says upon this place. For it is certain that the Hebrews called the sun *chammæ*; from whence comes the word *chamman*, the temple of the sun: whom the ancient Phœnicians took to be the Lord of Heaven. So Sanchoniathon, τοῦτον γὰρ (speaking of the sun) θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον. Though it is very probable, that, as superstition increased, the name of *Chammanim* was given to other temples, as well as those of the sun. (See Bochart in his *Canaan*, lib. ii., cap. 17.) Others take this word to signify what the Greeks call Πυραβεία and Πυρεία, "temples of the fire;" which being worshipped by the eastern people, temples were erected in honour of it. But this is not much different from the former: the Persians worshipped the sun in the fire, which was the symbol and representative of the sun (see Selden, Syntag. ii., De Diis Syris, cap. 8).

Prof. Lee.—חָמָן, m. pl. חָמָיִם, sing. non occ. r. חָמָה, cogn. חָמָה, from Arab. حَمَان. Heb. חָמָן, &c. Pers. خمانی, *similitudo.* Castell. Polyg. *Images, dedi-*

cated to the sun, apparently, and which, according to Spencer, de leg. Hebr., lib. ii., cap. xxv., § iii., were of a conical form: "κωνοειδὲς αὐτῷ σχῆμα, μελαίνᾳ τε ἡ χροῖα." See the Thesaurus of Gesenius, p. 489, et seq., who cites this, with certain Phœnician inscriptions containing this word. See also "Henrici Arentii Hamaker,.....Miscellanea Phœnicia, Lugdun. Batav. 1828," pp. 49—54, and also his "Diatribæ Philologico-critica, aliquot monumentorum Punicorum," &c. Ib. 1822, with Selden de Diis Syris, Syntag. ii., cap. viii., and the authors severally cited in each. Upon the whole I am disposed to believe, that the term חַמָּה, is rather derived from חַם, *Ham*, the father of Canaan, of Mitsraim, &c.; and, hence, the progenitor of the Egyptians, &c., Gen. x. 6—20: and hence, by the latter, worshipped as presiding angel of the sun, under the title of Ἀμὼν, Gr. Ἀμμων; which is probably our very word. Hence too, Egypt, seems

to have been named *χημία*. Copt. *Χημεί*.

See חַם above, and Plutarch, de Iside et Osiride; Lev. xxvi. 30; Is. xvii. 8; xxvii. 9; Ezek. vi. 4, 6; 2 Chron. xiv. 4; xxxvi. 4, 7, al. non occ. Aff. חַמָּה.

Rosen.—חַמָּה plerique intelligunt idola a חַמָּה, id est, *sole* (Jes. xxiv. 23; xxx. 26; Job. xxx. 27; Cant. vi. 10) nomen sortita; vel, quia ad similitudinem orbis solaris facta essent, vel, quod in tectis collocata, atque ita soli fuerint exposita. Ex Aben-Esra et Bocharti *Geogr. S.*, p. 773, sententia erant templa, facta pro cultu solis, qui præcipue a Phœnicibus colebatur. Spencerus l. l., p. 473. חַמָּה arbitratur statuas aut columnas quasdam altiores fuisse, e ligno vel saxo ad Obeliscorum vel Pyramidarum Ægyptiacarum similitudinem formatas, de quibus Plin. *H. N.* 36, 14: *Trabes ex eo* (Syenite lapide) *fecere reges quodam certamine obeliscos vocantes solis numini sacratos, radorum ejus argumentum in effigie est, et ita significatur nomine Ægyptio*. Eisdem fortasse Arabs Erpenii intelligebat, qui *soles s. imagines solis reddidit*. Cum Spencero consenti Mich. in *Suppl.*, p. 818, ubi et veterum interpretationes expendit.

Bp. Patrick.—*Cast your carcases upon the carcases of your idols.* Which were both burnt together, as some imagine. However, this expresses the utmost contempt both of them and of their idols, who were alike detestable. Their fondness of them also

when they were alive, seems to be represented by throwing them upon them when they were dead. And the Hebrew word *gillulim* (which we barely translate *idols*), importing something belonging to the dunghill, is taken by some to signify the images of Baal-peor; who was worshipped, as the Jews say, after a most beastly manner. These idols, whatsoever they were, though dressed up finely, yet were no better than dead *carcases*, without any life or soul in them. And we might think (if that superstition were so old) that Moses alludes to the little images of Isis, which were made of plaster and clay, and are found frequently in the sepulchres of Egyptians at this day. Unto which Christoph. Arnoldus (in his epistles to Wagenseil) thinks the Talmudists allude, when they say that Pharaoh's daughter, becoming a proselyte to the Jewish religion, washed herself in the river Megullile, from these dunghill idols (as some render it) of her father's house (Excerpt. Gemaræ in Sota, cap. 1, sect. 40). The Dutch interpreters translate it *dreck-goden*, not merely for the matter (as Arnoldus thinks), but also for the form of a beetle, which lives in dung: for so they represented Isis, as Plutarch tells us in his book De Isid. et Osir. (see Wagenseil, Sota, p. 1176).

Gesen.—חַמָּה plur. masc. A name of derision or aversion, for idols, perhaps *blocks* (from חַלל, *to roll*), Lev. xxvi. 30; Deut. xxix. 16, especially in Ezek. frequently, as vi. 4, 5, 9, 13; xiv. 3; xx. 17; xxiii. 7. According to the Hebrew interpreters, *sordidi, stercorei* (from חַלל). According to others, *great, mighty* (from the Arab. חַלל, signifying *to be great, mighty*).

Prof. Lee.—חַמָּה, m. pl.—sing. non occ. Constr. חַמָּה. The elder Lexicographers, *Idola, dii stercorii*. Gesen., &c., *Trunci, caudices*, both, "*a volendo dicti per contemptum*." Arabic, *جلول* and *جليل*, *glorious*. Comp. Isa. i. 31. חַמָּה. Arab. *جليل*, *strong*, may also be proposed as synonymous here. *Idols*.

Rosen.—*Et ponam cadavera vestra super cadaveribus idolorum vestrorum*. Videntur cadaveribus idolorum frusta, sive rudera confectorum simulacrorum intelligenda. Bene Hieronymus: *cadetis inter ruinas idolorum vestrorum*.

Ver. 31.

וְהָשַׁמְתִּי אֶת־מִקְדָּשֵׁיכֶם וְגו'

upon them. All which confession is no more than Pharaoh made in his distresses, and than hypocrites in their affliction use to make. And therefore he adds, *if then their uncircumcised*, i.e., impure, carnal, profane, and impenitent *hearts be humbled*, i.e., subdued, purged, reformed; if to this confession they add sincere humiliation and reformation, I will do what follows.

Bp. Horsley.—40 "If." Rather, "Then."

40, 41, —"and that also they have walked—and that I also have walked." Rather, "and how they walked — [How] I also walked."

41 — "if then their uncircumcised hearts be humbled, and they then accept." For **ו**, read **ו**, "and their uncircumcised hearts shall be humbled, and then they shall accept."

Rosen.—**ו** h. l. *usque dum* significare videtur, quemadmodum consona Arab. Particula subinde *donec* valet.

Ged.—"But if they will confess their own and their fathers' iniquity, in every transgression which they have committed against me, and by which they have acted with me perversely (which made me, likewise, act perversely with them, and bring them into the land of their enemies); and if, then, their uncircumcised hearts be humbled, and they accept the punishment of their iniquity." The sense of this passage is strangely confounded in almost all the versions. Vulg.: *Donec confiteantur iniquitates suas et majorum suorum, quibus prevaricati sunt in me, et ambulaverunt ex adverso mihi. Ambulabo igitur et ego contra eos, et inducam illos in terram hostilem, donec erubescat incircumcisa mens eorum: tunc orabunt pro impietatibus suis.* The Vulgate, as it stands, is irremediable; it was, however, followed by our first translators, even down to the Genevans, who all render **ו** and **ו** in the future. But James's revisers saw the impropriety of this, and tried to remove it thus. They make the first colon of ver. 41, a part of the confession of the people in their distress; and to connect it with ver. 40, thrust in an Italic *that*, and render both the verbs just now mentioned in the preterite. This, at first sight, seems to reconcile the text with itself; but I am persuaded it is not the true meaning of the text; for what need was there to *confess* that the Lord had *walked contrary to them, and had brought them into*

the land of their enemies, when they are already supposed to be in the land of their enemies, and under the Lord's rod of affliction? Of all the ancient translators, Tawusi alone seems to have understood his original. Among moderns, the version of Houbigant's comes nearest to the point; and would, with very little variation, be perfectly clear: "Tandem [si] peccatum suum et parentum ipsorum confitebuntur [confessi fuerint], quo ipsi et patres eorum me offenderunt, et iram meam [ita] provocaverunt, ut ego, eis infensus, in terram hostium ipsorum eos deportarem," &c. This, I think, is undoubtedly the meaning; but, for the sake of perspicuity, I judged it better to include in a parenthesis the words that create the difficulty; and leave to the sagacious critic to say, whether the context does not require such a rendering.

Ver. 42, 43, 44.

וְהָאָרֶץ אֶזְכָּר : 43 — וְהָאָרֶץ אֶזְכָּר : 42
הָעָזָב מִיָּהֵם וְתָרַץ אֶת־שַׁבְּתֹתֶיהָ
בְּהִשָּׁמָה מִיָּהֵם וְהֵם יִרְצוּ אֶת־עֲוֹנָם
יָעֲזוּ וְיִבְעֲזוּ בְּמִשְׁפָּטִי מֵאֶסֶר וְאֶת־הַקֶּלֶחַי
גַּעֲלָה נִפְשָׁם : 44 וְאֵם בְּמִלֵּאת בְּחִיּוֹתָם
בְּאֶרֶץ אֲבֹתֵיהֶם לֹא־מֵאֲכָתִים וְלֹא־
נִעְלָתִים לְכֻלָּתָם לְהִתֵּר בְּרִיתִי אִתָּם
כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם :

42 — καὶ τῆς γῆς μνησθήσομαι, 43 καὶ ἡ γῆ ἐγκαταλειφθήσεται ἀπ' αὐτῶν. τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς, ἐν τῷ ἐρημωθῆναι αὐτὴν δι' αὐτούς. καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας, ἀνθ' ὧν τὰ κρίματά μου ὑπερείδον, καὶ τοῖς προστάγμασί μου προσώχθισαν τῇ ψυχῇ αὐτῶν. 44 καὶ οὐδ' ὥς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερείδον αὐτούς, οὐδέ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτούς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς. ἐγὼ γάρ εἰμι κύριος ὁ θεὸς αὐτῶν.

Au. Ver.—42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my

judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

Bp. Horsley.—42, 43,—"and I will remember the land. And the land also shall be left of them, &c." Rather, "and the land I will remember. And the land shall be relinquished of them, and she shall be enjoying her sabbaths, while she lieth desolate, void of them, and they are accepting."

44 "And yet for all that." Or, "When things are even at this pass."

Ged.—42, 43, 44, The land itself will I remember; the land which, being left by them, shall have enjoyed its sabbaths, during its desolation, without them; until they shall accept the punishment of their iniquity for having rejected my decrees and nauseated my statutes: for in that case, even while they are in the land of their enemies, &c., for I the LORD am their God.

Booth.—42, 43, 44, And I will remember the land, The land which was left by them, and which shall have enjoyed its sabbaths, while it lay desolate, without them; until they shall accept the punishment of their iniquity; because they have despised my judgments, and because their soul abhorred my statutes: For then, while they are in the land of their enemies, I will not, &c.

Rosen.—44 אֶתְּחַלְּקֵם, *Attamen etiam*, s. *quin etiam hoc*, sc. *facturus sum* (ellipsis qualis 1 Chr. xv. 13). *Quia principio vos non*, sc. *fecistis hoc*, *cum fuerint in terra hostium suorum*, captivi in eam deportati et in ea detenti, *non rejiciam eos, neque fastidiam eos*. Præterita pro futuris posita, quod in vaticiniis solenne. אֶתְּחַלְּקֵם, *Conficiendo eos, dirumpendo fœdus meum cum iis*.

Ver. 46.

Au. Ver.—*Statutes and judgments.* See notes on xviii. 4.

CHAP. XXVII. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

— אַזש פֿי יסלז גדר בערדק,
 גנפֿשט לײַהנח :

ὅς ἀν εὐξῆται εὐχὴν ὥστε τιμὴν τῆς ψυχῆς
αὐτοῦ τῷ κυρίῳ.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall* be for the LORD by thy estimation.

Pool.—A singular vow, or an eminent or hard or wonderful vow; not concerning things, which was not strange, but customary; but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult.

For the Lord, i.e., dedicated to the Lord, and consequently to the priest. By whose estimation? *Ans.* Either, 1. Thine, O priest, to whom the valuation of things belonged, and here is ascribed, verse 12. Or rather, 2. Thine, O man that vowest, as appears from ver. 8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as ver. 8, 12.

Bp. Patrick.—*Singular vow.*] If any man vowed himself, or his children, wholly to the service of God in the tabernacle, he directs what was to be done in that case. Which he calls a *singular* or *extraordinary* *vow*; and by Philo is called *εὐχὴ μεγάλη*, “the great vow:” it being a wonderful piece of devotion (as the word *japhli* in the Hebrew imports), because men were desirous to help God’s priests in the meanest ministry.

The persons shall be for the Lord by thy estimation.] The meaning would have been more plain, if the words had been translated just as they lie in the Hebrew, "According to thy estimation, the persons shall be for the Lord." For this immediately suggests to one's thoughts, that the service of the persons themselves thus devoted, was not to be employed in the tabernacle; but a value set upon them by the priest, and that to be employed *for the Lord*, i. e., for holy uses; for repairing the sanctuary, suppose, or any thing belonging to it. The reason why God would not accept the persons themselves, as they desired, but the value of them, for his service, seems to be, because there was a sufficient number of persons peculiarly designed for all the work of the tabernacle; which he would not have encumbered by more attendants there than were needful.

Bp. Horsley.—2 “When a man shall make, &c.” Rather thus: “when any one would accomplish a vow unto Jehovah, by a valuation of persons.” If a man was desirous to discharge a vow by paying a sum of money, instead of making over the persons themselves, then the valuation was to be made by the rules that follow.

Ibid.—“thy estimation.” Rather, “a valuation.” The second כ in שְׁכָךְ is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix. This mistake runs through the whole chapter in the English translation.

Ged.—2 “If any one will distinguish himself by vowing to the LORD the value of his own person.” *If any one will distinguish himself, &c.*, rendered by Montanus thus: “Vir cum separaverit votum in ordinatione tua animarum Domino.” Sed quis hæc intelligit? Nemo, Hercule! nemo. Nor much more intelligible is our common version: “When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.” By whose estimation? “By that of Moses,” say some; “By that of the priest for the time being,” say others. But the words are addressed neither to Moses nor to the priest; but to the children of Israel. To apply the שְׁכָךְ to either the priest or Moses, then, is confounding ideas, and introducing an *anacoluthon*, to which, I believe, there is no parallel. But let us turn to the antient interpreters who are, at least, consistent. Sept. [see above.] Vulg., *Homo qui votum fecerit, et spoponderit Deo animam suam, sub estimatione dabit pretium.* So equivalently Onk., Tharg., and both Arabs, who all considered the ך final as a paragogic letter, or understood the word impersonally, as I do. Delgado's note is judicious: “The Hebrew substantive שְׁכָךְ, *estimation* or *value*, is never found in Scripture but with the pronoun of the second person joined to it; and which is an *expletive*, having no use but to distinguish it from the meaning of an ordinance, or laying in order.” Houbigant's version is, *quarum æstimatio sit habenda.* But better, perhaps, that of Dathe: “Si quis votum fecerit, quod homines spectat, æstimari debent,” &c. (I wonder that Michaelis and Rosenmüller were here guided by Le Clerc.) I have given a somewhat different turn to the colon, which, I am persuaded, gives the true meaning. For the rest, in rendering the

word שְׁכָךְ I have followed Aquila and Theod. who have *ἀνταποσώση*.

Booth.—If a man shall make a singular vow, of persons to Jehovah, let there be a valuation.

Rosen.—2 שְׁכָךְ אִשָּׁה וְאִשָּׁה, *Quum quis separaverit* aliquid *per votum*, nempe, a rebus vel personis suis, si devoverit Deo vel se, vel personam de suis, vel pecora, vel agros. Cf. Num. vi. 1. Est igitur שְׁכָךְ idem quod שְׁכָךְ, *separare* quid ab usu communi Deo id consecrando. Poterat quis aut se ipsum, aut quemquam de suis Deo vovere in ejus mancipium, i.e., tabernaculi conventus, templi, ad ministerium rerum sacrarum, quæ quidem ab eo curari poterant. Exemplum habemus in Samuelis matre, 1 Sam. i. 11. Si Levita esset, ut Samuel, non modo curare eum oportuit, quæ alii solebant Levitæ, si adessent; sed etiam semper, Pontifici M. præsto esse, ut ex ejus historia colligere est. Si esset ex alia tribu, ea potuit curare, quæ non illicita erant aliis tribubus, ut, ligna in altaris usum cadere, aquam haurire, aliaque, quæ non necessario a Levitis peragi debebant. Sed licuit sese redimere, uti apparet ex iis, quæ sequuntur. שְׁכָךְ אִשָּׁה וְאִשָּׁה, *In æstimatione tua animæ*, sc. sunt *Jovæ*. Pron. suffix. in שְׁכָךְ quidam ad sacerdotem referunt, quem Deus hic alloquatur. Quod non placet: sacerdotem alloquatur vs. 12, de iis quibus nullum pretium constitutum est; hic autem sermo dirigi videtur ad unumquemque, quum hæc lex data sit omnibus Israelitis. Vix dubium, pronomen hic passive capiendum esse, ut שְׁכָךְ sit *æstimatio* non quam tu æstimas, sed *quæ æstimaberis*, seu æstimandus eris, secundum definitionem, quæ statim sequitur. Neque enim singulorem erat redemptionis pretium definire, nec sacerdotis, nisi in iis casibus qui vs. 8, 12 indicantur, sed Dei, qui æstimationem personarum aut rerum redimendarum ipse definit vs. 3—7. Igitur integri versus sententia huc redit: si quis vestrum nuncupaverit votum, quo se ipsum, aut quemquam ex suis Deo voverit, ille autem vel sese, vel alium ex suis redimere voluerit, tunc redemptionis pretium, quo quis æstimatur, Jovæ, i.e., sacrario solvendum erit.

Ver. 3, 4, 5, 6, 7, 17, 18.

Au. Ver.—3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be

fifty shekels of silver, after the shekel of the sanctuary.

Thy estimation. So Gesen.

Horsley, Ged., Booth.—The valuation. See notes on verse 2.

Rosen.—*Maris a vicenario ad sexagenarium æstimatio sit quinquaginta siclorum recti et justi ponderis.*

Ver. 8.

Au. Ver.—*Thy estimation.*

Ged., Booth.—This valuation.

Rosen.—*ואם כן דא כעצק, Si vero tenuior est facultatibus quam pro æstimatione tua, i. e., si nequit solvere quod voverat.*

Ver. 9.

Au. Ver.—9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

Ged.—If one vow a beast, and it be one of those that may be offered up to the Lord, every such beast shall be hallowed.

Ver. 12.

— כעצק הכהן כן יחיה :

καὶ καθότι ἂν τιμήσῃται αὐτὸ ὁ ἱερεὺς, οὕτω στήσεται.

Au. Ver.—12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest [Heb., according to thy estimation, O priest, &c.], so shall it be.

Horsley, Ged., Booth.—And according to the valuation of the priest shall it be. See notes on verse 2.

Ver. 13, 15.

Au. Ver.—13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

Unto thy estimation.

Ged., Booth.—To the valuation-price. See notes on verse 2.

Ver. 16.

וְאִם אִשְׁתִּיחָהּ אֶחָדָהּ יִהְיֶה לְפִי זֶרְעוֹ וְזֶרַע חֶמֶר שְׂעִיִּים בְּחֶמְשִׁים שֶׁהֶל כָּסֶף :

ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἀγίασῃ ἄνθρωπος τῷ κυρίῳ, καὶ ἔσται ἡ τιμὴ κατὰ τὸν σπόρον αὐτοῦ, κόρου κριθῶν πεντήκοντα διδραχμα ἀργυρίου.

Au. Ver.—16 And if a man shall sanctify unto the Lord some part of a field of his

possession, then thy estimation shall be according to the seed thereof: an homer [or, the land of an homer, &c.] of barley seed shall be valued at fifty shekels of silver.

Bp. Horsley.—"A field of his possession." Rather, "a field of his patrimony:" and for the word *possession* substitute *patrimony*, v. 21, 22, 23, 24.

Pool.—A field of his possession, i. e., which is his by inheritance, because particular direction is given about purchased lands, ver. 22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren.

Ged.—Any part of the fields of his own possession.

Thy estimation.

Horsley, Ged., Booth.—The valuation. See notes on verse 2.

An homer of barley seed shall be valued at fifty shekels.

Bp. Patrick.—So much land as an homer of barley would sow, was to be rated at fifty shekels, and so proportionably. Menochius thinks it was to be rated so much yearly; but there is not the least intimation of this in the text.

Ver. 19.

Au. Ver.—19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

Of the money of thy estimation.

Horsley, Ged., Booth.—To the valuation-price.

Ver. 23.

וְהִשְׁבִּילוּ הַכֹּהֵן אֶת מִכְּסַת הָעֶרְכָּה וְגו'
λογιεύται πρὸς αὐτὸν ὁ ἱερεὺς τὸ τέλος τῆς τιμῆς, κ.τ.λ.

Au. Ver.—23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the Lord.

The worth of thy estimation.

Ged.—The sum of its value.

Booth.—The sum of the valuation.

Bp. Horsley.—Rather, "the proportional part of the valuation," i. e., "so much of the

whole value of the fee-simple as the possession might be worth to the time of the next jubilee. This was all the holder of such property by purchase had to dispose of."

Ver. 27.

וְאִם עֲבָדָהּ חֲמִשָּׁה וּפְדָהּ בְּעֶרְכָּהּ
וְיָקָהּ חֲמִשָּׁתוֹ עָלָיו וְאִם לֹא יִצְאֶל
וְנִמְכַּר בְּעֶרְכָּהּ :

ἐὰν δὲ τῶν τετραπόδων τῶν ἀκαθάρτων, ἀλλάξῃ κατὰ τὴν τιμὴν αὐτοῦ, καὶ προσθήσῃ τὸ ἐπίπεμπτον πρὸς αὐτὸ, καὶ ἔσται αὐτῷ. ἐὰν δὲ μὴ λυτρώται, παθήσεται κατὰ τὸ τίμημα αὐτοῦ.

Au. Ver.—27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Ged.—But of an unclean beast the firstling may be redeemed by adding a fifth part to its valuation-price, and, if it be not redeemed, it may be sold according to its valuation.

Booth.—But the firstling of an unclean beast, he may redeem by adding a fifth part to the valuation-price. If it be not redeemed, then it shall be sold according to the valuation.

Ver. 28, 29.

28 אִתָּךְ כָּל־חַיָּים אֲשֶׁר יִחְרָם אִישׁ
לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם וּבְהֵמָה
וּמִשְׁנֵהוּ מִחֲזָרוֹ לֹא יִשְׁכַּר וְלֹא יִצְאֶל
כָּל־חַיָּים הַדְּשָׁנוֹת הֵנָּה לַיהוָה :
29 כָּל־חַרָּם אֲשֶׁר יִחְרָם מִן־הָאָדָם לֹא
יִפְדֶּה מִוֶּת יָמָת :

28 πᾶν δὲ ἀνάθεμα, ὃ ἀνὰ θεῷ ἄνθρωπος τῷ κυρίῳ ἀπὸ πάντων, ὅσα αὐτῷ ἔστιν, ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἀπὸ ἀγροῦ κατασχέσεως αὐτοῦ, οὐκ ἀποδώσεται, οὐδὲ λυτρώσεται. πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ. 29 καὶ πᾶν, ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται.

Au. Ver.—28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

29 None devoted, which shall be devoted

of men, shall be redeemed; but shall surely be put to death.

Ged.—No devoted thing. The word devoted but ill expresses the force of the original; which means to devote with imprecation, or execration, or both. The thing so devoted was either inalienably dedicated to the Lord, or utterly destroyed; and the person so devoted put to death.

Bp. Patrick.—29 None devoted, which shall be devoted of men, shall be redeemed.] Some learned men have, from these words, asserted, that parents and masters among the Jews had such a power over their children and servants, that they might devote them to death and so kill them; only the sentence of the priest was to concur, to whom every devoted thing fell as his portion. This is maintained by Ludov. Capellus, and confuted by Mr. Selden, lib. iv., De Jure Nat. et Gent. juxta Disciplin. Hebr., cap. 6, where he judiciously observes, that this power would have too much entrenched upon the sixth commandment, if private men might have, at their pleasure, thus disposed of their children and slaves. And, in the next chapter, he explains the sense of this verse; and proves, indeed, that there may be a *cherem* (*minhaadam*) of men, or from among men, as well as of beasts; but this word hath four several senses among the Hebrews. First, it signifies the sacred gift itself, which was devoted to God, or to holy uses; and so it signifies in the foregoing ver. 28. Secondly, it signifies that which was devoted to perdition and utter destruction, either by the right of war, or upon the account of capital enmities: an example of which we have in Jericho, Josh. vi. 17, where the whole city was a *cherem* (devoted to destruction), as a punishment to their enemies; yet so, that the metals were made a *cherem* of the first sort; that is, sacred to the Lord and his holy uses. And thus the great Sanhedrin (called in Scripture the whole congregation) might devote those to be a *cherem*, who, going to the wars, did not obey orders, and perform the charge laid upon them. An example of which we have, Judges xxi. 5; 1 Sam. xiv. 24. I omit the other two for brevity's sake (of which there are examples, Josh. vi. 26; Ezra x. 8; Acts xxiii. 12, 14, 21, see Selden, ib., cap. 7, 8), because the *cherem* here mentioned by Moses is of this second sort: for it is evident that the *cherem* of the first sort, mentioned ver. 28, was of

such things, over which they had an entire power, to dispose of them as they pleased. And therefore those words, *both of man and beast*, the Hebrews understand of their slaves, whether men or women (who were Canaanites, or Gentiles, not others), who were in their power as much as their *beasts*, to give away or to sell. But to take away their life, or to give them to be slain, was not in their power: but all the effect of this *cherem* was, that the whole right which they had to the service of such slaves, was transferred by him that devoted them to the service of the priests and sacred uses (see Selden in that book, cap. 9, p. 518, &c.). But though they might not devote their servants to death, yet they might their enemies, before they went out to war with them; and such of their own people also as did not observe the military laws. An example of which we have, Numb. xxi. 2. Upon which account also, the inhabitants of Jabesh Gilead were slain (Judg. xxi. 9, 10), for violating the solemn public *cherem*, pronounced against those that came not up to Mizpeh (ver. 5). And this is the *cherem* spoken of in this verse (see Selden, cap. 10). For as for the *cherem*, whereby a man was excommunicated, it only loaded him with many curses, and made him execrable, so that no man might come near him; but did not touch his life, as he there shows, p. 520.

Dr. A. Clarke.—29 *Which shall be devoted of men.*] Every man who is devoted shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service, till death. The law mentioned in these two verses has been appealed to by the enemies of Divine revelation as a proof, that under the Mosaic dispensation *human sacrifices* were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons* devoted to destruction under the Mosaic dispensation, is sufficiently evident, for the whole Canaanitish nations were thus devoted by the Supreme Being himself, because the cup of their iniquity was full; but that they were not *sacrificed to God*, the whole history sufficiently declares. *Houbigant* under-

stands the passage as speaking of these alone; and says, *Non alios licebat anathemate voveri, quam Chananæos, quos jusserat Deus ad internecionem deleri.* "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt his right to do so, who is the maker of man, and the fountain of justice? But what has this to do with *human sacrifices*? Just nothing. No more than the execution of an ordinary criminal, or a *traitor*, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor anything that could give the transaction even the most distant semblance of a sacrifice. In this way Jericho was commanded to be destroyed, Josh. vi. 17; and the Amalekites, Deut. xxv. 19; 1 Sam. xv. 3: but in all these cases the people commanded to be destroyed were such *sinners* as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign arbiter of life and death, acts here in his juridical and legislative capacity; but these are victims to *justice*, not *religious sacrifices*.

Rosen.—29 *אֲנָשִׁים*, *Ex homine*, ex hominibus, qui, nempe, sint ejus, qui devovet. Quod plures restringunt ad hostes in bello internecioni devotos, conf. Num. xxxi.; Deut. ii. 34; xiii. 13; xxv. 19; Jos. vi. 17. Nam, inquit, servos aut liberos aut alios innocuos homines devovere non multum differret a crudeli consuetudine eorum, qui victimas humanas mactarent, quod Moses graviter damnat. Sed æstimanda hæc sunt ex sentiendi et judicandi modo hominum istius ævi. Ex eo enim penes parentes erat potestas vitæ et necis in liberos, eademque penes heros in servos. Non dubium igitur, licuisse per hanc legem homini devovere per *אֲנָשִׁים* personas humanas, quæ in ipsius essent potestate, hero puta servum suum, patri item liberos. Ex hujus anathematis *אֲנָשִׁים* lege obstrictus erat Jephtha filiam morte afficere, Jud. xi. 32; xxxiii. 41.

Ver. 30.

וְכָל־מַעְשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי
הָאֵץ וְגו'

pāsa dekáthē tēs gēs apō tou spérmatos tēs gēs, kai tou karpoū tou xylínou, κ.τ.λ.

Au. Ver.—30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

Ged.—The tithe of all the land, of whatever is sown in the fields, or growth upon trees, &c.

Booth.—And all the tithe of the land, of the corn of the land, and of the fruit of the trees, &c.

Bp. Patrick.—By the "seed of the land," is meant corn (as Rasi expounds it), and by the "fruit of the tree," wine and oil. For thus they are reckoned up in other places (Numb. xviii. 12), where he gives the priest the first-fruits of the "wine, and oil, and wheat." And the like we read in Deut. xviii. 3, 4, and in Deut. xiv. 23, they are commanded to eat before God, "the tithe of their corn, of their wine, and their oil." Under which last is comprehended the fruit of all other trees; as under the word *seed* in this place seems to be comprehended all manner of herbs, as well as corn. For so the Pharisees understood it; and our Saviour doth not disallow it.

NUMBERS.

CHAP. I. 1, &c.

Au. Ver.—*Tabernacle of the congregation.*
See notes on Exod. xxvii. 21.

Ver. 3.

Au. Ver.—3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

Bp. Patrick.—*By their armies.*] This seems to import, that, in taking the account of them, they distributed them into certain troops or companies, out of which were formed regiments (as we now speak), and greater regular bodies, which composed several armies.

Horsley, Booth.—According to their hosts.

The word צבא sometimes signifies an army; but here it is used in a wider signification, to signify the whole mass of men, women, and children of each house, out of which mass the army was selected, by the muster of every male above twenty [and under sixty]. (See chap. ii. 4.) The command that Moses and Aaron out of the entire mass of each house should muster all the males above twenty, and capable of bearing arms, registering the name of each individual of that description under the family to which he belonged, and entering each family under its proper house. The word "host" therefore would better render צבא in this place, "throughout their hosts."—*Bp. Horsley.*

Ver. 4.

וְאִתְּכֶם יִהְיוּ אִישׁ לְמִשְׁתָּהוּ אִישׁ
רֹאשׁ לְבֵית־אֲבֹתָיו הָהֵם :

kai meθ' hēmōn ἔσονται ἕκαστος κατὰ φυλὴν ἑκάστου ἀρχόντων, κατ' οἴκους πατριῶν ἔσονται.

Au. Ver.—4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

Bp. Patrick.—*With you there shall be a man of every tribe.*] Whom they were to take for their assistants.

Every one head of the house of his fathers.] The LXX and the Vulgar understand this to signify the principal persons in each tribe, who were best acquainted with every family and household in that tribe. And so it is expounded, ver. 6, and many think these were the first-born in their tribe: but there is this objection against it, that Nahshan, who is named for the tribe of Judah (ver. 7), was not descended from the first-born of that tribe; for Pharez was not Judah's eldest son, Selah being before him, who had children, as we find in ch. xxvi. of this book (ver. 20). Besides when the principals of the tribes are reckoned up again (ch. xxxiv. of this book), in the last year of their abode in the wilderness, none of them are derived from these men here mentioned, but from others: and therefore these were the most eminent men in the several tribes, upon a

different account; either for wisdom or valour, or some other excellent quality.

Ver. 5.

Au. Ver.—That shall stand with you. So the Heb.

Ged., Booth.—That shall assist you.

Ver. 16.

אֵלֶּה הַרְיָאִי הַעֲדָה נְשִׂאֵי מִצֵּוֹת
אֲבוֹתָם רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל חָם :
ק' ארץ v. 16.

οὗτοι ἐπίκλητοι τῆς συναγωγῆς, ἄρχοντες τῶν φυλῶν κατὰ πατριὰς αὐτῶν, χιλιάρχου Ἰσραὴλ εἰσι.

Au. Ver.—16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Bp. Patrick.—These were the renowned.] The Hebrew word *keruim* signifies properly men called or named; that is, who had the honour to be named by God to this employment; which made them more noble than they were before. But without this respect to their nomination by God, this word signifies in general, famous men, as we translate it (ch. xvi. 2; xxvi. 9), or renowned (Ezek. xxiii. 23). Accordingly the Vulgar translates it, most noble.

Ged.—16 These were of the national council, &c.; lit., the called of the assembly: i. e., who were consulted on matters of importance, and who received from Moses the orders which they were to communicate to the people.

Booth.—These were wont to be called to the assembly, &c.

Rosen.—וְהָיָה הָעָדָה, *Vocati ad coetum*, vid. ad Lev. viii. 3. Alii intelligi volunt *præcipuos, nobiles*, qui vocari solent, cum agitur de rebus arduis. Sic LXX, ἐπίκλητοι, et Syrus: *celebres coctus*. Verba וְהָיָה הָעָדָה hic plerique vertunt *capita chiliadum*, sequenti LXX, qui ponunt *χιλιάρχου*. Sed וְהָיָה hic videntur esse *cognationes, familiæ*, qua significatione hæc vox etiam occurrit Jud. vi. 15; Mich. v. 1, coll. Arab. هَيْهَ, *conjunctus, familiaris fuit*.

Ver. 22.

לְבָנִי שְׂמֵעוֹן תּוֹלְדֹתָם לְמִשְׁפָּחָתָם
לְבִיתִי אֲבֹתָם פְּרָדִי בְּמִסְפַּר שְׂמֹתָם
לְגִלְגָּלָתָם פְּלִיגְרָר מִבֶּן עֶשְׂרִים שָׁנָה
נִמְעָלָה לִּי יָצָא צָבָא :

τοῖς υἱοῖς Συμεὼν κατὰ συγγενείας αὐτῶν κατὰ δῆμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει.

Au. Ver.—22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

Ged.—The children of Simeon being mustered according to their genealogies, kinships, and patriarchal houses; and the names of all the males [LXX, and so in verses 24, 26, 28, 30, 32, 34, 36, 38, 40, and 42] being registered, one by one, from the age of twenty years, &c.

Booth.—22 "Of the Simeonites according to their genealogies, by their families, by the house of their fathers, with the number of the names one by one, from twenty years old," &c. Though a few of the MSS. have the term סְפָרִי in the 20th verse, more want it; and I am satisfied it ought to be omitted here. It is invariably wanting in the 24th, 26th, 28th, 30th, 32d, 34th, 36th, 38th, and 40th verses, where the same phraseology occurs.

Ver. 24, 26, 28, 30, 32, 34, 36, 38, 40, 42.

Au. Ver.—24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

According to the number of the names, from, &c.

Booth.—With the number of the names, one by one, every male, from, &c.

Ged.—24 The children of Gad being mustered according to their genealogies, kinships, and patriarchal houses; and the names of all the males being registered, one by one, from twenty years, &c.

Ver. 44.

אֵלֶּה הַפְּקָדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
וְנָשִׂאֵי יִשְׂרָאֵל שְׂגִים עֶשְׂרִי אִישׁ אִישׁ
אֶחָד לְבֵית־אֲבֹתָיו הָיוּ :

αὕτη ἡ ἐπίσκεψις, ἣν ἐπεσκέψαντο Μωυσῆς καὶ Ἀαρὼν καὶ οἱ ἄρχοντες Ἰσραὴλ, δώδεκα

ἄνδρες. ἀνὴρ εἰς κατὰ φυλὴν μίαν, κατὰ φυλὴν οἰκῶν πατριᾶς ἦσαν.

Au. Ver.—44 These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

Ged.—Such was the muster made by Moses and Aaron, and the twelve patriarchal chiefs of Israel; one for every tribe [Sam., LXX].

Booth.—This is the account of those numbered, whom Moses and Aaron numbered with the twelve princes of Israel; for each tribe [Sam., LXX] one, according to the house of their fathers.

Ver. 45.

Au. Ver.—45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel.

So were all those, &c.

Ged., Booth.—Now all those, &c.

Au. Ver.—By the house of their fathers. So the Heb.

Ged.—According to their hosts [Sam., LXX].

Ver. 50, 53.

Au. Ver.—Tabernacle of testimony. See notes on Exod. xvi. 34.

Au. Ver.—Unto it.

Ged., Booth.—At it.

CHAP. II. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

אִישׁ עַל-דָּגְלוֹ בְּאֵהָרָהּ לְבֵית אָבִיהֶם
יִחָדְּדוּ בָנֵי יִשְׂרָאֵל מִקֵּיב לְאֹהֶל-
מוֹעֵד יִחָדְּדוּ :

ἄνθρωπος ἔχόμενος αὐτοῦ κατὰ τάγμα, κατὰ σημαίας, κατ' οἴκους πατριῶν αὐτῶν, παρεμβάλλετῶσαν οἱ υἱοὶ Ἰσραὴλ ἐναντίοι, κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου παρεμβалоῦσιν οἱ υἱοὶ Ἰσραὴλ.

Au. Ver.—2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off [Heb., over against] about the tabernacle of the congregation shall they pitch.

By his own standard, with the ensign.

Bp. Horsley.—Rather, "by his own ensign, under the standard."

Rosen.—עַל דָּגְלוֹ נִתְּנָה הָיְתָה שָׂמָּה, *Quisque ad vexillum suum juxta signa domus patrum suorum.* לְבֵית לXX vertunt τάγμα, agmen, ordinem, cohortem; Vulgatus, turmas; Onkelos: ordo; Syrus, agmen, turma; Saadias, tribus. De origine vocis Hebr. non consentiunt Interpp. Alii eam derivant ab Arab. لبر, *splendere, micare*, ita ut לבר proprie sit *signum splens, micans*. Alii per commutationem litterarum illam positam putant pro לבר, *magnus*, sc. *signum*. Alii existimant, לבר proprie esse *legumentum, velum* (notio enim *tegendis* radicis לבר Chaldaeis et Syris usitata est), deinde *aulæum*, hinc *aulæum pannus vexilli* (*das Fahmentuch*), et *vexillum* ipsum. Plane ut apud Romanos *vexillum* nomen habebat a *veli* diminutione quasi *velillum*. Nobis sufficiat hic observasse, לבר fuisse *signa militaria majora, vexilla*. Totus Israelitarum exercitus in quatuor agmina erat divisus (vid. vss. 3, 10, 18, 25), quorum quodque לבר signo habuit. Singularum tribuum et familiarum signa vocantur נִתְּנָה. Hæc igitur erant *signa minora*, ut in exercitibus Rom. signa singularum cohortum.

Far off, &c. So Pool, Patrick. *Far off about the tabernacle.* At such a distance as might show their reverence to the tabernacle; and that there might be another camp of the Levites within them, who made a nearer inclosure about it, in the same form with the camp of Israel, which was quadrangular. This distance of the camp of Israel from the tabernacle, is reasonably judged (by Josh. iii. 4) to have been two thousand cubits; that is, a mile.—*Bp. Patrick.*

Bp. Horsley.—"far off about." Rather, "facing on every side," i.e., they were to pitch all round the tabernacle, and each division was to face to it.

Ged., Booth.—Over against and round the congregation-tabernacle [Ged., convention-tent; see notes on Exod. xxvii. 21] shall they encamp.

Ver. 3.

וְהָיוּ יְהוֹדָה מִזְרְחָהּ וְגִלְגָּד מִמְּנָחָה
וְהָיוּ לְפָנֵיהֶם וְנֹכַח

καὶ οἱ παρεμβάλλοντες πρῶτοι κατὰ ἀνατολὰς, τάγμα παρεμβολῆς Ἰουδα σὺν δυνάμει αὐτῶν, κ.τ.λ.

Au. Ver.—3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies, &c.

Bp. Patrick.—*On the east side.*] These are two expressions (after the manner of the Hebrews) for the same thing. Or *kedma*, which we here translate *on the east*, may be translated *on the fore-part*, viz., of the tabernacle: which was towards the sun's rising.

Rosen.—חֲדָרָא, *Ad partem anteriorem*, sc. tabernaculi.

Bp. Patrick.—*Shall they of the standard of the camp of Judah pitch.*] These had the most honourable post (as we now speak) of all others; pitching before the most holy place, where Moses and Aaron had their station in the camp of the Levites (chap. iii. 38). And therefore the LXX translate the first words of this verse thus, οἱ παρ' ἐμβάλλοντες πρῶτοι, &c., "they that encamp first towards the east shall be," &c.

Throughout their armies.

Bp. Horsley.—Rather, "with their entire hosts." "Nimirum mulieres, pueri, et puellæ, in sua tribu cum maritis suis et parentibus erunt in eadem statione castrorum." (Houbigant, *ad v. 4.*) The translation requires the same correction, ver. 10, 18, 25.

Ver. 4, 6, 8, 11, 13, 15, 19, 21, 23, 26, 28, 30.

וַיִּצְאֻהֶם וַיַּקְדִּימֵם אֶרְבָּעָה וְשִׁבְעִים
אֶלֶף וְשֵׁשׁ מֵאוֹת :

δύναμις αὐτοῦ οἱ ἐπεσκευμένοι τέσσαρες καὶ ἑβδόμηκοντα χιλιάδες καὶ ἑξακόσιοι.

Au. Ver.—4 And his host, and those that were numbered of them *were* threescore and fourteen thousand and six hundred.

Bp. Horsley.—"And his host, and those that were numbered of them." Rather, "And his host, that is to say, those of them that were numbered;" "that is to say," this is the force of the copula *ו* in this place, restraining the sense of host to the military host, or signifying that the sacred writer would be understood to speak only of that part in stating the numbers. "Aliud significatur in צבא aliud in ספדים. Nam צבא multitudinem omnem notat mulierum, puerorum, et virorum quibus tribus Juda constabat, ספדים eos qui in censu numerati sunt." (Houbigant *ad locum.*) The same remark and emendation of the translation is to be applied, ver. 6, 8, 11, 13, 15, 19, 21, 23, 26, 28, 30.

Booth.—And his host, those that were numbered, were, &c.

Ged.—Whose host of mustered men are, &c.

Rosen.—4 וַיִּצְאֻהֶם וַיַּקְדִּימֵם, *Et exercitus ejus et censi ejus*, i.e., numerus eorum, qui in exercitu ejus censi erant, milites ejus recensiti (*die Zahl der gemusterten Kriegerleute, die unter seiner Anführung waren*).

Ver. 5, 12, 20, 27.

Au. Ver.—5 And those that do pitch next unto him *shall be* the tribe of Issachar, &c.

Shall be.

Ged., Booth.—*On the one side*, shall be, &c.

Ver. 7, 14, 22, 29.

Au. Ver.—7 Then the tribe of, &c.

Ged., Booth.—Then *on the other side*, the tribe of Zebulun, &c.

Ver. 9.

וַיִּשְׁלַח ה' אֶת־מֹשֶׁה וְאֶת־בְּנֵי־יִשְׂרָאֵל

פְּרָוִי עֶשְׂרֵה אֲלֹפִים.

Au. Ver.—9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

Bp. Horsley.—"These shall first set forth." For וַיִּשְׁלַח I would read וַיִּשְׁלַח, "these shall set forth in the front." (See v. 31.)

Ver. 10.

See notes on verse 3.

Ver. 14.

Au. Ver.—14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel [Deuel].

Then the, &c.

Ged., Booth.—Then, *on the other side*, the, &c.

Reuel.

Ken., Rosen., Ged., &c.—Deuel. 'Tis strange that the Jewish rabbies could permit so many of their ancient copies to continue corrupted by so gross a blunder as Reuel for Deuel; and it would be still more strange, if Christians did not all agree in correcting it. In i. 14, it is *Eliasaph the son of Deuel*. In vii. 42, and x. 20, it is also *Eliasaph the son of Deuel*. It is likewise Deuel here (ii. 14) in the Sam. text, with the Ar. and Vulg. versions; to which is to be added the authority of eighty *Heb. MSS.*; and in about fifty of these *MSS.* the *D* seems altered to *R*, in conformity to the corrupted reading of the Masorets. If, then, no man

of sense could bear to read *Remosthenes* for *Demosthenes*, or *Cicedo* for *Cicero*, let *Reuel* be here corrected to *Deuel*.—*Kennicott*.

Ver. 17.

וְנָקַע אֶת־לְמוֹעַד מִחֲנֵה הַלְוִיִּם
בְּתוֹךְ הַמִּחֲנֶה בְּאֶשֶׁר יִחַנּוּ בְּנוֹ יִשְׂרָאֵל
אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם :

καὶ ἀρθήσεται ἡ σκητὴ τοῦ μαρτυρίου, καὶ ἡ παρεμβολὴ τῶν Λευιτῶν μέσον τῶν παρεμβολῶν. ὥς καὶ παρεμβалоῦσιν, οὕτω καὶ ἐξαρτοῦσιν ἕκαστος ἐχόμενος καθ' ἡγεμονίας.

Au. Ver.—17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

Pool.—In the midst of the camp, which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that tribe marched next after Judah, Numb. x. 17, and the other part exactly in the midst of the camp.

Bp. Patrick.—As they encamp, so shall they set forward.] This may refer either to the Levites, the sons of Kohath; that, as they lay encamped on the same side of the tabernacle that the standard of Reuben did, so they should immediately march after them. Compare verse 10, of this chapter, with ch. iii. 29. Or to the two camps forenamed; that they should march in the same order wherein they lay encamped: Judah, for instance, in the midst of Issachar and Zebulun, before and behind him, or on each side of him.

Ged., Booth.—17 Then in the midst of the other camps, shall march the camp of the Levites with the congregation-tabernacle [*Ged.*, convention-tent; see notes on Exod. xxvii. 21]; as they encamp, so shall they march, every man in his place under his own standard.

Rosen.—וְנָקַע אֶת־לְמוֹעַד קִיְּמָה הַלְוִיִּם, *Deinde proficiscatur tabernaculum conventus et Levitarum castra.* ἵ ante קִיְּמָה hic omissum est, ut sæpe alias. בְּאֶשֶׁר יִחַנּוּ בְּנוֹ יִשְׂרָאֵל, *Quemadmodum castra metantur, ita proficiscuntur*; quem locum et situm tabernaculum conventus in castrorum statione habet, eundem habeat proficiscendo. *Vulgatus* autem: *quomodo erigetur, ita et deponetur*, h. e., qui officium erigendi habent, iidem habeant et deponendi. Qui sensus ob ea, quæ sequuntur, אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם, non ineptus vi-

detur. Tum הָיָה hic esset *tentoria figere*, נָקַע, ea revellere, amovere. וְנָקַע, *Quisque loco suo*. *Syrus*: cum turma sua.

Ver. 18, 25.

See notes on verse 3.

Ver. 31.

Au. Ver.—With their standards.

Ged., Booth.—According to their standards.

CHAP. III. 1.

וְאֵלֶּה תִּזְכָּרֹת אֲחֵיהֶן וּמִשְׁפַּחַת בְּנֵי יִשְׂרָאֵל
בְּיָמֵי יְהוֹנָתָן אֶת־מִשְׁפַּחַת בְּתָר שִׁינִי :

καὶ αὗται αἱ γενέσεις Ἀαρὼν καὶ Μωϋσῆ, ἐν ᾗ ἡμέρᾳ ἐλάλησε κύριος τῷ Μωϋσῇ ἐν ὄρει Σινᾷ.

Au. Ver.—1 These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.

Generations.

Others.—History.

Ged., Booth.—Progeny.

Pool.—These which follow in this chapter are the generations, i. e., either, 1. The things done by them; as the word *generation* is sometimes used, as Gen. vi. 9; xxv. 19; xxxvii. 2. Or rather, 2. The kindred or family, for that is the subject of this chapter, and not their events or actions. *Object.* Aaron's family indeed is here mentioned, but not Moses's family. *Ans.* Moses's family and children are here included under the general name of the *Amramite*, ver. 27, which includes all the children and grandchildren of *Amram*, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, who elsewhere is commonly named after him. In the day that the Lord spake with Moses in Mount Sinai: this seems to be added, because Nadab and Abihu, mentioned ver. 2, were then alive, though dead at the time of taking this account.

Ged., Booth.—Now, at the time Jehovah spoke to Moses, at Mount Sinai, these were the progeny of Aaron.

The progeny. It is well known that the meaning of the word וְיָמֵי is not limited to actual *generation*; it sometimes signifies *progeny*, by *adoption*, as the verb from which it is derived signifies to *adopt*.

See Deut. xxxii. 18; Ps. ii. 7; and Jer. ii. 27. It also signifies the *events* that happen in a family, as in Gen. xxxviii. 2; so here it may signify the occurrences that happened in the family of Moses and Aaron. Still, however, I am apt to think that the word is here to be taken in its first or secondary meaning; and that the progeny of Aaron is considered as the progeny of Moses also; his own sons being born of a stranger. Dathe: *Hæc fuit progenies Mosis et Aaronis.—Ged.*

Rosen.—Hæ erant generationes Aaronis et Mosis. Sed הַלְלוּ hic commodè verti potest, *quæ in familia Aaronis et Mosis contigerunt*; de iis enim agit totum hoc Caput. Vocem Hebr. non solum *generationes* significare, sed etiam ea, *quæ in familia aut cognatione aliqua contigerunt*, apparet ex Gen. xxv. 19; xxxvii. 2. Quamquam hic etiam familia Mosis nominatur, tamen in Capite ipso Aaronis tantummodo familia describitur. Cognatio igitur Mosis et Aaronis tanquam una consideratur; et quidquid de Aaronè scribitur, de Mose etiam narratur. "Videtur autem præponi Aaron Mosi, ejusque posterì nominibus appellari, quum posterorum Mosis hic sileantur nomina; quod Aaronis soboles sacerdotio sit ornata, quum Mosis proles inter ceteros Levitas, sine dignitate peculiari, fuerit, ut liquet ex 1 Chr. xxiii. 14, sqq. Si ratio ejus rei quæretur, nihil certi responderi potest, sed amplissima conjecturis patet area. Forsan sacerdotium filiis Mosis negatum est, quod essent ex peregrina muliere suscepti, nimirum, Madianitide, Ex. ii. 21."

Ver. 4.

— עֲלֵפְנֵי אֶהְיֶה אֲבִיהֶם :

— μετὰ Ἀαρὼν τοῦ πατρὸς αὐτῶν.

Au. Ver.—4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

Died before the Lord.

Monnus, *Ged.*, and Booth., suppose the words "before the Lord" to be an interpolation.

In the sight of Aaron their father.

*Bp. Patrick.—*The LXX rightly translate it, "together with their father," who was the high-priest, and they lower priests under him: and so were all their sons.

*Ged.—*Under the direction of, &c.

Rosen.—Ante facies Aaronis patris eorum, i. e., coram eo, una cum eo.

Ver. 9.

— נָתַתִּים הַמָּדָה לֹא מֵאֵת
בְּנֵי יִשְׂרָאֵל :

— δεδομένοι δόμα οὗτοί μοι εἰσὶν ἀπὸ τῶν υἱῶν Ἰσραὴλ.

Au. Ver.—9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

Unto him.

*Ged., Booth.—*Unto me [Sam., LXX, twelve Heb. and three Chald. MSS., and parallel passage viii. 16].

Ver. 12.

וְאֶנִּי הֵנָּה לְקַחְתִּי מֵאֶת־בְּנוֹתֵי
בְּנֵי יִשְׂרָאֵל מִבֶּחַר כָּל־בְּכוֹר פֶּתֶר רַחֵם
מִבְּנֵי יִשְׂרָאֵל וְהָיָ לִי הַלְוִיִּם :

καὶ ἰδοὺ ἐγὼ ἐληψα τοὺς Λευίτας ἐκ μέσου τῶν υἱῶν Ἰσραὴλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἱῶν Ἰσραὴλ. λύτρα αὐτῶν ἔσσονται, καὶ ἔσονται ἐμοὶ οἱ Λευίται.

Au. Ver.—12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

And I, behold, I.

*Ged.—*Lo! now, I myself.

Instead of all the firstborn that openeth the matrix among, &c.

*Ged., Booth.—*Instead of all the firstborn males who are to be redeemed [Sam., LXX] among, &c.

That openeth the matrix. See notes on Exod. xiii. 2.

Ver. 13.

*Au. Ver.—*I am the LORD.

*Ged.—*I the LORD so will it.

Ver. 22.

פְּקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבְּרִיתֵךְ
וּמִעֲלֵה פְקֻדֵיהֶם שְׂבַעַת אֲלֵפִים וַחֲמִשָּׁ
מֵאוֹת :

ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμὸν παντὸς ἀρσενικοῦ ἀπὸ μηνιαίου καὶ ἐπάνω ἡ ἐπίσκεψις αὐτῶν, ἑπτακισχίλιοι καὶ πεντακόσιοι.

Au. Ver.—22 Those that were numbered

of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

Seven thousand and five hundred.

Ken.—Seven thousand and two hundred. Werad in ver. 11, And these were the sons of Levi; Gershon, Kohath, and Merari; 22, The Gershonites were 7,500; 28, The Kohathites, 8,600; 34, The Merarites, 6,200; 39, All the Levites were 22,000. But the sum total of the preceding numbers, instead of being *really* 22,000, will be found to be 22,300.

The difference of the sum total in the text from the real sum might be thought to arise from expressing the former by a *round number*, if there were not sufficient reason to infer the contrary from what follows. In verse 43, all the firstborn males of the Israelites are reckoned 22,273, which in verse 46 are expressly said to be 273 *more than the Levites* (and there was great reason for being exact in the calculation); and consequently the true number of the Levites must have been 22,000, as expressed in the *sum total of the text*. For if they had been 22,300, instead of the Israelites exceeding the Levites by 273, the Levites would have exceeded the Israelites by 27. The Levites then being, in the whole, exactly 22,000, there must have been a mistake of 300 *too much* in one of the three particular numbers that constitute the sum total of 22,300; and now let us see, whether this mistake may not be owing to the *change of some similar numeral letter*.

This addition of the 300 cannot be in the *Merarites*, because the hundreds there are only *two*; and the *Vau* with a stroke over it signifying 6,000, and the *Resh* 200, the number will be װ, 6,200. Neither can we suppose it to be in the *Kohathites*, because the numeral ם for 600, and ן 300, could not easily be mistaken. The error therefore must be in the sum of the *Gershonites*, where the ך 200 might very easily be mistaken for ך 500, and the ך formerly was scarce different from a ך, by having the perpendicular stroke much shorter than at present. There is then scarce a possibility of doubting whether these two letters have been so mistaken, as the supposition is so well authorized, and *solves the whole difficulty*, or rather *reconciles the contradiction*, by bringing the sum total of the three numbers

exactly to what it is said to be in the text, 22,000.—*Ken*.

Houbigant, Horsley, Geddes, and others, suppose that the error is in verse 28, and read there שש instead of שש eight thousand three hundred, instead of eight thousand six hundred. See notes on verse 28 and 39.

Ver. 24.

וְנָשִׂיא בִּית־אֶבֶן לְגֶרְשֹׁן אֱלִיָּשָׁף בֶּן־כָּד
לְאֵל :
καὶ ὁ ἀρχὼν οἴκου πατρὶως τοῦ δήμου τοῦ
Γεδσών, Ἐλισάφ υἱὸς Δαήλ.

Au. Ver.—24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

Booth.—And the paternal chief of the families of the Gershonites, &c.

Rosen.—בִּית־אֶבֶן, *Domus patris*, quum antea semper habeatur אֲבִיָּם, *domus patrum suorum*, qua phrasi integra tribus, hic vero *familia* significatur. Cf. ad i. 2.

Ver. 25.

Au. Ver.—25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

Pool.—*The tabernacle*; not the boards, which belonged to Merari, ver. 36, but the ten curtains mentioned Exod. xxvi. 1. *The tent*, to wit, the curtains of goats' hair. *The covering thereof*, i. e., the coverings of rams' skins and badgers' skins. See Numb. iv. 25.

Bp. Horsley.—"The covering thereof." The Samaritan reads וּמִכְסֵּי, "and the covering thereof." I should prefer וּמִכְסֵּי, "and the coverings thereof;" "the tabernacle;" "the linen awning;" "the tent;" "the awning of goats' hair;" "the coverings thereof;" "the coverings of rams' skins and badgers' skins." (See Exodus chap. xxvi.)

Ver. 26.

Au. Ver.—26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

Au. Ver.—Which is by the tabernacle and the altar round about, &c.

Ged., Booth.—Which surroundeth the tabernacle and the altar, &c.

And the cords of it.

Bp. Horsley.—The cords were under the care of the Merarites, v. 37, and are omitted by the LXX in this place, and again in chap. iv. 26.

Ver. 28.

בְּמִסְפָּר בְּלִזְכָּר מִבְּרִיתָם וּמִצְוָה
שָׂמְנָה אֲלֵפִים וְשֵׁשׁ מֵאוֹת קָמָרִי
מִשְׁמֶרֶת הַקֹּדֶשׁ :

κατὰ ἀριθμόν. πᾶν ἀρσενικὸν ἀπὸ μηναιίου καὶ ἐπάνω, ὅκτακισχίλιοι καὶ ἑξακόσιοι, φυλάσσοντες τὰς φυλάκας τῶν ἁγίων.

Au. Ver.—28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

Ged.—And the number which was numbered of them [Syr. and one MSS.] reckoning all the males, &c.

Booth.—"And those of them that were numbered, the males," &c. Houbigant adopts as genuine the Syr. The text in verse 22 justifies it.

Au. Ver.—Eight thousand and six hundred.

Others.—Eight thousand and three hundred. See notes on verses 22 and 39.

Ver. 30.

See notes on ver. 24.

Ver. 31.

Au. Ver.—31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

And the hanging, &c.

Ged., Booth.—And the veil, the laver with its cover, and every thing belonging to their [Sam.] service.

Cover. See notes on Exod. xxx. 18.

Ver. 35.

See notes on ver. 24.

Ver. 36, 37.

Sockets. See notes on Exod. xxvi. 19.

Ver. 39.

בְּלִזְכָּרֵי חֻלֹּתָם אֲשֶׁר פָּנָה מִשָּׁה
וְאֹהֲרֵן עַל־כֵּי יְחִיָּה לְמִשְׁפַּחָתָם בְּלִזְכָּר
מִבְּרִיתָם וּמִצְוָה שָׂמְנָה וְשֵׁשׁ מֵאוֹת
אֲלֵף :

πᾶσα ἡ ἐπίσκεψις τῶν Λευιτῶν, οὗς ἐπε-

σκέψατο Μωσῆς καὶ Ἀαρὼν διὰ φωνῆς κυρίου κατὰ δῆμους αὐτῶν, πᾶν ἀρσενικὸν ἀπὸ μηναιίου καὶ ἐπάνω, δύο καὶ εἴκοσι χιλιάδες.

Au. Ver.—39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

And Aaron. Most commentators consider this word as an interpolation.

The word יִרְמִי, "and Aaron," has a point over each of its letters, probably designed as a mark of spuriousness. The word is wanting in the Samaritan, Syriac, and Coptic, and also in eight of Dr. Kennicott's and in four of De Rossi's MSS. Moses alone, as Houbigant observes, was commanded to number the Levites (ver. 5, 11, 40, 44, 51); for as the money with which the firstborn were redeemed was to be paid to Aaron and his sons (ver. 48), it was decent that he, whose advantage it was that the number of the firstborn should *exceed*, should not be authorized to take that number himself.—*Bagster's Bible.*

Rosen.—Vox יִרְמִי punctis super literis singulis est insignita; nulla, uti credibile est, alia ex causa, quam ut hoc modo notaretur, vocem illam in aliis codd. abesse, vid. Eichhorn *Einl. in d. A. T.*, p. i., § 118. Deest etiam in 8 Codd. Kennicott. et in 4 Rossian. Nec habet id nomen textus Samar., Syrus et Coptus; quod cum omittitur, consentit hic versus cum vs. 5, quo jubetur Moses, non Aaron, censum habere Levitarum, item cum vss. 11, 40, et 44, in quibus Mosem Deus alloquitur solum, cf. etiam vs. 57. Houbigantius existimat, vocem יִרְמִי ex superiore vs. perperam huc esse adlatam. "Præstat vero," inquit Clericus, "eam legere, quod videatur Aaron, tribus sui princeps, adfuisse Mosi, ut in ceteris tribus censendis singularum principes. Nec quicquam obstat, quod antea non additur nomen Aaronis vss. 14, et 16. Nam non est tanta in Mosaico stylo ἀκρίβεια, ut omnia suo loco dicantur; quum sæpe ex sequentibus colligantur circumstantiæ in antecedentibus omisssæ."

Twenty and two thousand.

Pool.—*Object.* But if the particular numbers, mentioned ver. 22, 28, 34, be put together, they make exactly 22,300. *Answer.* The odd 300 are omitted here, either according to the use of the Holy Scripture, where

in so great numbers small sums are commonly neglected, or because they were the firstborn of the Levites [so Patrick], and therefore, belonged to God already, and so could not be given to him again instead of the other firstborn. See Lev. xxvii. 26. If this number of firstborn seem very small to come from 22,000 Levites, it must be considered, that only such firstborn are here named as were males, and such as continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes from twenty years old, Numb. i., with the number of this from a month old; and therefore it is not strange if the number of their firstborn be less than in other tribes. Although if the other tribes had been computed from a month old, as this was, their number of 600,000 had probably been double or treble to that; and consequently the number of their firstborn being 22,273, ver. 43, would have been as unproportionable to their whole sum, as this of 300 firstborn Levites seems to their whole number. And some add, that only those firstborn are numbered, both in this and in the other tribes, which were born since they came out of Egypt, when God challenged all the firstborn to be his.

Ged.—"Here," says (very honestly) Delgado, "appears a seeming contradiction: the total of the Levites expressed here is 22,000; and, summing up the number of particular families, we find it to be 22,300. But the rabbins tell us, from tradition, that the 300 could not serve to ransom the firstborn, as they themselves were firstborn." Such is the Jewish solution of this difficulty: let us now see how Christian interpreters have cut the knot. De Lyra, Munster, Oleaster, Tostatus, Cajetan, De Muis, Ainsworth, and even Le Clerc, adopt the rabbinical hypothesis, namely, that neither the firstborn of the Levites nor the priests of the race of Aaron were comprehended in the 22,000 mentioned in ver. 29, although they made a part of the three sums mentioned in ver. 22, 28, and 34. But this explication is very justly exploded by Bonfrerius, who observes, that it is incredible, not to say impossible, that in the number of 22,300 persons there should be only 300 first-born. Others,

among whom are Houbigant and Michaelis, account for the present difference thus: they suppose that, in ver. 28, where the sum of the Koathites is given, the original reading was not שש מאות, 600, but של מאות, 300. The lapse was certainly easy, and the conjecture has every degree of probability which a conjecture can well have. It is enhanced even by the disproportion of the present sum of the Koathites, 8,600, exceeding so much the other two, 7,500 and 6,200. Dr. Kennicott took another method, but of a similar kind. He conjectured that the number had been changed, ver. 22, in the number of the Gershonites; and that instead of 500 we should read 200. But, besides that this reduces too low the proportionate number of Gershonites, the conjecture is founded on an uncertain hypothesis that the Hebrew historian expressed numbers by single letters; and here wrote ר *resh* instead of ך *cap*h final. This solution is therefore given up, I believe, by almost all latter critics. The conjecture of Houbigant is far more natural; yet as all the copies, both Heb. and Sam., as well as all the versions, have in ver. 28, the same number 8,600, it has been attempted to reconcile the numbers in the following manner. In the first place, it is laid down as a postulate that the number in ver. 39 cannot be 22,300, for this reason, that it would be greater than the number of the firstborn of the other tribes, 22,273; which sum is, in ver. 46, said to be greater than the first-born of the Levites, by 273; therefore the sum 22,000, in ver. 39, is the true sum. This will be readily granted; but how is this sum to be reconciled with the sum of the Koathites, in ver. 28? Why thus: the surplus of 300 Levites arising from the three sums in ver. 22, 28, 34, are to be deducted, as being themselves firstborn, and, in that quality, already consecrated to God, and consequently could not stand as a redemption price for others. This is the solution of Hezel, Schulz, and Rosenmüller, and, in fact, the same with that of the Rabbins and De Lyra; consequently, liable to the same objections: for, in the first place, how is it known that those 300 Levites were firstborn; or that, if firstborn, they were not by Moses accounted in the sum total of the Levites? But in this hypothesis, another knot is yet to be untied, which Rosenmüller himself confesses to be a puzzling one: *fatendum est difficultatem*

hanc esse momenti haud exigui, sed tentari saltem debet illius explicatio. Well, let us see how the attempt will succeed. The difficulty lies in Bonfrerius's objection, already mentioned: Is it credible, that, among the Levites, there were only 300 firstborn, when, in each of the other tribes, at an average, there must have been 1,855? Even this number of firstborn, of a people who are said, in another place to have above 600,000 men fit for war, is very few. "Incredibilis primogenitorum paucitas in populo qui habebat 603,555 ætatis militaris, quibus adhuc addendi masculi inter primum expletum mensem et vicesimum annum, id vero est, pœne omnes viginti annos nondum nati. Sed si etiam de hoc numero remittamus, et, pro binis adultis in censum relatis, sumamus singulos modo fuisse natu minores, quam ut nominari deberent, tamen erunt ex 42 Israelitis singuli tantum primogeniti, quod primâ fronte incredibile." Such is the statement of Rosenmüller himself with respect to the paucity, in general, of the firstborn of the Israelites. "But the difficulty," says he, "is at least diminished, if not entirely done away, by considering, 1st, that in the computation are not to be included those who, although firstborn, were already married, and had families of their own: 2dly, that, in all such families where a female was the firstborn, there could be no firstborn male: 3dly, that, in the most numerous polygamist families, none was to be accounted a firstborn, but the *father's* first male offspring." Of these three arguments, the second only is of weight; the two others are mere assumptions. It is nowhere said that married firstborn were to be exempted: all the firstborn males, without exception, are ordered to be redeemed, from the age of one month upward, without any limitation of time or situation in life. The last argument is founded on an evident misapprehension: it supposes that it was the *father's firstborn male* that was only to be numbered, whereas it is clear that it was the mother's firstborn, כל בכור פסד רחם. See ch. iii. 2, and viii. 16; also Exod. xiii. 2, 12, 15; and xxxiv. 19. So that if a man had four wives; and each of these brought him a son for *her* first child, they must all be accounted firstborn. Still, then, the small number of firstborn, even of the other tribes, is scarcely credible; but in regard to the Levites, in the supposition that they had

only 300 firstborn, it is hardly possible. On the whole, then, I cannot but acquiesce in the opinion of those interpreters who think that, in ver. 28, a letter has been dropped out of the text; and that, for שׂ we should read שׁו.

Rosen.—"nos iis viris doctis accedimus, qui errorem notarunt vs. 28, ubi שׂ legitur, quum sit legendum (שׁו) שׂשׁ, *tres*, ut summa Levitarum, quæ singulis ex numeris conficiatur, non jam sit 22,300, sed 22,000. Nam tali emendatione facta, solitam suam diligentiam Moses adhibet in numeris notandis, cum docet, primogenitos Israelitas fuisse 22,273, Levitas 22,000, atque adeo primogenitos Israelitas fuisse plures Levitis numero 273." Quæ quidem Hubigantii conjectura, et J. D. Michaeli magis probata, quam quod Kennicottus conjecit in *Diss. I., super ratione textus Hebr. V. T.*, p. 86, vers. Lat., mendum esse in numero Gersonitarum vs. 22, ubi nota numeri 200, ך (litteras enim pro vocibus ad numeros exprimendos olim ab Hebræis adhibitæ statuit), facile commutata fuerit cum ך, nota numeri 500. Cui conjecturæ hoc potissimum obstat, quod parum verisimile sit, in antiquissimis codd. Caph finale exstitisse, quale nec Samaritæ habent, quorum scripturæ antiquissima Hebraica simillima fuerit.

Ver. 41, 45.

Au. Ver.—I am the LORD.

Ged.—I the Lord so command.

CHAP. IV. 3.

מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְלִמְעֻלָּה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל־בֶּן לִצְבָּא לַעֲשׂוֹת מְלֶאכֶת בְּנֵי־הָאֹהֶל מוֹעֵד :

ἀπὸ εἴκοσι καὶ πέντε ἐτῶν καὶ ἐπ'αὐτὸ ἕως πενήκοντα ἐτῶν, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν ποιῆσαι πάντα τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

From thirty years, &c. So most commentators.

Pool.—*Object.* They might enter upon this work at their twenty-fifth year, Numb. viii. 24, and in David's time and afterward at their twentieth year. *Ans.* 1. Their first entrance upon their work was at their twenty-fifth year, when they began as

learners, and acted only under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office. 2. David, being a prophet, and particularly directed by God in the affairs of the temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary.

Ged., Booth.—*From the age of twenty-five years.*] The present texts, both Hebrew and Samaritan, have thirty years; and so all the versions, save Sept., which, in my opinion, has alone preserved the true reading; which is that of P. P. ch. viii. 24, as marked in my Var. Read. By Rosenmüller and others the number *thirty* is defended, and reconciled with ch. viii. 24, in this manner. In that chapter, say they, it is a question only of selecting Levites for the general service of the tabernacle, but here of selecting Levites for carrying it and its utensils; an office which required the full vigour of age. This is taking for granted what was to be proved. In ch. viii. 24, there is no distinction made in the age of the Levites who were to attend to the service of the convention tent, and surely the carrying of the tabernacle and its utensils was a part of that service. The only distinction there made is of those who had passed their fiftieth year; after which they were dispensed from the harder service of the tabernacle, but still ministered with their brethren at the convention tent.—*Ged.*

Rosen.—*שָׁנָה אַרְבָּעִים*—*כָּנָן*, *A trigesimo ætatis anno usque ad quinquagesimum.* Hoc repugnare videtur ei, quod legitur viii. 24, Levitas esse eligendos inde a 25 ætatis anno. LXX, ne Moses a se dissentire videretur, posuerunt et h. l. ἀπὸ εἴκοσι καὶ πέντε ἐτών. Eundem ætatis numerum habent et vss. 23, 30, 35, 38, 43, 47, pro כָּנָן. Sed quum Cod. Samar. et interpretes veteres omnes cum Cod. Masorethico consentiant, vix dubium est, Græcos interpp. pro arbitrio numerum annorum mutasse. Sunt, qui velint, post Maimonidem, Levitas a 25 ætatis anno edoctos fuisse per quinquennium, quæ essent Levitarum ministeria, atque elapso demum quinquennio ad ipsa minis-

teria fuisse admissos. Probabilius est quod coniecit Chaskuni, Levitas anno 25, ad leviora quidem admissos ministeria, quale erat observare ne quis alienus manum rebus sacris admoveret; sed non ante 30, ad bajulandum adhibitos fuisse, quod sarcinarum bajulatio ætatem firmam ac robustam posceret. Obverti quidem possit, si ita se res habuisset, legem diserte hæc distinguere oportuisse. Sed quum h. l. de munere portandi tabernaculi ejusque partium agatur, haud adeo necesse videbatur ea de re diserte monere. Quare non est, cur quam cap. 8, legimus pericopen ab alio auctore consignatur statuamus, quæ Vateri est sententia, in *Commentar.*, p. iii., p. 18.

All that enter into the host.

Bp. Patrick.—*Into the host.*] Or, *into the warfare.* For their watching continually, as a guard, about the tabernacle (ch. iii. 7, &c.), made them a sort of militia, who were encamped, as appears by the foregoing chapter, about the tabernacle for its security. Besides which, there was other work which might make their service as laborious as a soldier's life is, and give it the name of *entering into the host*; which manner of speaking St. Paul uses unto Timothy, 1 Tim. i. 18, where he exhorts him to *war a good warfare.*

Rosen.—*כָּנָן וְכָנָן*, *Omnis in agmen veniat*, i. e., in numerum Levitarum eorum, qui in tabernaculi deportatione occupati erant. Cf. vs. 47.

Ver. 4, 5.

וְזֵאת עֲבֹדַת בְּנֵי־קֹהַת בְּאֶהֱל מוֹעֵד
לְדָשׁ הַקֹּדֶשִׁים : וְכָנָן אֶהְלֹן וּבְנָיו
בְּכֹסֶעַ הַמִּטְחָנָה וְהוֹרִדוּ אֶת פְּרִכֶּת
הַמִּסָּדָה וְלִסְבִּיבָהּ אֶת אֶלֶן הָעֵצָה :

4 καὶ ταῦτα τὰ ἔργα τῶν υἱῶν Καθ' ἐν τῇ σκηνῇ τοῦ μαρτυρίου. ἄγιον τῶν ἁγίων. 5 καὶ εἰσελευσεται Ἰσραὴλ καὶ υἱοὶ αὐτοῦ, ὅταν ἐξάιρῃ ἡ παρεμβολή, καὶ καθελούσι τὸ καταπέτασμα τὸ συσκιάζον, καὶ κατακαλύψουσιν ἐν αὐτῇ τὴν κιβωτὸν τοῦ μαρτυρίου.

Au. Ver.—4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things :

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it :

Bp. Patrick.—4 The next verses explain what this service was : or, if the word *about*

(in the latter end of the verse) were quite left out, the sense would be more clear—"this shall be the service of the sons of Kohath, &c. the most holy things;" that is, the ark, as Aben Ezra expounds it. And his interpretation may be justified from ver. 19, 20, in the latter of which it is called the *holy*, and in the former the *holy of holies*; as it is here in the Hebrew: for it was the "most holy of all other holy things" in the tabernacle; and gave the name to the place where it stood, of *holy of holies*, or the *most holy place*. And this made the service of the Kohathites the most honourable of all other, and is the reason they are mentioned first.

Rosen.—תֵּשֶׁבֶת הַקֹּדֶשׁ, *Res sanctissimas*, scil. illi curabunt. Intelligitur Sanctuarium cum vasis ad id pertinentibus.

Bp. Horsley.—4, 5,—“about the most holy things—the covering vail.” A noun seems to be wanting after the participle הַמִּסְכָּה in the 5th verse; and the words קִשְׁיֵם קִשְׁיֵם seem to stand awkwardly at the end of the fourth. Suppose then that these words are misplaced, and that they ought to follow the participle הַמִּסְכָּה as the objective noun, then the rendering of these two verses will be thus:

4 “This shall be the service of the sons of Kohath in the tabernacle of appointed meeting.

5 “When the camp setteth forward, Aaron and his sons shall enter and take down the vail which covereth the Holy of Holies, and cover the ark of the testimony with it.”

Ver. 6.

וְנָתַנּוּ עָלָיו בָּסָרִי צֹר תַּחֲשׁ וּפָרָשֵׁי
בְּגָדֵי-בָלִיל תְּהַלֵּחַ מִלְמַעְלָה וְשָׁמָּה
בְּדָרִי :

καὶ ἐπιθήσουσιν ἐπ' αὐτὸ κατακάλυμμα δέρμα ὑακίνθινον, καὶ ἐπιβαλοῦσιν ἐπ' αὐτὴν ἱμάτιον ὄλον ὑακίνθινον ἄνωθεν, καὶ διεμβαλοῦσι τοὺς ἀναφορεῖς.

Au. Ver.—6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

6, 8, 10, &c. *Badgers' skins*. See notes on Exod. xxv. 5.

6, 7, &c. *Blue*. See notes on Exod. xxv. 4.

Bp. Horsley.—“The covering of badgers' skins.” Rather, “a covering of badgers'

skins.” (See v. 25; and compare v. 8, 10, 11, 12, 14.)

Bp. Patrick.—*Wholly of blue.*] Or, of *perfect blue*. This was the third covering of the ark; which, till it was laid upon it, the Levites might not approach. And since the tabernacle was the image of things in the heavens (as not only the apostle, but the Jews themselves say), the ark in particular being a figure of the celestial throne of God; it is not an unreasonable conceit of R. Bechai, that this blue-coloured cloth was spread over it as an emblem of the skies, which are spread like a curtain between us and the Majesty on high.

Put in the staves thereof.] It is not said they shall put them *in the rings*; for they were never to be taken out of them (Exod. xxv. 15). Nor do the Hebrew words signify that they should *put them in*; but it should be translated, “put the staves thereof,” that is, upon their shoulders. So Aben Ezra interprets it; which seems to me the most simple exposition: or, *fit and dispose them*, under the covering, that they might be laid on their shoulders: or, *order them* so in the rings (which is Chuskuni's explication), that they might fall into the two notches, which were in the staves, to keep the ark from sliding up and down.

Ged.—“And they shall spread over it a cloth entirely blue; and above that [Sam., LXX, Targ., and two MSS.] they shall put an upper cover of seals' skins; and shall put to its poles.” A flagrant instance of early transposition in the text occurs here. In all the copies and versions, the cover of blue cloth is put on after that of seals' skins: yet it is evident that this could not be the case, from the very nature of the thing, as well as from the whole context. 6. *Put to its poles*; i. e., replace them in the staples. Compare Exod. xxv. 13—15.

Booth.—And they shall spread over it a cloth wholly blue; and above that [Sam., LXX, and two MSS.] they shall put a covering of seals' skins, and shall put to it staves.

Rosen.—*Tegumentum totum hyacinthinum*, solo hyacinthina lana contextum. Hoc tegumentum videtur significari Ex. xxxi. 10. וְשֵׁי שְׁנֵי, *Component ad æquilibrium*, aptabunt *vectes* ad portandum; vectes enim numquam extrahebantur, vid. Ex. xxv. 15.

Ver. 7.

Au. Ver.—7 And upon the table of shew-

Crit. S., p. 489, edit. Hal., "omnino male omissus videtur in Hebræo. Cur enim in descriptione convasationis Tabernaculi, quum movenda erant castra, in qua docetur ratio convasandi omnia Tabernaculi vasa, instrumenta et partes omnes, omissum fuisset labrum cum basi ejus, quæ non minus erant convasanda et deferenda, quam reliquæ Tabernaculi partes?" Cum Cappello consentiunt Grotius et Hubigantus. Et sane vix credibile labri mentionem hic omissam fuisse.

Ver. 16.

Meat offering. See notes on Lev. ii. 1.

Ver. 17.

Au. Ver.—Cut ye not off, &c.

Booth.—Cause not to be cut off, &c.

Ver. 20.

וְלֹא יִבְרָא לְרֵאשִׁית כֹּבֵלֶשׁ אֶת־הַקֹּדֶשׁ
וְמָרָה :

καὶ οὐ μὴ εἰσελθῶσιν ἰδεῖν ἐξάπνω τὰ ἅγια,
καὶ ἀποθανοῦνται.

Au. Ver.—20 But they shall not go in to see when the holy things are covered, lest they die.

The holy things.

Bp. Patrick.—In the Hebrew it is in the singular number, *when the holy or holy thing* is covered, i.e., the ark, as the Jews generally understand it; and that with great reason, as anyone may be satisfied, who will take the pains to compare 1 Kings viii. 8, with 2 Chron. v. 9. Where that which in the former place is called the *holy*, in the latter is called the *ark*.

Are covered. So Rosen., Ged., Booth.

Gesen.—בָּלַע (Arabic بلع) occurs in five conjugations; in *Kal*, 1. *To devour, to swallow.* The expression in Job vii. 19: וְנָשִׂי אֶשׁ, *till I have swallowed my spittle*, for, a moment's time, is proverbial. The Arabians say frequently, Let me only swallow my spittle, for, Give me only a few moments' time. Perhaps this expression is also used elliptically, hence Numb. iv. 20: וְלֹא יִבְרָא לְרֵאשִׁית כֹּבֵלֶשׁ אֶת־הַקֹּדֶשׁ, *and they shall not see for one moment the holy things.* LXX, ἐξάπνω. Others, *when covered.* Others, *to their destruction.*

Rosen.—20 וְלֹא יִבְרָא, *Nec veniant ad videndum quando operient sanctum*, i.e., vasa sacra. בָּלַע, quod proprie deglutire, absorbere notare constat, hic plerique per metaphoram,

quod quæ deglutiuntur eadem absconduntur, *abscondere, operire* significare volunt. Ita Onkelos: *dum operiunt vasa sacra.* Syrus: *cum operitur sacrum.* Saadiaz: *cum tegitur sanctum.* Sed LXX בָּלַע ἐξάπνω vertunt. Conjunxerunt videlicet בָּלַע cum verbo נָשִׂי remotiori, tanquam ipsum, per hyperbaton, regente; ἐξάπνω autem adverbiascens putarunt respondere verbo בָּלַע, quasi hoc significet *nec opinato subitove*, ut cum deglutitur aliquid. Cf. Job. vii. 19, ubi נָשִׂי אֶשׁ, *donec glutiero salivam meam* brevissimum respirandi intervallum denotat. Vaterus pronus est ad credendum, בָּלַע esse: *quasi devorando oculis.*

Ver. 23.

מִן שְׁלֹשִׁים שָׁנָה וְעַד חֲמִשִּׁים שָׁנָה הַפֶּהֶל אֹתָם בְּלִי־הַפָּא
לְעָבֹד אֶת־הַמִּזְבֵּחַ לְעֹבְדֵי עֲבֹדָה בְּאֹהֶל מוֹעֵד :

ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω ὥς πενήκονταετοῦς ἐπίσκειψαι αὐτοὺς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν, ποιεῖν τὰ ἔργα αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service [Heb., to war the warfare], to do the work in the tabernacle of the congregation.

From thirty years, &c.

Ged., Booth.—From twenty-five years [LXX; see notes on verse 3].

All that enter in to perform the service.

Bp. Patrick.—I do not understand why this should not be translated as ver. 2, *into the host.* For it is the very same phrase in the Hebrew, both here and there: only here more emphatical by doubling the word *for host*: and therefore may, very properly, be translated in this place, "that enter in to war the warfare." For the service of the Gershonites was more burdensome than the former, though they were fewer in number (ver. 36, 40).

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 25.

וְנִשְׁאָא אֶת־יְרֵיכָה הַמִּשְׁכָּן וְאֶת־הָאֹהֶל
מִן־מִקְדָּשׁוֹ וּמִן־מִקְדָּשׁ הָאֵשֶׁר
עָלָיו מִלְמַעְלָה וְאֶת־מִסְכָּה פֶתַח אֹהֶל
מוֹעֵד :

"And ye shall appoint unto them by name all their burthens."

Rosen.—27 יָצִיץ, *Ad os, ex mandato Aaronis.* Nihil fiat injussu sacerdotum. וַתִּרְצֶם אֹתָם, *Recensebitis ad eos in observatione omne onus eorum, i. e., recensebitis iis diligenter omnia eorum onera.* Sensus est, antequam veniant Gersonitæ, omnia debere parata et involuta esse, et singulis præcipiendum esse, quo pacto suum munus in portandis vasis tabernaculi exequi debeant.

Ver. 30, 35, 39, 43, 47.

Au. Ver.—30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service [Heb., warfare], to do the work of the tabernacle of the congregation.

From thirty years.

Ged., Booth.—From twenty-five [LXX, see notes on verse 3] years, &c.

Every one that entereth into the service.

Bp. Patrick.—The words in the Hebrew are the very same with those, ver. 3, which we translate *enter into the host* (see there).

Ged., Booth.—All who are fit to do the service and work, &c.

Tabernacle of the congregation. See notes on Exod. xvii. 21.

Ver. 32.

וּבְשֵׁמֹת הַתְּהִדִּי אֶת־יָצִיץ מִשְׁמֶרֶת : מִשְׁמֶרֶת

— ἐξ ὀνομάτων ἐπισκέψασθε αὐτοὺς, καὶ πάντα τὰ σκεύη τῆς φυλακῆς τῶν ἀπορμένων ὑπ' αὐτῶν.

Au. Ver.—32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

31, 32, &c. *Sockets.* See notes on Exod. xxvi. 19.

And by name, &c.

Ged.—By name shall all [Sam., LXX, Arab., Vulg., two Heb., and two Chald. MSS.] the utensils of their burthen-charge be assigned to them.

By name, &c. Hence some commentators imagine that every utensil had its peculiar name [so *Rosen.*], like as the two columns of Solomon's temple, which were called *Jachin* and *Boaz*. I believe that the phrase here means no more than that every utensil

was named, or told over, to the persons who were to carry them; or perhaps every board, &c., had its peculiar mark, by which it could readily be replaced in its own situation.—*Geddes.*

Rosen.—נִשְׂחָתָה, *Nominatim, sigillatim.* Videtur singulæ partes sua pecuniaria nomina habuisse, uti postea in templo Salomonis Jachin et Boas columnarum nomina erant, cf. 1 Reg. vii. 21.

Ver. 47.

מִכֵּן שְׁלֹשִׁים שָׁנָה וְעַלְיָה וְעַד כָּד חֲמִשִּׁים שָׁנָה כָּל־יֹחֵזֵק לַעֲבֹד עִבְדָּה : עִבְדָּה וְעִבְדָּת מִשְׁמֶת בְּאֶהֱל מוֹעֵד :

ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω ὥς πενηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος πρὸς τὸ ἔργον τῶν ἔργων, καὶ τὰ ἔργα τὰ ἀπορμένα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

Thirty years.

Ged., Booth.—Twenty-five years. See notes on verse 3.

Every one that came to do the service of the ministry, and the service of the burden.

Bp. Patrick.—The first of these ["the service of the ministry"] one would think related to the priest when the tabernacle was standing; and the latter ["the service of the burden"] to their carrying the tabernacle when it was taken down, and removed; and so I expounded those words, ver. 24. But he mentioning here only those that were numbered from thirty years old, I think, upon further consideration, that there is no regard in these expressions to the service they did to the priests in the tabernacle, unto which they were admitted at twenty-five years old (see ver. 3), but only to the service mentioned here in this chapter, which relates altogether to the taking down and carrying the tabernacle. And therefore these must be looked upon as two phrases for the same thing; the former of which is not exactly translated; for there is nothing of *ministry* in the Hebrew; but the words are, "every one that cometh to serve the service of the service, and the service of the burden, or carriage." For it is the same word, which,

being joined with *work*, we translate *servile* (Lev. xxiii. 7, and other places).

Ver. 49.

עֲלֵי יְהוָה פָּקֹד אוֹתָם בְּיַד מֹשֶׁה
אִישׁ אִישׁ עַל-עֲדָתוֹ וְעַל-מִשְׁאֵל וּפְקֻדָּוֹ
: אֲשֶׁר-צָנָח יְהוָה אֶת-מֹשֶׁה :

διὰ φωνῆς κυρίου ἐπεσκέψατο αὐτοὺς ἐν
χειρὶ Μωυσῆ ἀνδρὰ κατὰ ἄνδρα ἐπὶ τῶν ἔργων
αὐτῶν, καὶ ἐπὶ ὧν αἵρουσιν αὐτοί. καὶ ἐπε-
σκέπησαν, ὃν τρόπον συνέταξε κύριος τῷ
Μωυσῇ.

Au. Ver.—49 According to the com-
mandment of the LORD they were numbered
by the hand of Moses, every one according
to his service, and according to his burden :
thus were they numbered of him, as the
LORD commanded Moses.

Ged., Booth.—According to the com-
mandment of Jehovah by [Ged., through the
mediation of] Moses, they were numbered,
every one according to his service, and ac-
cording to his burden. Thus were they
numbered by Moses, as Jehovah commanded.

CHAP. V. 1, 6, 11.

Au. Ver.—*And.*

Ged.—Again.

Ver. 6.

דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה
כִּי יַעֲשֶׂה מִכָּל-חַטֹּאת הָאֵלֶּם לְמַעַן
מַעַל בִּיהוָה וְאָשָׁמָה הַקָּדָשׁ הַהוּא :

λάβησον τοῖς υἱοῖς Ἰσραὴλ, λέγων. ἀνὴρ ἢ
γυνή, ὅς τις ἂν ποιήσῃ ἀπὸ πασῶν τῶν ἁμαρ-
τιῶν τῶν ἀνθρωπίνων, καὶ παριδὼν παρίδη καὶ
πλημμελήσῃ ἢ ψυχὴ ἐκείνη.

Au. Ver.—6 Speak unto the children of
Israel, When a man or woman shall commit
any sin that men commit, to do a trespass
against the LORD, and that person be guilty.

Pool.—*Any sin that men commit*, Heb.,
any sins of men, i. e., either, 1. Of common
infirmity, or such sins as men commit
through human frailty; for if this were
done knowingly and willingly, a greater
punishment was appointed. See Lev. vi. 5, 6.
Or rather, 2. Sins against men [so Bishop
Patrick, Rosen.], or belonging to men, to
wit, deceits or wrongs, whereby other men
are injured, of which he manifestly speaks,
as appears from ver. 7, 8; so this is a geni-
tive case of the object, as Matt. xii. 31,
blasphemy of the Spirit (for so it is in the

Greek) is *blasphemy against the Holy Ghost*,
as it is called Mark iii. 29; Luke xii. 10;
and *power of all flesh*, John xvii. 2, is *power
over all flesh*; and *power of spirits*, Matt.
x. 1, is *power over or against spirits*, Luke
ix. 1; and *prayer of God*, Luke vi. 12, is
prayer directed unto God; and *the spoil of
the poor*, Isa. iii. 14, is the spoil taken from
the poor; and *violence of the children of
Judah*, Joel iii. 19, is *violence against them*,
as we translate it. *To do a trespass against
the Lord*; which words may be added,
either, 1. To express a new sin, of prevari-
cating or dealing falsely with God, either
by a false oath, which is a special injury
to God, or by a lie or simple denial that he
hath taken any thing of his neighbour's,
which also God takes as a sin especially
concerning himself, who in such cases is the
only judge of what is falsely said or sworn.
See Acts v. 3, 4. Or, 2. To aggravate the
former sin, and to show that such injuries
done to men are also sins against God, who
hath commended justice to men as well as
religion to himself. But the former is more
probable, both because here is a ram of
atonement to be offered to God for the
special injury done to him, as well as satis-
faction is to be made to the man whom he
injured; and especially by comparing this
with the parallel place, Lev. vi. 2, &c. *And
that person be guilty*, i. e., shall be sensible
of his guilt, or be convicted in his conscience
of his sin; for otherwise this might seem a
mere tautology, if it were only meant of
being really guilty of sin, which was ex-
pressed before in those words, *when one
shall commit any sin*, i. e., be guilty of any
sin.

Bp. Patrick.—*To do a trespass.*] Such
offences against their neighbours as were
also great offences against God. For the
Chaldee understands these words of frauds
and cheats put upon men by a false oath.
And there is a good warrant for this inter-
pretation from Lev. vi. 2, 3, where Moses
gives the same command; which seems
here to be repeated, only because he had
something to add unto it (ver. 8).

That person be guilty.] Or rather, "be
sensible of his guilt" (see Lev. vi. 4).

Ged.—If a man or woman, prevaricating
with the LORD, have committed any of those
sinful frauds, which mankind are liable to
commit, and the person have thereby in-
curred guilt.

Booth.—If a man or woman shall commit any sin which men may commit, by trespassing against Jehovah, and that person be guilty.

Rosen.—*Si peccaverit contra hominem, videlicet furto et rapina, ut ex vs. sq. apparet.* לְכַל פֶּסַל בְּדָתָהּ. Simulque *prævaricando peccaverit in Deum, falso jurando.* Cf. Lev. v. 21. וְהָיָה כַּזֶּה הָיָה, *Et hoc modo homo ille culpam contraxerit.*

Ver. 7.

וְהִתְנַחֲמוּ אֶת-חַטֹּאתֵיהֶם אִשָּׁר עָשׂוּ
וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְנוֹ

ἐξαγορεύσει τὴν ἁμαρτίαν, ἣν ἐποίησε, καὶ ἀποδώσει τὴν πλημμέλειαν. τὸ κεφάλαιον, κ.τ.λ.

Au. Ver.—7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.

Then they.

Ged., Booth.—Then he [LXX].

Bp. Patrick.—7 *Then they shall confess.*] Or rather, "if they shall confess," &c. For so the particle *vau* sometimes signifies: particularly ch. xii. 14, where we [as well as the LXX] translate it, "if her father had spit in her face:" see what I have noted upon Lev. vi. 4.

He shall recompense, &c.] Rather, "then he shall recompense" the injury he did to his neighbour, in the manner here directed; which hath been explained, Lev. vi. 5 (see there).

Ver. 9.

וְכָל-תְּרוּמָתָהּ וְנוֹ

καὶ πᾶσα ἀπαρχή, κ.τ.λ.

Au. Ver.—9 And every offering [*or, heave offering*] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

Offering.

Patrick, Ged., Booth.—Heave-offering.

Pool.—Heb., *every heave-offering*, the *heave-offering* being here taken largely, so as to comprehend also the *wave-offering*, for both these were Aaron's portion. See Exod. xxix. 26—28.

Ver. 10.

Au. Ver.—10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

Bp. Horsley.—Houbigant's translation seems to give the true sense of this verse. "Habebit sacerdos sua quisque sancta nempe ea quæ ab singulis sibi afferentur."

Ver. 16.

וְהִקְרִיב אֹתָהּ חִפְּתוֹ וְהִעֲמָהּ לִפְנֵי
יְהוָה:

καὶ προσάξει αὐτὴν ὁ ἱερεὺς, καὶ στήσει αὐτὴν ἔναντι κυρίου.

Au. Ver.—16 And the priest shall bring her near, and set her before the LORD. So *Pool, Rosen.*

Patrick, Ged., Booth.—And the priest shall present it, and place it before Jehovah.

It, i. e., the donative: not the woman; who is presented only, verse 18.—*Geddes.*

Rosen.—*Et appropinquare faciat, adducat eam* scil. mulierem. *Et sistat eam coram Jova*, in locum sanctum, in tabernaculi conventus atrium.

Ver. 18, 24.

18 וְהִעֲמִיר חִפְּתוֹ אֶת-הָאִשָּׁה לִפְנֵי
יְהוָה וַפְּרַע אֶת-רֹאשׁ הָאִשָּׁה וַנִּתֵּן עַל-
כַּףּיָּהּ אֶת מִנְחַת הַזִּכָּרוֹן מִנְחַת הַנֶּחֱאֹת
הָיָה וּבִדְךָ הַכֹּהֵן יִהְיֶה מִן הַמִּקְדָּשִׁים
הַכֹּהֲנִיקִים:

καὶ στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου, καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναίκος, καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου, τὴν θυσίαν τῆς ἡλοσυντίας, ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου τούτου.

Au. Ver.—18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

Bp. Patrick.—*The bitter water.*] So called, because they put wormwood, or some such thing into it, to give it a bitter taste; as Maimonides and the ancient rabbins fancy. But the later doctors say, nothing was mixed with this water but dust; and yet it became bitter in the mouth. So Nachman and others. But the most probable account of all others is, that this water was called *bitter*, from its direful effects upon the body of the woman, if she was guilty. To which exposition Jacob Abendana inclines (see Wagen-seil upon the Mischna Sota, cap. 3, sect. 5, annot. 1).

That causeth the curse.] Or rather, "which was given her with curses," and dreadful imprecations: blotted out with the bitter water (ver. 21, 23), as R. Bechai expounds it.

Ged.—"And the priest shall have in his hand the corrosive execration-water." The Sam. has מַרְמָר instead of מַרְמָר; and one Heb. MS. has מַרְמָר for מַרְמָר. The antients vary in rendering these words: Sept. το ὕδωρ του ελεγμου του επικαταρωμενου τουτου; but how they could render either מַרְמָר or מַרְמָר by ελεγμου, it is not easy to conceive. Houbigant thinks they may have read in their Heb. copy either מַרְמָר from מַרְ, or מַרְמָר from מַרְ. But although the verb ελεγχω or its derivatives ελεγμος, ελεγξίς, ελεγχος, occur above ninety times in the Septuagint version, it never expresses either of the Hebrew roots which Houbigant supposes them to have read here: it is generally the coactive voice of מַרְ, which they render by ελεγχω, as their ελεγμος is the representative of מַרְמָר. It is my belief that here they read מַרְמָר, or, perhaps, מַרְמָר, both which will bear to be rendered ελεγμος: and I am even inclined to think that this was the original Samaritan lection, as the Samaritan version has מַרְמָר. The paraphrase of Vulg. is, *aquas amarissimas, in quibus cum execratione maledicta conguessit*. Onk., Tharg., Syr., both Arabs, Pers., Gr. Ven., all seem to have read מַרְמָר, and to have considered it as denoting *bitter*, except Sept. and the Sam. interpreter, who had before them the same reading, whatever it were, and understood it in the same manner. In the supposition that this is the genuine reading, the first clause might be thus rendered, the *proof water*, a meaning perfectly agreeable to the context, and a most proper epithet for the water in question. However, as there is no vestige of such a reading in any Heb. or Sam. copy of the text yet discovered, I was unwilling to think that they have been all uniformly corrupted, and have tried to make a suitable meaning out of the text as it now stands; I mean in the Sam. copy; for I consider מַרְמָר as the true reading, and make it a part of the verb מַרְ, to *fret, rankle, corrode*, and accordingly have rendered "corrosive water." Those who follow the present Heb. reading make מַרְמָר a part of the verb מַרְ, and, with our common version, render "the bitter water." But what made it bitter? It is so called, say some commentators, because the husband

brought his wife to this trial in a *bitter* disposition, *animo amaro*. Others, with more reason, that the water was so denominated from the *bitter* effects it was to produce in the guilty person: this they chiefly infer from ver. 24 and 27, where מַרְמָר is commonly rendered to *embitter*; or, as it is in our public version, "*and become bitter*;" or, as Rosenmüller expresses it, *ad acerbos dolores excitandos*. Houbigant has strenuously combated this idea; but his note is too long to be here inserted, nor is his reasoning altogether conclusive. But neither is the argument derived from the מַרְמָר of ver. 24 and 27 conclusive; for even there three Sam. MSS. have מַרְמָר. Dathe, indeed, endeavours to strengthen it by observing, that the interchange of the epithets, that is, putting מַרְמָר before מַרְמָר in ver. 24 and 27, evidently leads to this meaning: "*Ex qua epithetorum permutatione plane constare putem, hæc esse illius synonyma, ideoque de effectu esse intelligendum.*" I grant that the effect to be produced (in the supposition that the person has been guilty), is here expressed by the word that is transposed, whether it be מַרְמָר, or מַרְמָר, or מַרְמָר, but I deny that any one of these words is a synonymous term with מַרְמָר. The only question is, which of the three lections is the most likely to be genuine; or, in other words, whether we are to call this water *bitter*, *corrosive*, or *convictive*. They who approve of the first reading must render bitter; I, who prefer the second, render corrosive; and the Septuagint, who seem to have read the last reading, favour the *convictive*, or *proof-giving*. The learned reader will judge for himself, and adopt what seems best in his own judgment. In the rendering of מַרְמָר, the antients are all agreed; except Syr. and the Sam. translator: the former has מַרְמָר, the latter מַרְמָר, whence Houbigant formed his version, *aquam pudicitie exploratricem*. In this he has not been followed. The version of Dathe is, *aquam perniciosam imprecationum*. Michaelis has only, "*das fluchwasser.*" Hezel: "*das giftige fluchwasser, the venomous execration water.*"

Booth.—The proof-execration water.

Rosen.—מַרְמָר מַרְמָר, *Aquæ amaritudinum diras inferentes*. De vocis מַרְמָר significatione dissentiunt interpretes. LXX, τὸ ὕδωρ τοῦ ἐλεγμοῦ, *aquam argutionis*, quæ nempe arguebat adulteram. Hinc conjectat

Hubigantius, illos legisse **וְהָיָה** vel **וְהָיָה**, hoc a **וְהָיָה**, *investigare*, illud a **וְהָיָה**, i. q., **וְהָיָה** significatione *probandi*. Clericus conjicit, LXX **וְהָיָה**, *docentium* legisse, quod aquæ illæ docere deberent, an casta esset mulier. E recentioribus nonnulli putarunt, aquas illas *amaras* vocari vel quod res amaræ aquæ illi injectæ fuissent, quod tamen si faciendum fuisset vix credibile est a Mose non præcipi; vel quod maritus illas uxori propinasset animo *amaro*, i. e., irato. Alii vero ab effectu illas *amaras* dici existimant, quod acerbos dolores per eas in rea excitatos esse infra dicitur. Quæ sententia probabilior videtur, imprimis propter vs. 24, 27, quibus dicitur, aquam illam ab uxore bibendam esse **וְהָיָה**, quod commode verti potest, *ad acerbos dolores excitandos*. Vocem **וְהָיָה** Syrus vertit: *exploratrices*, sc. aquas, atque Samaritanus: *declarantes*.

Ver. 21, 22, 23.

וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת 21

וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת

— ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπωκότα, καὶ τὴν κοιλίαν σου πεπηγμένην.

Au. Ver.—21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot [Heb., fall], and thy belly to swell.

Pool.—*Thy thigh*; a modest signification of the genital parts [so Ged., Patrick, &c.], used both in Scripture, as Gen. xli. 26; Exod. i. 5, and other authors, that the sin might be evident in the punishment. *To rot*, Heb., *to fall*, i. e., to die or waste away, as the word is used, 1 Chron. xxi. 14, compared with 2 Sam. xxiv. 15. *To swell*, suddenly and violently till it burst, which the Jews note was frequent in this and like cases, as Exod. xxxii. 20. And it was a clear evidence of the truth of their religion.

Bp. Horsley.—22 —“thy belly to swell, and thy thigh to rot [or fall].” These expressions are to be understood literally. The belly was to swell with the scirrhus tumour of a diseased ovary, while the flesh of the thigh, which in the healthy state is firm and plump, should waste with disease, and become flaccid.

Ged.—By making thy thigh to fall down, and thy womb to be inflamed.

Rosen.—*Faciendo ut femur tibi decidat et*

venter intumescat. Indicatur, ut Michaelis observat, is feminarum morbus, qui *hydrops ovarii* hodie appellari solet, sed tamen rarissime invenitur. Joseph. *Ant.* iii. 11, 6, de hoc morbo hæc dicit: *μετ' αἰσχύνῃς καταστρέφει* (adultera) τὸν βίον, τοῦ τε σκέλους ἐκπεσόντος αὐτῇ καὶ τὴν κοιλίαν ὑδρόν καταλαβόντος. *Mortem obit ignominiosam, crure illi decidente et aqua intercute ventrem occupante*.

Ver. 23.

וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת

καὶ γράψει ὁ ἱερεὺς τὰς ἀπὸς ταύτας εἰς βιβλίον, καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου.

Au. Ver.—23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water.

With the bitter water. So Rosen.

Bp. Patrick.—Rather, “into the bitter water;” that is, he was to scrape out the words he had written into the water, and so make the woman drink it: or, as the Jews explain it, wash the words he had written with the bitter water till they were quite blotted out: see Wagenseil in *Mischna Sotæ*, cap. 3, sect. 3.

Rosen.—23 **וְהָיָה** hic *schedam* denotat, ut *βιβλίον* et *libellus* apud Græcos et Latinos. **וְהָיָה**, *Et delet* (scripturam) *cum aqua amara*, ut mulier biberet quasi execrationes cum aquis amaris mistas. **וְהָיָה** hic notat *cum*, ut Jos. xi. 19; Jud. vii. 6; Hos. xii. 5. Ita hanc particulam etiam h. l. exprimunt Syrus et Saadias.

Ver. 24.

וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת וְהָיָה בְּהָיָה אֶת־יָרֵךְךָ נֶפֶלֶת

καὶ ποτιεὶ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου. καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τὸ ἐπικαταρωμένον τοῦ ἐλεγκμοῦ.

Au. Ver.—24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

Boothroyd.—24 And he shall cause the woman to drink the proof-execration water; and the execration-water shall enter into her, as a proof of her guilt or innocence.

See notes on ver. 18.

Rosen.—Deinde bibendam tradat mulieri aquam perniciosam imprecationum.

Ver. 27.

וְהִשְׁקָהּ אֶת-הַמַּיִם וְהִיתָה אִם-
נִטְמָאָה וְתִמְעַל מַעַל בְּאִשָּׁהּ וְכֹאֵן כָּהֵן
תַּפִּים קַמָּאֲרִים לְמָרִים וְצָרְתָהּ בְּמָנָה
וְנִקְלָה יִרְכָּה וְהִיתָה הָאִשָּׁה לְאֵלָה
בְּקֶרֶב עַמָּה :

καὶ ἔσται, εἴαν ἡ μεμιασμένη καὶ λήθη λάθῃ
τὸν ἄνδρα αὐτῆς, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ
ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταράμενον, καὶ πρη-
σθήσεται τὴν κοιλίαν, καὶ διαπνεύσεται ὁ μηρὸς
αὐτῆς, καὶ ἔσται ἡ γυνὴ εἰς ἄραν τῷ λαῷ αὐτῆς.

Au. Ver.—27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

Booth.—27 And when he hath made her drink the water, then it shall be, if she be defiled, and have committed a trespass against her husband, that the execration-water shall enter into her, and become a proof of it; for her belly shall swell, and her thigh shall waste, and the woman shall be an execration among her people.

See notes on verses 18 and 21.

Ver. 30, 31.

Au. Ver.—30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

30 *And shall set.*

*Booth.—*Then shall he present.

31 *Then shall the man.*

*Booth.—*And the man.

Bp. Patrick.—31 *The man be guiltless from iniquity.* By *iniquity* here is to be understood the punishment due to iniquity. For the wife, or her parents, if she appeared to be innocent, could have no action against the husband, upon the account of this accusation. But the particle *vau* in the beginning of this verse signifies sometimes as much as *if*, as I observed upon ver. 7. And

so the Jews here commonly understand it, "if the man be guiltless from iniquity." For thus the rule is expressed in the Gemara, upon the fifth chapter of Sota: "When the husband is free from iniquity (i. e., from adultery), then the water tries his wife: but if he be not free (i. e., be himself also guilty of adultery), then the water hath no power to try her:" that is, produces none of the effects before mentioned. And so the author of Ez. Hachajim, in Wagenseil upon Sota (p. 595), concludes from these very words, That the bitter water then only had power, when the man was free from the sin of which he suspected his wife: and gives this as the reason why, in the latter end of the second temple, this way of trial ceased, and was quite taken away by the Sanhedrin; because the number of adulterers was then so great, that the water had no effect; according to those words of the prophet Hosea (ch. iv. 14), "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery," &c. For that is another rule of theirs, "When adulterers were multiplied, the bitter waters ceased;" i. e., there was no trial by them (see Selden, lib. iii., Uxor. Heb., cap. 15, p. 408). Yet the Jews seem to have continued in after ages, since their temple was destroyed, some form of dreadful imprecations, in their synagogues, for the discovery of truth in doubtful cases.

CHAP. VI. 1.

Au. Ver.—And.

*Ged., Booth.—*Again.

Ver. 2.

אִישׁ אִזְוֹתָאֵהוּ כִּי יִפְלֹא לְבָדָרְךָ
נָזִיר לְהִנָּזֵר לַיהוָה :

— ἀνὴρ ἢ γυνὴ ὅς ἂν μεγάλως εὐξήται εὐχὴν ἀφ'αυτοῦ σαρθεῖ ἀγνεῖαν κυρίῳ.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite [or, make themselves Nazarites], to separate themselves unto the LORD.

Separate themselves, &c. See notes on Lev. xxvii. 2.

Ver. 3.

וְכָל-מִשְׁרַת צְנֻבִים לֹא יִשְׁתָּה
וְצְנֻבִים לְתִים וְיִבְשִׁים לֹא יִמָּלֵךְ :

— καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίνεται. καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται.

Au. Ver.—3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Any liquor of grapes.

Bp. Horsley.—Rather, “any preparation of grapes.”

Bp. Patrick.—*Liquor of grapes.*] i. e., Secondary wine; which was made by maceration of grapes in water, after the juice had been pressed out to make wine. Pliny speaks of various kinds of it (lib. xiv., Nat. Hist., cap. 10).

Gesen.—כִּשְׂרָה fem. (from שָׁרָה, to dissolve), the act of dissolving. Numb. xvi. 3: כִּשְׂרָה עֲנָבִים, drink which is obtained by dissolving or macerating of grapes.

Rosen.—כִּשְׂרָה עֲנָבִים LXX reddunt, ὅσα κατεργάζεται ἐκ σταφυλῆς. Hieronymus: quidquid exprimitur. כִּשְׂרָה conferendum est cum Chald. et Syr. הָרָה, in liquido dissolvit, maceravit, hinc illæ voces proprie significant macerationem, dissolutionem, id vero est, succum uvarum. Bene Syrus: succum ex uvis passis expressum. עֲנָבִים יָדִים, uva recentis.

Ver. 4.

כָּל יְמֵי נִזְרוֹ מִכָּל אֲשֶׁר יִצְטָח מִנֶּחֱלָה
הַלֵּזֶן מִחֲרֻצִּים וְעֵדֶיזָה לֹא יֵאָכֵל :

πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ. ἀπὸ πάντων ὅσα γίνεται ἐξ ἀμπέλου οἴνου ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται.

Au. Ver.—4 All the days of his separation [or, Nazariteship] shall he eat nothing that is made of the vine tree [Heb., vine of the wine], from the kernels even to the husk.

4, 9, &c. Separation.

Ged., Booth.—Nazariteship.

From the kernels even to the husk.

Ged., Booth.—From the grape stones to the rind.

Prof. Lee.—עֲנָבִים, m. pl. once, Num.

vi. 4, r. חֲצִי. Arab. حَصْرٌ, fructus acerbus vitis, aliusve arboris, omphaces. Unripe, or sour grapes. LXX, στεμφύλων.

Rosen.—1 חֲצִי Chaldæus vertit חֲצִי et Saadias חֲצִי, quæ vox apud Talmudicos acinos denotat, ex quibus oleum aliquod parari solet. Syrus: عَصَا, calcatas jam et

expressas uvas, et in eandem sententiam LXX, οἶνον ἀπὸ στεμφύλων, vinum ex uvarum expressarum retribuentis factum: coll. Arab.

فَتْرٍ proprie fidit, fregit, tundendo laceravit, quod etiam de pressione et calcatione uvarum in torculari usurpatum esse videtur. Gesenio in *Lexico* est i. q. Arab. فَرْصٌ, fructus acerbus vitis, aliusve arboris, omphaces. 2 LXX, γιγάρτον, granum acini, Vulgatus acinos interpretantur. Onkelos פִּרְסִי reddit, uvarum expressarum reliquias. Michaelis in *Suppl.*, p. 588, suspicatur, פִּרְסִי esse quod post primam calcationem, 2, quod post secundam calcationem de uvis superest; quamquam non possit definiri, quid edule ex uvis calcatis paratum fuerit. Verum non de cibi, sed de potionis genere quodam hic agi videtur. Hebræorum magistri docent, פִּרְסִי esse granula uvarum interiora, quæ seminari solent, 2 autem corticem exteriorem, i. e., folliculos; quibuscum consentit Gesenius, qui a פִּרְסִי s. פִּרְסִי, quod Chaldæis lucere, lucidum esse, 2 denotare censet uvarum folliculum, sive cutem earum exteriorem pellucidam.

Ver. 9.

וְקִרְיַמְתָּ מֵת עָלָיו בַּיּוֹם הַהוּא
וּמָמָה רִאשׁ נִזְרוֹ וְנִלְחָה רִאשׁוֹ בְּיוֹם
מִקְרָאוֹ וּגו'

ἐὰν δέ τις ἀποθάνῃ ἐπ' αὐτῷ ἐξάπινα, παραχρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ. καὶ ἐσυρήσεται τὴν κεφαλὴν αὐτοῦ ἢ ἂν ἡμέρα καθαρισθῇ, κ.τ.λ.

Au. Ver.—9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

Ged., Booth.—And if a man die by him suddenly, his Nazariteship is then defiled; and he shall shave his head on the day of his purification, on the seventh day shall he shave it.

Ver. 11, &c.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 12.

Au. Ver.—12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost [Heb., fall], because his separation was defiled.

3 y

Ged., Booth.—And when he hath brought a lamb of the first year for a guilt-offering, he shall again devote to Jehovah the days of his Nazariteship; and the former days shall not be reckoned, because his Nazariteship was defiled.

Ver. 14, 17.

Au. Ver.—Peace offerings. See notes on Lev. iii. 1.

Ver. 15.

וְכָל מִצְוֹת קִלְתָּ חֵלֶת בְּלִילֹת בִּשְׁמֶן
וְרִיחֵי קִנְיָן מִשְׁתֵּי בִשְׁמֶן וּמִנְחָתָם
וְנִסְכֵּיהֶם :

καὶ κανοῦν ἀζύμων σεμιδάλεως ἄρτους ἀνα-
πεποιημένους ἐν ἐλαίῳ, καὶ λάγανι ἄζυμα
κεχρισμένα ἐν ἐλαίῳ, καὶ θυσίαν αὐτῶν, καὶ
σπονδὴν αὐτῶν.

Au. Ver.—15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

Booth.—And a basket of unleavened bread, namely cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, as their wheaten-offering; also their drink-offerings of wine. So *Ged.*

15, 17 The Vulg. so renders; and from Lev. ii. 4—6, it is evident that the basket of unleavened bread constituted the wheaten-offering which accompanied the three sacrifices mentioned verse 14.—*Booth.*

Mingled with oil, anointed with oil. See notes on Lev. xxix. 3.

Ver. 17.

Au. Ver.—17 And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

Ged.—He shall then offer the ram for a eucharistic sacrifice to the Lord, with the basket of unleavened bread as its donative, and with its libation of wine.

Booth.—And he shall offer the ram for a feast-sacrifice to Jehovah; with the basket of unleavened bread, the priest shall offer its wheaten-offering, and its drink-offering of wine. See notes on verse 15.

Ver. 27.

Au. Ver.—And they.

Ged., Booth.—Thus they.

CHAP. VII. 8.

Au. Ver.—Under the hand.

Ged., Booth.—Under the direction.

Ver. 9.

— פִּרְעֻכְתָּ הַקֹּדֶשׁ עַל־הֶם בַּנְּהִי
: יִשְׂאֲרוּ

— ὅτι τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν.
ἐπ' ὤμων ἀρούσιν.

Au. Ver.—9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

Because, &c.

Ged., Booth.—; because to them belonged the service of the sanctuary, which they were to carry upon their shoulders.

Rosen.—Quia ministerium sanctitatis super eos, in humero bajulabunt, i. e., munus, quod iis circa sacrarium incumbit, est humeris bajulare.

Ver. 12.

Au. Ver.—12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

Of the tribe.

Ged., Booth.—Chief [Sam., Syr.] of the tribe, &c.

Ver. 13, 14, 19, 20, 25, 26, &c.

Au. Ver.—13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

Charger.

Ged., Booth.—Platter.

Gesen.—*قعر*, dish, cup, Numb. vii. 13, &c. (Arab. *قعران*, a deep dish, from *قعر*, to be deep.)

Bowl.

Ged., Booth.—Sprinkling-basin.

Prof. Lee.—*כִּיָּר* f. r. *כִּיָּר*. Lit. instrument, &c. of sprinkling. *Bowl*, or *cup*, either for sacrificial purposes, or for drinking, Exod. xxxviii. 3; Numb. iv. 14; vii. 13, 19, 25, &c.

Spoon.

Ged., Booth.—Incense pot.

Prof. Lee.—*פָּה* Bason or phial.

Gesen.—Pan or cup.

Ver. 18.

Au. Ver.—Prince of Issachar.*Ged., Booth.*—Chief of the tribe [LXX, Arab.] of Issachar.

Ver. 24, 30, 36, &c.

Au. Ver.—Children of Zebulon.*Ged., Booth.*—Tribe [LXX] of Zebulon.

Ver. 89.

וּבָבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר
 אֵתוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדִּבְרַר אֱלֹהִי
 מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדוּת
 מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֱלֹהִי :

ἐν τῷ εἰσπορεύεσθαι Μωυσὴν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλῆσαι αὐτῷ. καὶ ἤκουσε τὴν φωνὴν κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν τοῦ ἱλαστηρίου, ὃ ἐστὶν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, ἀναμέσον τῶν δύο Χερουβίμ, καὶ ἐλάλει πρὸς αὐτόν.

Au. Ver.—89 And when Moses was gone into the tabernacle of the congregation to speak with him [*that is*, God], then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Ged., Booth.—Now whenever Moses went into the congregation-tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21] to speak with Jehovah, then he heard the voice of one speaking to him from off the mercy-seat [*Ged.*, lid; see notes on Exod. xxv. 17] which was upon the ark of testimony, from between the two cherubs; for there he spoke with him.

Ark of testimony. See notes on Exod. xvi. 34.

Rosen.—89 וַיְדַבֵּר אֱלֹהִי, *Ad loquendum cum eo*, ut consuleret eum, sc. Jovani. Loca plura alia, quibus pronomina affixa respiciunt ad nomen diserte non expressum, sed e contexto sermone facile intelligendum, attulit Glassius *Philol. S.*, pag. 158, edit. Dath. Cf. xxv. 4. Hubigantius: “*Ut loqueretur cum eo*, nempe cum Deo qui vs. 11, cum Mose loquebatur. Nam res gestæ in hoc vs. continuantur cum vs. 11. Et ea quæ intercesserunt, de recensione donorum, ex tribuum tabulis huc fuerunt in medias res allata, ut commentarii pars separata, et tanquam scheda ad locum sibi in historia sacra proprium annexa.” Est vero hic vs. simul εἰσαγωγικὸς ad ea quæ sequuntur. Nihil

igitur necesse est, ut cum Vatero hunc vs. majoris pericopes laciniam statuamus, quæ inter supplementa plura alia, nullo rerum ordinis respectu habito, hic inserta fuerit. ἔξ, *E supra*, h. e., e loco, qui erat supra operculum.

CHAP. VIII. 1, 5.

Au. Ver.—*And.**Ged.*—*Against.*

Ver. 2.

— בְּהַעֲלֹתָ אֶת־הַנֶּגְדֹת אֶל־מִלֵּי כָנָן
 הַמְנוֹדֶה יֵאֱרֹר שְׁבַעַת הַנְּדָרוֹת :

— ὅταν ἐπιτίθῃς τοὺς λύχνους, ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτισοῦσιν οἱ ἐπὶ τὰ λύχνοι.

Au. Ver.—2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

Pool.—i. e., Either, 1. On every side of the candlestick. So the *candlestick* is here put for the bulk or shaft of the candlestick, as Exod. xxv. 34, 35, and the lamps, when they were lighted, were put into the branches of the candlestick, and taken out upon occasion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But against this sense it is objected, that the lamps could not be otherwise ordered, but that they must give light round about the candlestick, and therefore that *sense* seems to make this direction idle and frivolous. Or, 2. On that part which is before the candlestick, Heb., *over against the face of the candlestick*, i. e., in that place towards which the candlestick looked, or where the candlestick stood in full view, i. e., upon the north side, where the table of shewbread stood, as appears from hence, because the candlestick stood close to the boards of the sanctuary on the south side, Exod. xxvi. 35. And thus the lights were on both sides of the sanctuary, which was fit and necessary, because it was wholly dark in itself, and had no window in it.

Bp. Patrick.—*The seven lamps shall give light over against the candlestick.*] Upon the table which was over against the candlestick; as the Vulgar Latin very well ex-

plains it; which is rather a paraphrase upon these words than a translation of them, in this manner: "When thou lightest the seven lamps, let the candlestick be set up on the south side:" (for so it was ordered, Exod. xxvi. 35), and so Moses set it (ch. xl. 24), "and let the lamps look towards the north, over against the table of shew-bread," see Exod. xxv. 37, where there is the like obscure expression, but to this sense. And thus this verse may be translated exactly out of the Hebrew, "When thou settest up the lamps, the seven lamps shall shine before the face of the candlestick," i. e., enlighten all the room that is opposite to it; for there were no windows in the sanctuary, and therefore these lamps were lighted.

Ged., Booth.—When thou lightest the lamps, let the seven lamps shine forward from the chandelier.

Rosen.—*Cum tu facies ascendere lucernas*, i. e., quando accendes lucernas. Videtur significari actio sacerdotis elychnium in oleo depressum attolentis. אֲלִכְמֵל פְּנֵי הַמִּנְיֹהֶ, *E regione faciei candelabri*, eam partem versus, quæ respondet fronti candelabri, i. e., orientem versus.

Ver. 3.

Au. Ver.—3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses.

Ged., Booth.—And Aaron did so; on the front of the chandelier he placed the lamps, as Jehovah commanded Moses.

Ver. 4.

Au. Ver.—4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

Beaten work. See notes on Exod. xxv. 18.

Ged., Booth.—And this chandelier was made of solid gold; from its shaft to its flowers it was one solid piece: according to the pattern which Jehovah had shown Moses so was the chandelier made.

Ver. 8.

Au. Ver.—8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

Ged., Booth.—Then let them take a steer for a burnt-offering, with its wheaten-offering

[Ged., donative; see notes on Lev. ii. 1], fine flour mingled with oil; and another steer shall be taken for a sin-offering.

Ver. 9, 10.

Au. Ver.—9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites.

Bishop Patrick.—9 *Gather the whole assembly.* The Hebrew words, *col adath*, which we translate the whole assembly, frequently signifies all the elders of Israel; as in ch. xv. 4; xxv. 7; and xxxv. 12. And it cannot well have any other sense in this place, as appears from the next verse.

10 *The children of Israel.* The elders of the people mentioned in the foregoing verse. For all the children of Israel could not possibly do what is here enjoined; but some of them in the name of the rest; and none so proper as their rulers and governors, who were their representatives.

Ver. 11.

וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן
וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן
וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן וְהִנֵּי אֶהְיֶה אֲתֵיכֶם לְכֹהֵן

καὶ ἀφοριεῖ Ἀαρὼν τοὺς Λευίτας ἀπόδομα ἑναντι κυρίου παρὰ τῶν υἱῶν Ἰσραὴλ. καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου.

Au. Ver.—11 And Aaron shall offer [Heb., wave] the Levites before the Lord for an offering [Heb., wave-offering] of the children of Israel, that they may execute [Heb., that they may be to execute] the service of the Lord.

Bishop Patrick.—*Aaron shall offer the Levites before the Lord.* The Hebrew words are more significant; "Aaron shall wave the Levites before the Lord, for a wave-offering," &c. I have often observed before, that this waving or agitation to and fro before the altar (of which, see Exodus xxix. 24), was a solemn consecration of a thing to God, as a sacrifice: and therefore the Levites were presented unto him, under the same consideration as the first-born were. But it was impossible for Aaron to wave them, as he did some parts of a sacrifice: and therefore it is probable that he, lifting up his hands, and turning about to all

sides (as he did when he offered a wave-offering), they, at his command, imitated the same motion; and so were offered up to God, and became wholly his (see ver. 21).

That they may execute the service of the Lord.] Or, as it is more significantly in the margin, "that they may be to execute," &c. Which expresses the intention of this "waving them before the Lord," that, being wholly given up to him, they might become meet to execute that service to which he appointed them at his house.

Ver. 15.

וַיִּחַדְדוּן יְבִיאֵי הַלְוִיִּם לַעֲבֹד אֶת־
אֹהֶל מוֹעֵד וְשִׁהֲרָף אֹתָם וְהִנֵּפְתָּ אֹתָם
תְּנִיפָה :

καὶ μετὰ ταῦτα εἰσελεύσονται οἱ Λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου. καὶ καθαριεῖς αὐτοὺς, καὶ ἀποδώσεις αὐτοὺς ἔναντι κυρίου.

Au. Ver.—15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

*Bp. Patrick.—Thou shalt cleanse them, and offer them.—*Or rather, "after thou hast cleansed them, and offered," &c., according as was directed, ver. 7, 11.

Ged., Booth.—15 And after thou hast thus purified them and offered them as an offering, the Levites shall go in to do the service of the congregation-tabernacle [*Ged., convention-tent: see notes on Ex. xxvi. 21*].

Ver. 16, 18.

16 *Au. Ver.—Open every womb.* See notes on Exod. xiii. 2.

18 *Au. Ver.—And.*

Ged., Booth.—So.

Ver. 21.

Au. Ver.—21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord: and Aaron made an atonement for them to cleanse them.

Bp. Patrick.—Aaron offered them as an offering.] Or rather, "waved them a wave-offering," &c., as I observed, ver. 11. To which may be added, that it is likely some of the Levites were thus waved in the name of all the rest: for there being two-and-twenty thousand of them (ch. iii. 39), one cannot well conceive how they should be every one thus offered.

Ver. 23.

Au. Ver.—23 And the Lord spake unto Moses, saying,

*Ged.—*Now the Lord had spoken to Moses, saying,

*Booth.—*Jehovah also spoke, &c.

CHAP. IX. 1.

Au. Ver.—And.

*Ged., Booth.—*Again.

Ver. 3, 5, 11.

Au. Ver.—At even. See notes on Exod. xii. 6.

Ver. 7.

Au. Ver.—7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

*Ged.—*Although we are defiled on account of the dead, shall we therefore be kept back, &c.

*Booth.—*We are defiled by a human dead body, but why should we be, &c.

Ver. 10.

Au. Ver.—10 Speak unto the children of Israel, saying, &c. So the Heb.

*Ged.—*Speak unto the children of Israel, and say to them [*Syr., Arab.*].

Ver. 13.

Au. Ver.—Cut off. See notes on Lev. xvii. 4.

Ver. 15, 16.

15 וַיְבִיֹם הָקִים אֶת־הַמִּשְׁכָּן כַּסָּה
הָעֵנָן אֶת־הַמִּשְׁכָּן לְאֹהֶל הַעֲדָת וּבִצְרֵב
יִתְּנָה עַל־הַמִּשְׁכָּן כְּמִרְאֵת־אֵשׁ עַד־בֹּקֶר :
16 וְגַם יִתְּנָה תְּמִיד הָעֵנָן וְכִסְּפוּ וּמִרְאֵת־
אֵשׁ לַיְלָה :

15 καὶ τῇ ἡμέρᾳ, ἣ ἐστάθη ἡ σκηνή, ἐκάλυπεν ἡ νεφέλη τὴν σκηνήν, τὸν οἶκον τοῦ μαρτυρίου. καὶ τὸ ἑσπέρας ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωῒ. 16 οὕτως ἐγένετο διαπαντός. ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας, καὶ εἶδος πυρὸς τὴν νύκτα.

Au. Ver.—15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

Ver. 2.

Au. Ver.—2 Make thee two trumpets of silver; of a whole piece shalt thou make them.

Of a whole piece. See note on פֶּסָף, Exod. xxv. 18.

Ver. 3.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 5, 6.

וּתְהַקְעֶתֶם הַרְוֵעָה וְנִסְעוּ הַמַּחֲנֹת
הַחֲנִים קִדְמָה : וּתְהַקְעֶתֶם הַרְוֵעָה
שְׁנִית וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים הַיִּמָּנָה
הַרְוֵעָה יְהִקְעוּ לְמַסְעֵיהֶם :

5 καὶ σαλπείετε σημασίαν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι ἀνατολάς. 6 καὶ σαλπείετε σημασίαν δευτέραν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι λίβα. καὶ σαλπείετε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν. καὶ σαλπείετε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν. σημασίᾳ σαλπιούσιν ἐν τῇ ἐξάρσει αὐτῶν.

Au. Ver.—5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

Bp. Horsley.—5, 6, —“shall go forward; —shall take their journey; —for their journeys;” rather, “shall decamp; shall decamp; for their decampments.” [LXX.]

6 *When ye blow an alarm the second time.*

Dr. A. Clarke.—A single alarm, as above stated, was the signal for the eastward division to march; two such alarms the signal for the south division; and probably three for the west division, and four for the north. It is more likely that this was the case than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here the east and south camps alone are mentioned; the first containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express

orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew text, which is thus supplied by the Septuagint: “And when ye blow a third alarm or signal, the camps on the west shall march: and when ye blow a fourth alarm or signal, the camps on the north shall march.” This addition, however, is not acknowledged by the Samaritan, nor by any of the other versions but the Coptic. Nor are there any various readings in the collections of Kennicott and De Rossi which countenance the addition in the above versions. Houbigant thinks this addition so evidently necessary, that he has inserted the Latin in his text, and in a note supplied the Hebrew words, and thinks that these words were originally in the Hebrew text, but happened to be omitted in consequence of so many similar words occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

They shall blow an alarm for their journey.

Bp. Patrick.—That is, they shall blow a third and fourth alarm, for the moving of the other two standards. So the LXX rightly explain it, in so many words at length; “Ye shall blow an alarm the third time, and the camps that lie towards the sea (i. e., on the west side) shall take their journey; and ye shall blow the fourth alarm, and they that lie towards the north,” &c. In what order the camp of the Levites moved, is related afterward, ver. 17, 21.

Ged., Booth.—6 When ye blow a second alarm, then the camps which lie on the south side shall march. When ye blow the third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march [LXX]. They shall blow an alarm for their marchings.

Au. Ver.—An alarm.

Rosen.—5 הַרְוֵעָה, *Sonus fractus*, tremulus; a verbo רָעַ coll. Arab. رَع, quod proprie denotat *frangere*, *frangendo rumpere*, et hinc speciatim dicitur de sono, quando non procedit aequali tenore, sed fractus est et identidem abruptus. Bene Vulgatus: si prolixior atque concisus clangor increpuerit. Sic et Virgilius dixit *fractus sonitus tubarum*. וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים הַיִּמָּנָה, *Tunc profisciscantur castra eorum qui castra metantur orientem versus*, i. e., tribus Juda, Issaschar, et Sebulon; ii. 3.

Ver. 10.

Au. Ver.—10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

Ged.—10 If, on your days of rejoicing, your stated solemnities, and the first days of your months, ye blow with these trumpets when ye offer your holocausts and eucharistic sacrifices, it will bring you to the remembrance of your God. I, the Lord, your God, so promise.

Geddes and Boothroyd follow the Samaritan, which between the 11th and 12th verse inserts the same words which we have in verses 6, 7, 8, of the first chapter of Deuteronomy, "Jehovah then spoke to Moses, saying, By this mountain ye have dwelt a long time. Turn and march on to the mount of the Amorites, and to all the adjacent places, whether in the plain, or hill, or dale; to the south and to the northern sea: to the land of the Canaanites and of Lebanon, to the great river Euphrates. Behold! I place before you the land: go in and possess the land, which to your fathers, Abraham, Isaac, and Jacob, I swore that I would give to their seed after them" [Sam].

Ver. 12.

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבָּר
סִינַי וְגו'

καὶ ἐξῆλθον οἱ υἱοὶ Ἰσραὴλ σὺν ἀπαρτίαις αὐτῶν ἐν τῇ ἐρήμῳ Σινᾶ, κ.τ.λ.

Au. Ver.—12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

Bp. Horsley.—12 "And the children of Israel decamped according to their decampments," i.e., according to their proper decampments; that is, in due order; for that this is the force of the word *למסעיהם* appears from the use of the word *מסע*, without the prefix and suffix, in verse 28, where the enumeration of the successive decampments of the four great divisions of the whole body is closed with these words, *אלה מסעי*. "These were the decampments," &c. where the pronoun *these* can refer to nothing but the decampments described in the thirteen preceding verses, and consequently *מסע* can be

understood of nothing else. The due order was the order prescribed by God, chap. ii. All that follows, to verse 28, is a proof of this assertion, that the Israelites decamped in due order, by a particular description of the order of the successive decampments. This 12th verse, therefore, should be thus rendered, "And the children of Israel decamped in their due order from the wilderness of Sinai: and the cloud took its station [again] in the wilderness of Paran."

Rosen.—*הסעיהם*, *Secundum projectiones suas*, i.e., justis itineribus, in *gewöhnlichen Tagereisen*. Alii: *per turmas suas*, suo ordine, servato ordine procedendi.

Ver. 13, 14.

וַיִּסְעוּ בְּרִאשֹׁנָה עַל־פִּי יְהוָה
בֵּינ־מִשָּׁה : וַיֵּסֶע הָהָל מַחֲנֶה בְּנֵי־
יִהוֹנָתָן בְּרִאשֹׁנָה לְצִבְאָתָם וְעַל־צָבָאוֹ
נַחֲשֹׁן בֶּרֶעַמִּינָדָב :

13 καὶ ἐξῆλθον πρῶτοι διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. 14 καὶ ἐξῆλθον τάγμα παρεμβολῆς υἱῶν Ἰούδα πρῶτοι σὺν δυνάμει αὐτῶν. καὶ ἐπὶ τῆς δυνάμεως αὐτῶν, Ναασσών υἱὸς Ἀμιναδάβ.

Au. Ver.—13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

Bp. Horsley.—13 And they first took their journey, &c. These English words seem to assert one or other of these two things, either that this was the first time that they decamped in consequence of God's command delivered to them by Moses, or in the order presented through Moses by God,—or that though they followed the Divine order in this first decampment from Sinai, where they had pitched so long, they were not strictly observant of it afterwards. The first assertion would be palpably false (see Exod. xvii. 1); and of the second there is no proof. It is a further objection to this rendering, if not a confutation of it, that it assigns different senses to the word *נאססו* in contiguous sentences (viz., in verses 13 and 14), in which sentences this same word is constructed in the same manner with the very same verb. I think this verse is to be taken as the LXX, the Vulgate, and

Syriac take it, in connexion with the 14th; thus,

13. "And foremost decamped according to the commandment of Jehovah by Moses."

14. "Foremost, I say, decamped the standard," &c.

— *I say.* The *ו* prefixed to the verb at the beginning of the resumptive clause is perfectly equivalent to the English phrase "I say." The variation of the number of the verb in the two clauses is no objection to this rendering, because it is in two distinct clauses, not in one and the same.

14, 18, 22 — *according to their armies*; rather, *with their entire hosts*. See chap. ii. 3.

Ged.—13 This was the first time, they marched according to the order of the Lord, through the mediation of Moses.

14 In the front went the standard of the camp of the tribe of Judah, according to their hosts; over the host of which tribe was Nahashon the son of Amminadab.

Booth.—13 Thus, for the first time, they marched according to the command of Jehovah by Moses.

14 In the first place went the standard of the camp of Judah according to their hosts, &c.

Rosen.—13 *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, *Prima vice*. Significatur, primam castrorum motionem factam esse. Spectatque ad universum populum, non ad unam tantum tribum, quæ primo castra moverit; uti alii vertunt cum Vulgato, qui habet: *moveruntque castra primi, etc.*

Ver. 21.

וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ

וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ

kai êxarousin oi vloi Kaàθ αἰροντες τὰ ἄγια. και στῆσουσι τὴν σκηνὴν ὥς παραγέωνται.

Au. Ver.—21 And the Kohathites set forward, bearing the sanctuary: and the others [that is, the Gershonites and the Merarites] did set up the tabernacle against they came.

Rosen.—*וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, i.e., *suppeltelia sacrarii*, Arca, candelabrum, mensa aurea, altare aureum, etc., vid. 4, 5, sqq. *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, *Erexeruntque* Gersonitæ et Meraritæ tabernaculum usque venirent ipi, Caathitæ. Sensus est, Gersonitas et Meraritas erexisse tabernaculum, dum advenirent Caathitæ, qui res sanctuarii in illud inferrent. Igitur verba Hebræa continent rationem,

cur Gersonitæ et Meraritæ non cum Caathitis incederent, sed hos præirent; causa fuit, ut, dum Caathitæ advenirent, illis suppeteret tempus erigendi tabernaculum. Aliter illa verba intelligit Michaelis. Is enim *וְהָיָה כִּי יֵצֵאוּ* vertit *subsistere jusserunt*, scil. Gersonitæ et Meraritæ tabernaculum (*die Wohnung hatte man stehen lassen, bis sie kamen*). Ex hac interpretatione sensus erit, Gersonitas atque Meraritas parietem ex tabulis factam et aulæam interius supervasis sacris reliquisse, ne ea sine tecto et in nudo solo jacerent, usque venirent Caathitæ, qui illa auferrent.

Ver. 25.

וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ

kai êxarousi tágma παρεμβολῆς υἱὸν Δαν ἔσχατοι πασῶν τῶν παρεμβολῶν σὺν δυνάμει αὐτῶν, κ.τ.λ.

Au. Ver.—25 And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

Which was the rereward of all the camps.

Bp. Patrick.—The Hebrew word *measseph* (which we translate *was the rereward*) comes from a word which everywhere signifies to gather together, or collect. And therefore is here to be so understood; and the whole sentence thus rendered: "Then set forward the standard of the camp of Dan, gathering to it all the camps throughout their hosts:" or, "according to their armies," as we here translate the last part of these words (ver. 14, 18, 22). So Forsterius translates it; the meaning being, that all the rest of the people, who were not a part of the four before-mentioned camps, all under twenty years old (who were "not able to go forth to war"), together with the mixed multitude that came with them out of Egypt (Exod. xii. 38), and all the unclean persons, who were shut out of the camp (ch. v. 2), came after this hindermost standard of the children of Dan.

Throughout their hosts.

Bp. Horsley.—Rather, *with their entire host*. Not that the prefix *ל* properly renders *with*; but it is not in this place at all distributive. It connects *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ* with *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, expresses the relation of the standard to the host, as appropriated to the host, as the

ensign which the host was to observe and follow. And this force of it is better rendered by the preposition of concomitance "with," than by the distributive preposition "according to."

Ged., Booth.—And in the rear of all the camps, went the standard of the camp of Dan according to their hosts, &c.

Ver. 28.

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאָתָם
וַיִּסְעוּ :

αὗται αἱ στρατιαὶ υἱῶν Ἰσραὴλ. καὶ ἐξῆλθον
σὺν δυνάμει αὐτῶν.

Au. Ver.—28 Thus [Heb., these] were the journeyings of the children of Israel according to their armies, when they set forward.

Bp. Horsley.—Rather, "These were the orderly decampments of the children of Israel, according to their hosts, when they decamped."

Ged., Booth.—In this order proceeded the Israelites, according to their hosts, when they marched.

Ver. 29.

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רַעֲוִי
הַמִּדְיָנִי חָתָן מֹשֶׁה לְסַעֲדָם וַאֲנִי
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֱתָן
לָכֶם לָכֶּה אֲתָנִי וְהִסְבֵּנִי לָךְ כִּי־יֵהְיֶה
דְּבַר־יְהוָה עַל־יִשְׂרָאֵל :

καὶ εἶπε Μωϋσῆς τῷ Ὁβάβ υἱῷ Ραγουὴλ τῷ
Μαδιανίτῃ τῷ γαμβρῷ Μωϋσῆ. ἐξαίρομεν
ἡμεῖς εἰς τὸν τόπον ὃν εἶπε κύριος, τοῦτον
δώσω ὑμῖν. δεῦρο μεθ' ἡμῶν, καὶ εὖ σε ποιή-
σομεν, ὅτι κύριος ἐλάλησε καλὰ περὶ Ἰσραὴλ.

Au. Ver.—29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

Bp. Patrick.—[Moses' father in law.] These words may either refer to Raguel, who is supposed to be Jethro; and then it is rightly translated *father in law*: or they may as well refer to Hobab, and be translated *brother in law*; for so the Hebrew word *choten* sometimes signifies, a very near kinsman. It cannot, without great straining, be otherwise expounded in Judges i. 16, and iv. 11. After Jethro, therefore, was gone back to his own country (Exod.

xviii. 27), Hobab, his son, stayed still with his sister Zipporah, and accompanied Moses all the time he stayed near Sinai, which was not far from Midian, whither he thought to return, now the Israelites were marching away from that neighbourhood; but Moses was desirous to have his company further, even to the land of promise.

Ged.—29 "And Moses said to Hobab, the son of Reuel and Moses' relation:" &c. It is the remark of Archbishop Secker, that our common translation here varies, having here *Raguel*, but in Exodus, *Reuel*. This seems to me a sort of proof that Exodus and Numbers were translated by different persons. The translator of Numbers followed the Greek and Vulg.; but that of Exodus the Masoretic punctuation. It is of little moment; only uniformity would be better.

Booth.—29 Moses now said to Hobab, the son of Reuel the Midianite, Moses' brother in law, &c.

Rosen.—29 הָן hic non est sponsus, ut Ex. iv. 24; Ps. xix. 6, et alias, sed affinis, seu cognatus. Mosis socer, Jethro (s. Chobab, vid. ad Ex. ii. 18), qui primo itineris anno apud eum erat, in patriam, Midian, redierat, Ex. xviii. 27. Nunc autem (vid. not. ad Ex. xiii. 21.) Moses precibus impetrabat, ut is ducem itineris sese præberet. Posterius ejus vitam Nomadicam in Palæstina ducebant, Jud. iv. 11.

For the Lord hath spoken good concerning Israel.

Ged., Booth.—For Jehovah hath promised good things to Israel.

Rosen.—*Nam Jova locutus est bonum super Israel*; sensus: eris particeps eorum, quæ Deus nobis daturus est; nam bona multa pollicitus est nobis. Quum Hebræi careant verbo, quod proprie respondet verbo *polliceri*, coguntur uti verbo דָּבַר.

Ver. 31.

וַיֹּאמֶר אֶל־יָנָה הַצֵּבֹה אֲתָנִי כִּי וְעַל־
כֵּן יִרְעָךְ חֲתָנִי בַּמִּדְבָּר וְהָיִיתָ לָּנוּ
לְעֵינָיִם :

καὶ εἶπε. μὴ ἐγκαταλίπῃς ἡμᾶς οὐ ἐνεκεν
ἡσθα μεθ' ἡμῶν ἐν τῇ ἐρήμῳ, καὶ ἔσῃ ἐν ἡμῖν
προσβύτης.

Au. Ver.—31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

That thou mayest be to us instead of eyes.

Ged.—Moses's earnest request to Hobab to accompany the Israelites, on account of his *knowing how they should encamp in the wilderness, and be to them instead of eyes*, appears to be strange, if we are literally to believe what is related of the cloud in chap. ix. 17—23, and again in this same chap. 10, 11, 33, 34. If the cloud continually guided and directed their marches and encampments, what need was there of an Hobab to be *instead of eyes to them*?

Dr. A. Clarke.—Answer: The cloud directed their *general* journeys, but not their *particular* excursions. Parties took several journeys while the grand army lay still. (See chap. xiii., xx., xxxi., xxxii., &c.) They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering places, and places where they might meet with fuel, &c., &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains and to the places of fuel, but *Hobab* can do this, therefore let Hobab be employed; and let Hobab know for his encouragement that, while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited, and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in *Harmer*, vol. ii., 286. Instead of, *And thou mayest be to us instead of eyes*, the Septuagint translate the passage thus: *Και εση εν ημιν πρεσβυτης, And thou shalt be an elder among us.* But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a *guide*.

Pool.—*Instead of eyes*, i.e., to direct and guide us; for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents or wild beasts, or enemies, in the parts

adjoining to them, that so they might guard themselves better against them. Or this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in Hobab's father Jethro, Exod. xviii. And it is probable this was the wise son of a wise father.

Ver. 36.

וּבָרַחָהּ יֵאָמֶר שׁוּבָהּ יְהוָה רַבְבֹּת
אֵלָיו יִשְׂרָאֵל :

ובנהו ק'

καὶ ἐν τῇ καταπαύσει εἶπεν. ἐπίστρεψε κύριε χιλιάδας μυριάδας ἐν τῷ Ἰσραὴλ.

Au. Ver.—36 And when it rested, he said, Return, O Lord, unto the many thousands [Heb., ten thousand thousands] of Israel.

Bp. Horsley.—"Return," &c. If the 'in *אלה* may be merely paragogic, I would render the passage thus, "Return, O Jehovah of myriads, thou Leader of Israel." "Jehovah of myriads" is an expression equivalent to Isaiah's "Jehovah of hosts."

Bp. Patrick.—Return, O Lord, unto the many thousands of Israel.] Which Onkelos thus paraphrases, "Come again, and dwell with thy glory in the midst of us." And so he did; the cloud, wherein the Divine Majesty resided, settling upon the tabernacle, over the ark of the testimony, as soon as it was again pitched. Others translate it, *Give rest, O Lord* (which the Hebrew words will bear); secure us, that is, in peace against the incursions of our enemies, and all other dangers. R. Levi ben Gersom expounds it, *Bring back* the Israelites into the land of promise, where their forefathers dwelt when they were few in number; whose posterity was now increased to *ten thousand thousands*, as the last words are in the Hebrew. And there are those who will have this to be a prayer for their increase and multiplication into many more thousands than they were already. And thus the Jerusalem Targum (who still by the *Lord* understands his *Word*), "Return now, O Word of the Lord, from the vehemence of thy anger, and come back to us in thy merciful goodness; bless the myriads, and multiply the thousands of Israelites."

Ged.—36 "Give repose [so Boeth.], O

LORD! to the myriads of Israel." The word *revert* has, after Jerom, been generally rendered *return to*; the preposition *ל*, *to*, being understood before *רבו*. But it is justly remarked by Houbigant that this is an awkward version; for, granting that an *ל* or *ע* might be understood, which ought not readily to be granted, "non locum habere potest *revertere*, de Arca dictum (jam) requiescente, nec ab Israel nunquam discedente. Nos igitur, *converte, Domine, millia millium Israel*." This version is evidently favoured by Sept. I consider *שב* here as an active verb, in its third signification, corresponding with the Latin *quiesco*, in its active signification, and render *give repose to, fac quiescere*.

Rosen.—36 Ante *רבו* subaud. *ל*, *ad*, quod saepius omittitur, ut Ex. iv. 19; Hos. vii. 11, 16. Sed quum alias semper *רבו* scribi soleat (e. c. Deut. xxxiii. 17; Mich. vi. 7, al.), hic vero *רבו* extet; in hac scriptiois anomaliam nonnulli duplicis, quæ olim in ea voce extiterit, lectionis indicium deprehendere sibi visi sunt; quarum una *ב*, altera *רבו* fuerit. Atque priori illa adhibita, coll. Arab. *ربن*, *præfuit, rexit*, sensum esse: *Revertere, Jora, Israelitarum millibus præesse*; altera vero, ex Arab. *ربا*, *curavit*, in Conjug. 2: *revertere, Israelitarum millia curare*. Neutra tamen harum significationum Hebræis videtur in usu fuisse.

CHAP. XI. 1.

וַיְהִי חֵץ בְּמַחֲנֵיכֶם הָעַם וַיִּשְׁמְעוּ יְהוָה וַיִּחַר אָפוֹ וַתִּבְעַר בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקוֹצֵה הַמַּחֲנֶה :

καὶ ἦν ὁ λαὸς γογγύζων πονηρὰ ἐναντὶ κυρίου. καὶ ἤκουσε κύριος, καὶ ἐθυμώθη ὁργῇ καὶ ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου, καὶ κατέφαγε μέρος τι τῆς παρεμβολῆς.

Au. Ver.—1 And when the people complained [or, were as it were complainers], it displeased [Heb., it was evil in the ears of, &c.] the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

And when the people complained, it displeased the Lord.

Bp. Horsley.—The passage would be better rendered, "And the people murmured wickedly in the ears of Jehovah." So LXX. Interea ortum est murmur po-

puli quasi dolentium pro labore, contra Dominum. Vulg.

Bp. Patrick.—[When the people complained.] Or, as it is translated in the margin, "were as it were complainers," or mutterers. Which words, D. Kimchi, in his Michol, brings as an instance to prove that the particle *caph* (which we translate *as*), doth sometimes serve only to signify the truth of a thing, and to confirm it, and imports nothing of *likeness*. For the discontent of the people did not rest in their minds, but broke out into open murmurings and undutiful complaints. The like he observes Gen. xxv. 31, 33, and Hosea v. 10. "The princes of Judah were like them that remove the bound:" where we make it to signify a similitude, but should only have taken it as a strong affirmation of the truth of the thing (see Theod. Hackspan, Disput. iv. De Locutionibus Sacris, n. 4).

Geddes.—Meanwhile, the people began to mutter evil in the hearing of the LORD.

Rosen.—*Et fuit populus quasi conquerentes malum in auribus Joræ* (ab *רב*, Arabicæ *gemuit*, in Hithpoel *præ dolore lugere, querulari et murmurare*, conf. Thren. iii. 39), i. e., populus impie queritabat contra Jovam. *כְּמִשְׁתַּחֲוִיִּים*, sicut *ingemiscentes*, similes se gerebant iis, qui amisso ingenti bono luctu gravissimò dejectos se sentiunt, ac gestu et voce ad exprimendum animi dolorem sese componunt. Ex hac igitur interpretatione non est opus, ut *א* positum putemus pro *בְּ*, *quum essent*, sc. *ingemiscentes*, sive quum *ingemiscerent*, ut alii voluerunt. LXX., *γογγύζων πονηρὰ murmurans mala*, Vulg., *ortum est murmur*. Rabbiorum nonnulli verbum Hebr. interpretantur *occasionem querere*, quasi deducatur hoc verbum ab *קָרָה*, *causam præbuit*, hinc *קָרָה*, *occasio et causa*. Sic Onkelos: *quum causam quererent malam contra Jovam*.

The fire of the Lord.

Pool.—i. e., a fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven, as 2 Kings i. 12.

Bp. Patrick.—Some take this phrase, "fire of the Lord," to signify a great fire; as "mountains of the Lord" are high mountains; which came either from heaven like lightning (as in 2 Kings i. 12), or from the pillar of cloud and fire over the taber-

nacle; where the glory of the Lord appeared sometimes like unto fire.

Rosen.—*Exarsit in eos ignis Jovæ.* Ita vocatur *fulmen*, cf. Job. i. 16; 2 Reg. i. 10, 12. Significatur, castra fulminis ictu tacta esse. Alii intelligunt *iram ardentem*, coll. Ps. lxxviii. 21. Tunc totus hic locus ageret de morbo pestifero, qui multos consumsit (קָצָה בַּחֲמָה). Alii sub *igne Jovæ* ventum urentem, *Samum*, i. e., venenatum vocatum, intelligunt. Attamen prior interpretatio videtur præferenda.

Consumed them that were in the uttermost parts of the camp.

Bp. Patrick.—*In the uttermost parts of the camp.*] Where the mixed multitude was (as I observed, ch. x. 25), who came out of Egypt; and may well be supposed to have stirred up the Israelites to complain of their tedious journey, which had not yet brought them near to the land of Canaan. And perhaps some of them lagged behind on purpose, that they might complain of weariness (as some take it), or rather of want of stronger food. But Bochartus hath demonstrated, that this word which we translate *the uttermost parts*, signifies *in all*, or *throughout*. Of which he gives many instances out of Lud. De Dieu, upon Ezek. xxxiii. 1 (see Gen. xix. 4, and xlvii. 2, &c. Hierozoic., par. i., lib. ii., cap. 34). And therefore so it should be here rendered, *consumed some in every part of the camp*: where they began to make complaints one to another, of their being still in a wilderness.

Ged., Booth.—"Consumed a part of the camp." On this passage Secker has the following just remark: "*Sep. consumed part of the camp*;" rightly, for אֵל is elsewhere followed by a ב, and קָצָה doth not always signify an *extremity*, but *any part*, or *every part*. Dele, therefore, *them that were in*. To this I shall only add, that the Latin translator of the Sam. text has very properly rendered, *et consumpsit partem castrorum*. Houbigant: *partem castrorum absumpsit.*—*Ged.*

Gesen.—Consumed some in every part of the camp.

Rosen.—*Et consumsit extremitatem castrorum.* Jarchi intelligit *extremos* s. ultimo loco positos, qui inter eos, Israelitas, erant, ita dictos *propter vilitatem*, fuisse enim illos vulgus illud mixtum, de quo vs. 4. Sed videtur simplex esse sensus, ignem coepisse

in extremis castris, nimirum aliis in terrorem. Videtur autem fulmen dumeta et fruticeta in illis desertis frequentia, inter quæ Israelitæ castra posuerunt, incendisse; qui ignis non facile extinguendus, et cito huc illuc currens brevi multa tentoria consumere potuit.

Ver. 4.

וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל
וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל
וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל

καὶ ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησεν ἐπιθύμιαν. καὶ καθίστατες ἔκλειον καὶ οἱ υἱοὶ Ἰσραὴλ, καὶ εἶπαν. τίς ἡμᾶς ψωμεῖ κρία.

Au. Ver.—4 And the mixt multitude that *was* among them fell a lusting [Heb., lusted a lust]: and the children of Israel also wept again [Heb., returned and wept], and said, Who shall give us flesh to eat?

The mixt multitude.

Ged., Booth.—The mixt multitude of strangers.

Bp. Patrick.—The Hebrew word *hasaphsaph* is well translated by Bochartus, "populi colluvies undecunque collecta," "the dregs or scum of the people gathered together from all parts." For the doubling of words increases their sense, in the Hebrew language, and makes the same with the superlative degree in other tongues; of which he gives many instances in his Hierozoic. (par. ii., lib. v., cap. 6). See Lev. xiii. 19, where *adamdameth* signifies *exceeding red*: as *hasaphsaph* here doth a *very great collection* of all sorts of people, both Egyptians and other neighbouring nations, who were invited by their wonderful deliverance out of Egypt, to join themselves to the Israelites, as proselytes to their religion (see Exod. xii. 38). The Jews, in Tanchuma, say, there were forty thousand of them, and Jannes and Jambres at the head of them.

Bp. Horsley.—*And the children of Israel also wept again*; rather, *and the children of Israel also sat and wept*. See LXX, Vulg., and Sam. If the verb שָׁב must be referred to the root שָׁב rather than שָׁב (for which I see no reason), the passage were better rendered as by Queen Elizabeth's translators, "And a number of people that was among them fell a-lusting, and turned away, and the children of Israel also wept," &c.

Rosen.—וַיִּשְׁבּוּ וַיִּבְכּוּ, *Redibant et flebant*, i. e., iterum flebant, iterum queritabant. Hebræi

oleum ipsum jam sit liquor? Pro $\omega\psi$ veteres legisse $\omega\psi$, *depsum aliquid*, a $\omega\psi$, *depsere*, quidam inde collegerunt, quod Onkelos et Syrus *massam cum oleo reddiderunt*. Similiter LXX, $\epsilon\gamma\kappa\iota\varsigma \epsilon\acute{\xi} \epsilon\lambda\alpha\iota\omicron\upsilon$, Vulgat., *panis oleatus*, Arabs Erpenii: *spongiosa placenta mellis*. Pro $\omega\psi$ autem legisse $\omega\psi$, *mel*, non tantum Arabem Erpenii volunt; verum et paraphrasten Hierosol., qui *cocta in melle*; et Symmachum, qui tamen utramque lectionem conjungit, ponens $\mu\alpha\sigma\tau\omicron\upsilon\nu \epsilon\iota\varsigma \lambda\acute{\iota}\pi\omicron\varsigma \epsilon\kappa \mu\acute{\epsilon}\lambda\iota\tau\omicron\varsigma$, *pingue vel molle quid coctum ex melle*. Michaelis *Bibl. Orient. Nov.*, p. iii., p. 225, suspicatur a Mose scriptum fuisse $\omega\psi$ $\omega\psi$ $\omega\psi$ $\omega\psi$, *placenta mollis ex melle confecta* (coll. Arab. $\omega\psi$, *molle fuit*), nam si voces una serie scriptas nobis cogitemus, $\omega\psi$, facile intelligi posse originem non solum lectionis Masorethicae, sed etiam varietatis lectionis in versionibus antiquis. Hinc Michaelis etiam vertit *Honigkuchen*. Mihi tamen lectio Masorethica sensum non ineptum dare videtur, si $\omega\psi$ interpretamur *buccellas minutas*, sive *parvas placentas*, cujus significationis vestigium adhuc in Arab. dialecto deprehendere mihi videor; $\omega\psi$ enim significat: *congesta offa*, sive *maceratis panis frustis per partes et ordines implevit æquavitque patinam*: vid. Castelli *Heptagl.*, p. 1973. $\omega\psi$ igitur fuerint *buccellæ in oleo macerate*. Cum iis autem sapore mannae comparari neminem offendet, qui cogitat, oleum in illis regionibus jucundissimi esse saporis, atque placentas in oleo maceratas ab Orientalibus inter optimos haberi cibos.

Ver. 10.

Au. Ver.—10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.

Ged., Booth.—When Moses heard that the people were weeping, throughout their families, each at the door of his own tent; and that the anger, &c.

Ver. 15.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר
קָרָא אֶל־מִזְבְּנֵי הָעָם אֶת־שֵׁם
בְּרֵעֵיךָ :

$\epsilon\iota \delta' \omicron\upsilon\tau\omega \sigma\upsilon \pi\omicron\iota\epsilon\iota \mu\omicron\iota, \acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\omicron\upsilon\acute{\nu}\omicron\mu\epsilon \acute{\alpha}\nu\alpha\iota\text{-}$
 $\rho\acute{\epsilon}\sigma\epsilon\iota, \epsilon\iota \epsilon\upsilon\gamma\eta\kappa\alpha \epsilon\lambda\epsilon\omicron\varsigma \pi\alpha\rho\acute{\alpha} \sigma\omicron\iota, \iota\upsilon\alpha \mu\grave{\eta} \iota\delta\omega$
 $\tau\eta\eta \kappa\acute{\alpha}\kappa\omega\sigma\iota\nu \mu\omicron\nu.$

Au. Ver.—15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Ken.—We have here the pronoun fem. $\omega\psi$ instead of the masc. pronoun $\omega\psi$; and this, even in the speech of Moses to God himself—an absurdity so great, that the reader scarce need be informed, that it is peculiar to the Heb. text. As so extravagant a mistake has been made and continued, it must be extravagantly accounted for—and we are told (what we can hardly read with patience) that Moses writ this pronoun without the η , to indicate, that he was so exasperated, during this his address to the Divine being, as to be incapable of pronouncing *the whole word*, and could only speak *the first of the two syllables*! The same mistake has been made in 1 Sam. xxiv. 19—where the punctuation shows it to have been formerly $\omega\psi$; as it is now in MS. 2, and was at first in MS. 5.

My wretchedness.

Ged.—Two of Kennicott's MSS. instead of *my misery* read $\omega\psi$, *their misery*; and the Jerusalem Tharg. has also the same reading, $\omega\psi$ $\omega\psi$, and adds, by way of explanation, $\omega\psi$, *who are thine own people*. Nay, Jarchi assures us that this is the right reading. "Scribendum ei fuisset $\omega\psi$ sed utitur scriptura cognominatione: atque hæc una est ex correctionibus scribarum in lege, ad cognomentum et correctionem linguæ." The Masora tells us that there are eighteen such places. See Buxtorf's *Lex. Talmud.*, p. 1054, or Eichhorn's *Einleitung*, vol. i., sect. 116.

Ver. 16.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפֶּה־לִּי
שִׁבְעִים אִישׁ מִזְבְּנֵי יִשְׂרָאֵל אֲשֶׁר יִדְעָתָּ
כִּי־הֵם יִזְכְּרוּ אֵלַי וְשָׁמְרוּ אֶת־וְעָדִי

$\kappa\alpha\iota \epsilon\iota\pi\epsilon \kappa\upsilon\varsigma\iota\omicron\varsigma \pi\rho\omicron\varsigma \mu\omicron\upsilon\sigma\eta\eta. \sigma\upsilon\nu\acute{\alpha}\gamma\alpha\gamma\acute{\epsilon}$
 $\mu\omicron\iota \epsilon\beta\delta\omicron\mu\eta\kappa\omicron\upsilon\alpha\tau\alpha \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma \acute{\alpha}\pi\omicron\delta \tau\omega\nu \pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omega\nu$
 $\text{Ἰσραὴλ, οὗς αὐτὸς σὺ οἶδας, ὅτι οὗτοί εἰσι}$
 $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\iota \tau\omicron\upsilon \lambda\alpha\omicron\upsilon \kappa\alpha\iota \gamma\rho\alpha\mu\mu\alpha\tau\epsilon\iota\varsigma \alpha\upsilon\tau\omega\nu,$
 $\kappa. \tau. \lambda.$

Au. Ver.—16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Gather unto me.

Bp. Patrick.—These words are interpreted by the Talmudists, as if the meaning was, that "they may be a Sanhedrin to my land;" i. e., a holy, perpetual, standing council, to endure throughout all generations. For whosoever we meet with this word *li* "unto me," they think it signifies a thing to be established by God to all generations. The examples they allege of it are these: of Aaron and his sons he saith, They shall minister *unto me* in the priest's office, (Exod. xxviii. 41), and of the Levites he saith (Numb. iii. 12), They shall be *mine*, or *unto me*; and of the Israelites (Lev. xxv. 55), *Unto me* the children of Israel are servants. The like is said of the *firstborn* (Numb. iii. 13), of the *sanctuary* (Exod. xxv. 18), of the *altar* (Exod. xx. 24), of the *holy ointment* (Exod. xxx. 31), of the kingdom of David (1 Sam. xvi. 1), and of the *sacrifices* (Numb. xxviii. 2. See Mr. Selden, lib. ii., De Synedr., cap. 4, n. 2).

Whom thou knowest to be the elders of the people. So Pool, Rosen.

Pool.—Whom thou knowest to be the elders; whom thou by experience discernest to be elders not only in years, and name, and place, but also in wisdom, and gravity, and authority with the people.

Booth.—Gather to me seventy men of the elders of Israel, whom thou knowest, that they may be elders and scribes of the people, &c.

Rosen.—*Congrega mihi septuaginta viros e senibus populi Israelitici, quos senes et prae-fectos populi nosti.*

Gesen.—*שָׂרֵי*, Arab. *سبطر*, to *superintend*, to *direct*, *manage*, *arrange* (with *علي*). In Hebrew only in the part. of *Kal*, *שָׂרָה*, a *superintendent*, *officer*. It is used

(a) Of the superintendents of the people in Egypt, and on the march through the desert, Exod. v. 6—19 (where they had the inspection over the people at work). Numb. xi. 16 (where the seventy elders are likewise called superintendents). Deut. xx. 9; xxix. 9; xxxi. 28; Josh. i. 10; iii. 2 (where they superintend the arrangements in the camp); viii. 33; xxiii. 2; xxiv. 1.

(b) Of the officers in the cities of Israel, Deut. xvi. 18; 1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 11; xxxiv. 13.

(c) Of persons in higher authority, e. g., 2 Chron. xxvi. 11 (where the newly enlisted

warriors are placed under two commanders, a *שָׂרָה* and a *שָׂרָה*). In Prov. vi. 7 (it is joined to *שָׂרָה* and *שָׂרָה*). Targ. *שָׂרָה*, *שָׂרָה*, *superintendent*. Vulg., *magistri, duces, exactores*. But the LXX and Syr., in most passages, *γραμματεὺς*, *scriba*. (Comp. *سبطر*, to *write*); whence Michaelis (*Mos. Recht*, th. i., § 51. *Supplem.*, p. 2319), and most modern authors supposed them to be writers of genealogical tables, which, however, is inapplicable to the context of the passages quoted.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 20.

Au. Ver.—20 But even a whole month [Heb., month of days], until it come out at your nostrils, and it be loathsome unto you, &c.

Rosen.—*וְעַד אֲשֶׁר יֵצֵא מִנְּאִסְכֶּם*, *Donec vobis ex naso exeat, fœtor nempe carniū, quas edistis*. Significatur, Israelitas carnes comesturos esse ad summam usque nauseam.

Ver. 22.

הָאֵלֹהִים יִבְרָךְ יִשְׁחַט לָהֶם וּמִצֵּא לָהֶם
אֶם אֶת־כָּל־דָּגֵי הַיָּם יִאֱסָף לָהֶם וּמִצֵּא
לָהֶם :

μη πρόβατα καὶ βόες σφαγῇσονται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς, ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς.

Au. Ver.—22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Bp. Horsley.—Rather, "Should the flocks and the herds be slain for them, would there be sufficient for them?" Or, "Should all the fish of the sea be gathered together for them, would there be sufficient for them?" So Ged., Booth.

Ver. 25, 26.

25 וַיִּבְרַךְ יְהוָה אֶת־עֲדֹנִי וַיְבָרֵךְ אֶת־עַלְיָ
וַיִּשְׂאֵל מִן־הָרִים אֶת־עֲלֵיו וַיִּמָּן עַל־
שְׂבָעִים אִישׁ הַזִּקְנִים וַיְהִי בָנִים
עֲלֵיהֶם הָרִים וַיִּתְנַבְּאוּ וְלֹא יִסְפּוּ :
26 וַיִּשְׂאֲרוּ שְׁנֵי־אֲנָשִׁים אֶת־בְּמַחֲנֶה אֶת־
הָאֶחָד אֶת־לֵד וְאֶת־הַשְּׁנִי מִיָּד וַתִּנָּח
עֲלֵיהֶם הָרִים וַתִּפֹּחַ בְּפִתְחֵיהֶם וְלֹא יִצְאוּ
הָאֶחָד וַיִּתְנַבְּאוּ בְּמַחֲנֶה :

25 καὶ κατέβη κύριος ἐν νεφέλῃ, καὶ ἐλάλησε πρὸς αὐτόν. καὶ παρείλατο ἀπὸ τοῦ πνεύματος τοῦ ἐπ' αὐτῶν, καὶ ἐπέθηκεν ἐπὶ τοὺς ἐβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους. ὡς δὲ ἐπαναπαύσατο πνεῦμα ἐπ' αὐτούς, καὶ ἐπροφήτευσαν, καὶ οὐκ ἔτι προσέθεντο. 26 καὶ κατελείφθησαν δύο ἄνδρες ἐν τῇ παρεμβολῇ, ὄνομα τῶ ἐνὶ Ἑλδὰδ, καὶ ὄνομα τῶ δευτέρῳ Μωδάδ. καὶ ἐπαναπαύσατο ἐπ' αὐτοὺς πνεῦμα. καὶ οὗτοι ἦσαν τῶν καταγεγραμμένων, καὶ οὐκ ἦλθον πρὸς τὴν σκηνήν. καὶ ἐπροφήτευσαν ἐν τῇ παρεμβολῇ.

Au. Ver.—25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And did not cease.

Pool.—*Did not cease*, either for that day; they continued in that exercise all that day; or afterwards also, to note that this was a continued gift conferred upon them, to enable them the better to discharge their magistracy. Others translate the words, *and they added not*; so the sense is, They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more; the gift of prophecy ceased in them, and only the spirit of government rested upon them.

Bp. Patrick.—*Did not cease.*] In which translation we follow the Chaldee paraphrasts, as several others do: but the LXX translate it, *and they added no further* (which the Hebrew word will well bear), taking the meaning to be, that they prophesied that day, but not after. And this is the sense of the Talmudists, particularly of Jarchi, who, in his gloss upon this place, saith: "All these elders prophesied only this first time that the Spirit rested on them, as they stood about the tabernacle; but they did not prophesy after that." The like say several others mentioned by Mr. Selden (lib. ii. De Synedr., cap. 4, sect 2). And indeed the Spirit was not sent upon them to make them prophets, but to make

them governors and judges. And therefore the gift of prophecy, which God gave them for the present, was only to procure them reverence from the people, as an evident sign that they were chosen by God to be coadjutors to Moses, in the exercise of his supreme authority over them. And thus I find Theodoret understood it (*Quæst. xx. in Num.*). "The seventy did not prophesy beyond this day, *ὅτι οὐ προφητείας χάριν ἀλλ' οἰκονομίας*, &c., because God promoted them not to prophesy, but to govern: which St. Paul also reckons among other gifts bestowed upon Christians" (1 Cor. xii. 26). Now, that it might appear God had conferred this Divine gift of government upon them, they also prophesied the first day they received it. And I do not see why our translation [*did not cease*] may not be interpreted to this sense; that is, "they did not cease all that day while they stood about the tabernacle."

Ged.—25 And the Lord descended in the cloud and talked with him, and communicated a share of the spirit, that directed him, to the seventy elders; who as soon as they received it began to prophesy. 26 Now, there were two men, who though enrolled, had not gone together with the rest to the convention-tent; but had remained in the camp: the one named Eldad, the other Medad. Yet to these also was the spirit communicated: and they began to prophesy in the camp.

26 The reading of Sam. is *וְעַד כִּי*. By adopting this reading, with Houbigant, Dathe, and Rosenmüller, and placing *וְעַד* at the head of ver. 26, the text will be rectified, and the sense clear: *At non congregati sunt, sed remanserant in castris viri duo, quorum nomen unius Eldad et nomen alterius Medad, tamen requievit super eos spiritus ille (nam ipsi ex conscriptis, etsi non egressi erant ad tentorium) et prophetabant in castris.* The words in parenthesis I have in my version removed from their place; to make the phrasing still clearer; and the phrasing more agreeable to the English idiom.—*Geddes.*

Booth.—25 And Jehovah came down in the cloud, and spoke to him, and took of the same spirit that was upon him, and gave it to the seventy elders; and as soon as the spirit rested upon them, they prophesied. 26 Yet two of the men were not assembled, but remained in the camp; the name of the

alii intelligunt ita, coturnices in toto illo spatio ita fuisse coacervatas, ut ubique ad duos cubitos eminuerint; quod vix creditur videtur. Alii putant, verbis illis significari, coturnices ita se demisisse, ut a terra non abfuerint plus quam duobus cubitis; quasi captantium manibus ultro offerent. Ita Vulgatus: *volabantque in aëre duobus cubitis altitudine super terram*. Hanc sententiam autem verbi חֲסִידִים significatio non videtur admittere. Puto potius verbis Hebraicis indicari, bicubitales acervos hinc illinc fuisse dispersos, ut vacua subinde spatia remanserint, per quæ populus, coturnices collecturus, ire potuerit.

32 Stood up.

Pool.—*Stood up*, or rather *rose up*, which word is oft used for attempting or beginning to do any business. *All night*; some at one time, and some at the other, and some, through their greediness or diffidence, at both times.

Ten homers.

Pool.—*Ten homers*, i.e., ten ass loads; which if it seem incredible, you must consider, 1. That the *gatherers* here were not all the people, which could not be without great confusion and other inconveniences; but some on the behalf of all, possibly one for each family, or the like, while the rest were exercised about other necessary things. So the meaning is not that every Israelite had so much for his share, but that every collector gathered so much for the family or others by whom he was intrusted. 2. That the people did not gather for their present use only, but for a good while to come, as we shall see; and being greedy and distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3. That the word rendered *homers* may signify *heaps* [so Rosen.], as it doth Exod. viii. 14; Judg. xv. 16; Hab. iii. 15, and *ten* is oft put for *many*; and so the sense is, that every one gathered several heaps. If yet the number seems incredible, it must be further known, 4. That heathen and other authors affirm, that in those eastern and southern countries quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together; and that sometimes they fly so thick over the sea, that being weary they fall into ships, sometimes in such numbers that they sink them with

their weight, as Varro and Solinus affirm. And Athenæus relates, that in Egypt, a country prodigiously populous, as all agree, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for their future use. So that there is no need at all that God should create innumerable quails for this purpose; which yet if it were affirmed he did, atheists and anti-scripturists have no occasion of triumph, since they must either own the creation of the world, which is a far greater miracle, or ascribe the production of the world to a casual jumble of atoms, which is more senseless and ridiculous than all the fables of the poets. *Spread them all abroad*, that so they may dry them, and salt them, and preserve them for their future use, according to what they had seen and learned in Egypt.

Rosen.—Nomine חֲסִידִים h. l. *Chomeri*, mensuræ genus, decem Ephas æquans, plane intelligi nequeunt. Coturnices enim quis modio metiatur? Sed חֲסִידִים non dubium est significare *acervos*, coll. Ex. viii. 10. Vertunt ita et h. l. Onkelos, Saadias et Arabs Erpenii. חֲסִידִים הָיוּ חֲסִידִים, *Expand-erunt* Israelitæ coturnices, ut siccarentur, quemadmodum Ægyptii hodiernum pisces et carnes solis æstu siccare solent.

Bp. Patrick.—31 *Brought quails*.] Nobody, that I have met withal, hath laboured so much to give a clear explication of this whole following discourse as Job Ludolphus, in his most learned commentary upon his Ethiopic History, lib. i., cap. 13, n. 96, where he hath a long discourse (to which I refer the reader), to show that the Hebrews do not take the word *selau* (here used) to signify *quails*: but we take that translation of it only from Josephus (see what I have noted on Exod. xvi. 13).

The no less learned Bocar, indeed, hath said a great deal to justify Josephus: and hath shown that Egypt and the neighbouring regions abound still with *quails*: from whence this wind blew fair to bring them to the Hebrews. And every one knows that there are certain winds called *Ornithias*, from their bringing great flights of birds along with them. *Quails*, also, he observes, are wont to fly from the southern countries to the northern, in the spring-time (as it now was), and to fall sometimes in such vast quantities as to sink a ship. Notwithstanding all which, and a great deal more

which he alleges, with great learning, there are several things said in the following relations, which by no means can be brought to agree to *quails*; and therefore Ludolphus rather takes *selau* to signify *locusts*; by which it is easy to give a plain explication of all that is said of them. It is certain they were not only used for food in those parts of the world, but that some of them were very delicious meat in several countries; for they that have eaten them (see Lev. xi. 22) compare them to young pigeons, or to a fresh herring, or to a crab, or lobster (like to which they are in shape and figure), and they are several ways prepared, and accounted very wholesome food, when they have thrown away the heads, and wings, and legs. Pliny saith that some parts of Ethiopia lived upon them; and that they were preserved *fumo et sale*, "by being dried in the smoke and salted," for their nourishment, throughout the whole year. Now all that is said in this, and in the following verses, will have a plain and easy meaning (as I said), if we follow this interpretation; but not, if we take them for *quails*, or *pheasants*, or *sea-fowl*. As, for example, what was said before, concerning God's sending a mighty wind, is not hard to understand, if we suppose him to speak of *locusts*; which all authors say are brought with a wind: but it was never heard to bring *quails*, which cannot fly high, nor far; much less so far as from the sea to the middle of Arabia Petræa. Nor would the locusts have come this way had not this wind brought them from their ordinary course.

From the sea.] viz., From the Red Sea, yet not excluding the Persian Gulf; which must not be understood as if they came out of the sea, but from the sea-coast; and it is very probable out of Africa, where they abound. So the aforesaid Ludolphus expounds it, in his late *Dissertatio De Locustis*, par. ii., cap. 39, &c.

Let them fall by the camp.] Or, poured them down upon the camp, as *dust* or *rain* falls thick upon the ground. For both these comparisons the Psalmist uses in the place before named (Ps. lxxviii. 27). And this is expressed in Exod. xvi. 13, by *covering their camp*.

A day's journey on this side, and—on the other.] A day's journey, as Bochartus makes account, is at least twenty miles.

See the place before named, Hierozoic, par. ii., lib. i., cap. 15, p. 105; or, as Ludolphus makes the computation, sixteen miles, in his *Dissertation De Locustis*, par. ii., cap. 44, &c. Take it either way, it shows there was a vast number of them: for he adds,

Round about the camp.] So that which way soever they went for sixteen or twenty miles together, there lay heaps of them upon the ground; which, if we understand this of quails, cannot be conceived without a heap of miracles. And if we resort to that, what need was there of a wind to bring them, when God must be supposed miraculously to have created them as he did manna. And yet such a quantity of quails was not to be found anywhere, without a miracle, as would cover the heavens forty miles (according to Bochartus) on all sides. But that which would have been on many accounts miraculous, if we understand it of quails, will be found less wonderful, or rather natural, if it be understood of locusts: who come in very great and thick clouds, which darken the sky; as all authors tell us (see Ludolphus, *Comment. in Histor. Ethiop.*, p. 188).

Two cubits high.] This interpreters look upon as impossible: for then the quails would have been choked and stifled, if they had been heaped so deep one upon another. And therefore they have devised the addition of a new word; and refer this, not to their falling upon the ground, but to their flying in the air, two cubits high above the earth; that so they might the more easily be taken by their hands. So the Jews and so Val. Schindler in his *Lexicon* upon the word *selau*. But, besides that there is nothing of this in the text, and it is contrary to what the Psalmist says, that they fell *in the midst of their camp* (ver. 28), and that they came down like rain, which always falls upon the ground, there are many other difficulties in this interpretation (as he shows, p. 189, and defends what he there asserts in his *Dissertation De Locustis*, par. ii., cap. 49, 50); and therefore it is better to expound it of locusts; who, though they fall one upon another to a great depth, are not thereby suffocated, by reason of the length of their feet, and the thinness of their wings.

32 *The people stood up* (or rather, *rose up*) *all that day.*] They were intent

upon the gathering of them for thirty-six hours.

They gathered the quails.] By this it is evident that they gathered something lying upon the ground, and not flying in the air; for we do not *gather* things there but *take* or *catch* them.

He that gathered least.] viz., The master of every family for himself, and for those belonging to him. For we are not to suppose that every man in Israel gathered so many as follows.

Gathered ten homers.] A vast quantity if they were quails; which would have served them, not for a month, but for a year or two, as Ludolphus observes (p. 190 of his Commentary on his Ethiopic Hist.); besides, we do not use to measure fowls, but to number them. And therefore Bochart, being sensible of this impropriety, takes the word *homer* here to signify a *heap*: which is confuted by Ludolphus in his Dissertatio De Locustis (par. ii., cap. 54, 55, &c.).

They spread them all abroad.] This is another plain indication that they were locusts; which they spread to be dried in the sun: but if they had been quails would have been very preposterous; for it would have made them the sooner stink. Interpreters therefore commonly pass by this, and give no account why they spread them abroad; and the Vulgar Latin omits this word *spread*; whereas all authors tell us, this is the principal way of preparing locusts, and preserving them for a month or more: which they boiled, or otherwise made fit to eat, when they had occasion (see Ludolphus, in his forementioned Commentary, and in his defence of it lately in his Dissertatio De Locustis, par. ii., cap. 97, 98, &c.).

CHAP. XII. 1.

וַתִּבְרַח מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה עַל-
אֲדֹת הָאִשָּׁה הַכֹּהֵנִית אֲשֶׁר לָקַח קִי-
אִשָּׁה כֹּהֵנִית לָקַח:

καὶ ἐλάλησε Μαριάμ καὶ Ἀαρὼν κατὰ Μωυσῆν
ἐνεκὸν τῆς γυναῖκος τῆς Αἰθιοπίστῃς ἣν ἔλαβε
Μωυσῆς, ὅτι γυναῖκα Αἰθιοπίστισσαν ἔλαβε.

Au. Ver.—1 And Miriam and Aaron spake against Moses because of the Ethiopian [or, Cushite] woman whom he had married: for he had married [Heb., taken] an Ethiopian woman.

An Ethiopian woman.

Ged., Booth., Rosen.—"Cushite woman."

This woman is generally supposed to be Ziphora: but Ziphora was not a Chushite; she was a Midianite. Bochart has laboured to prove that the *Chushites* and *Midianites* were the same people: and consequently that Ziphora may here be designated. But his arguments are certainly not conclusive, and his hypothesis is barely probable: not to say, with Rosenmüller, manifestly false. Indeed, it is highly improbable that Ziphora could here be the cause of reproach, after being married to Moses above forty years. I am inclined, then, to think, with Michaelis, that the Chushite woman here mentioned was a second wife, whom Moses, about this time, took to his bed, perhaps after the death of Ziphora: but this second wife was not an African Chushite, but an Arabian Chushite [so Rosen.]: and therefore the word ought not to be rendered *Æthiopian*; although that be the rendering of Sept., Vulg., and Gr. Ven. The Oriental versions retain the Hebrew term *Chushite*.—*Geddes.*

Ver. 3.

וַהֲיִישׁ מֹשֶׁה עָצוֹ מֵאֵד מִפְּלֵ הַהָדָם
אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה:

καὶ ὁ ἄνθρωπος Μωυσῆς πρᾶυς σφόδρα
παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ
τῆς γῆς.

Au. Ver.—3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

Eichorn, Rosenmüller, and Boothroyd consider this verse to be an interpolation.

Meek. So Gesen., Lee.

Pool.—This is added as the reason why Moses took no notice of their reproach, but was one that heard it not, and why God did so speedily and severely plead Moses's cause, because he did not avenge himself. *Quest.* 1. Did it become Moses thus to commend himself? *Ansu.* 1. The holy men of Scripture are not to be measured or censured by other profane writers, because they are guided by special instinct in every thing they write; and as they oftentimes publish their own and their near relations' greatest faults, where it may be useful to the honour of God, and the edification of the church in after-ages; so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses's case

here, in which case St. Paul also commends himself, 2 Cor. xi. 5, &c.; xii. 11, 12; which they might the better do, because all their writings and carriage made it evident to all men that they did not this out of vain-glory, and that they were exalted above the affectation of men's praises, and the dread of men's reproaches. 2. This might be added, as some other clauses were, by some succeeding prophet, which was no disparagement to the authority of the Holy Scriptures, seeing it is all written by one hand, though divers pens be used by it. *Quest. 2.* How was Moses so meek, when we oftentimes read of his anger, as Exod. xi. 8; xvi. 20; xxxii. 19; Lev. x. 16; Numb. xvi. 15; xx. 10, 11, compared with Psal. cvi. 32, 33? *Ans. 1.* The meekest men upon earth are provoked sometimes, yea, oftener than Moses was. 2. True meekness doth not exclude all anger, but only such as is unjust, or immoderate, or implacable. Moses was and ought to be angry where God was offended and dishonoured, as he was in almost all the places alleged.

Bp. Patrick.—3 *Now the man Moses was very meek.*] This is added as the reason why he passed by the affront they put upon him, and why God avenged it; because he was so exceeding meek and patient (or, as others translate it, so humble and lowly), that he would have been exposed to further affronts, if God had not chastised their insolence. Moses also might think fit to set this down, as a confutation of their charge against him, being so far from that pride which they imputed to him, that he did not resent (though he was so very much above them) their undutiful behaviour towards him; who had conversed immediately with God himself, and been with him in the holy mount many days together; who sent several commands to Aaron, as well as to the people by him alone; which made such a difference between him and all others, that, as it was an unaccountable arrogance in them to equal themselves unto him, so he demonstrated how far he was from being proud of his superiority, by meekly bearing their haughty behaviour towards him.

So little cause there is for their cavils, who from hence argue that Moses was not the author of these books, because he commends himself in them: for this is not so much a commendation, as a necessary account of himself, to show how causeless

their charge against him was. To such vindications of themselves the humblest souls may be constrained, by the calumnies of wicked men: as we see not only in St. Paul, but our blessed Saviour, who were put upon glorying and magnifying themselves by the malignity of their enemies (see John x. 36; 2 Cor. xi. 10, 23, &c.). And this is the more allowable, when men know, not only that they write the truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy writers also are not to be confined to our rules, being moved by the Holy Ghost to set down such things, which, if they had been left to themselves, they would not have mentioned. And men, who have a due reverence to the Holy Scriptures, will look upon this rather as the Holy Ghost's testimony concerning Moses, than Moses's testimony concerning himself. But we have to do now with a generation of men that write upon these books, not as of a Divine original, but as they do upon common authors.

Ken.—32 This verse strikes almost every reader with surprise; partly on its own account, partly from its connexion. That Moses was *meek above all men*, if true, was not at all likely to have been recorded by *himself*. It is still less likely to have been said by one who has recorded himself as a man of *great warmth*. See Exod. ii. 11—14; v. 22; xi. 8; xxxii. 19, 22; Num. xi. 13; and xvi. 15. And as to Num. xx. 10, 12; see Ps. cvi. 32, 33. But if Moses had been in fact the *meekest of men*; the record of such a quality seems to have no connexion with the context here. The preceding verses set forth that Miriam and Aaron exalted themselves as *ivals to Moses*; boasting that *God had spoken by them* likewise. And in the verses following God declares, that he *revealed himself* to Moses *more* than to any other prophet. It therefore seems necessary to consider this 3d verse as connected with the Divine communications; and to translate the words thus, *Now the man Moses gave forth more answers* (from God) [so also Bp. Horsley], or *was highly favoured with answers*, above all the men which were upon the face of the earth—*erat responsor eximius* (עֲרָאֵר עֲרָאֵר) *præ omni homine*, &c. Such is the excellent version of this place, in a thesis under the very learned Albert Schultens, in 1725. This author refers to Juchasin; where Ezra

is called כַּמֶּסֶח עַי, *responsor similis Mosi*. And 'tis very remarkable, that sixteen MSS. read עַי here, agreeably to the word in Juchasin. Spinoza (cap. viii., p. 107) quotes this verse (Num. xii. 3) as one proof, that Moses did not write the Pentateuch.

Dr. A. Clarke.—I think the word is not rightly understood; עַי, *anav*, which we translate *meek*, comes from עָנָה *anah*, to *act upon*, to *humble*, *depress*, *afflict*, and is translated so in many places in the Old Testament; and in this sense it should be understood here: "Now this man Moses was *depressed* or *afflicted* more than any man האדמה, *haadamah*, of that land." And why was he so? Because of that great burden he had to bear in the care and government of this people, and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of *their* shoulders could sustain.

Ver. 6.

וַיֹּאמֶר שְׁמַעְרַנָּה דְּבָרֵי אֲסִיחָיָה
נִבְיָאֲכֶם יְהוָה בְּמִרְאָה אֱלֹהֵי אֲתֹנָע
בְּחִלּוֹם אֲרֻרָבּוֹ :

καὶ εἶπε πρὸς αὐτοὺς. ἀκούσατε τῶν λόγων μου. ἐὰν γένηται προφήτης ὑμῶν κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσεται, καὶ ἐν ὑπνῷ λαλήσω αὐτῷ.

Au. Ver.—6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream.

Ged., Booth.—If either of you prophesy, I Jehovah am wont [Ged., Am I not wont?] to make myself known to you in a vision, and speak to you in a dream.

Rosen.—*Si quis vestrum est propheta Jovæ, ego ei per visionem innotescere, per somnum eum alloqui soleo.* קָרָא לָכֶם, *propheta vobis*, i. e., inter vos, pron. affixum pro separato.

Ver. 7.

לֹאֲכֶן עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן
הוּא :

οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι.

Au. Ver.—7 My servant Moses is not so, who is faithful in all mine house.

Dr. A. Clarke.—*Moses—is faithful.* נֶאֱמָן *nēman*, a *prefect* or *superintendent*. So Samuel is termed, 1 Sam. ii. 35; iii. 20; David is so called, 1 Sam. xviii. 27, *Neeman*, and son-in-law of the king. Job xii. 20, speaks of the *Neemanim* as a name of dignity. It seems also to have been a title of *respect* given to ambassadors, Prov. xiii. 17; xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 31; 2 Chron. xxxi. 12, 15; xxxiv. 12, &c. Moses was a faithful, well-tried servant in the house of God, and therefore he uses him as a familiar, and puts confidence in him.

Ver. 8.

פֶּה אֶל־פֶּה אֲדַבְּרֵנּוּ וּמִרְאָה וְלֹא
בְּחִידֹת וּתְמִנָּה יְהוָה יִבְטֵחַ וּמִדּוֹעַ לֹא
יִרְאֶהוּם לְדַבֵּר בְּעַבְדִּי בְּמֹשֶׁה :

στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει, καὶ οὐ δι' αἰνιγμάτων, καὶ τὴν δόξαν κυρίου εἶδε, καὶ διατί οὐκ ἐφοβήθητε καταλαλήσαι κατὰ τοῦ θεράποντός μου Μωϋσῆ.

Au. Ver.—8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Bp. Horsley.—*will I speak—shall he behold.* These futures should be presents: *I speak—he beholdeth.*

Even apparently.

Houbigant.—וּמִרְאָה, *lege cum Samaritano בְּמִרְאָה, in visione.* Sic legunt præter Arabem, veteres omnino omnes. Nam בְּמִרְאָה dicitur in oppositione sententiæ cum בְּחִידֹת; nec licet omitti præpositionem in parte priorē oppositionis, ut omittitur aliquando in posteriori.

In dark speeches.

Bp. Patrick.—Or, in parables and enigmatical representations, such as the *ladder* which Jacob saw in a dream, the *boiling-pot* which was shown to Jeremiah, the *wall*, the *plumb-line*, and the *basket of summer fruits* which Amos saw.

Rosen.—בְּחִידֹת, *Per anigmata.* חִידָה, coll. Arab. חִידָה, *inflectere, obliquare*, est proprie *res inflexa*, non *recta et perspicua*. Hinc חִידָה significabit modo non satis claro et aperto, i. e., obscure.

The similitude of the Lord shall he behold.

Pool.—*The similitude of the Lord*; not the face or essence of God, which no man can see and live, Exod. xxxiii. 20; it being invisible, Col. i. 15, and never seen by man, John i. 18; but some singular manifestation of his glorious presence, as Exod. xxxiii. 11, 20, &c.; xxxiv. 5, &c.; Deut. xxxiv. 10. Yea, the Son of God appeared to him in a human shape, which he took up for a time, that he might give him a foretaste of his future incarnation.

Bp. Patrick.—*The similitude of the Lord shall he behold.*] I am apt to think the word *not* should be here again repeated (as it must be in some places to make out the sense, as Prov. xxv. 27), which will make the meaning plainly this, "He shall not behold the Lord in similitudes and resemblances," as other prophets did. For the Hebrew word *temunah* signifies the shape of a thing represented either to the outward senses or to the imagination, not the thing itself. Therefore it would be to equal Moses with the rest of the prophets to say he should see the *similitude* of the Lord; for so did they. Amos, for instance, saith he "saw the Lord standing upon the altar" (ch. ix. 1), that is, some angelical appearance in a glorious shape. And Eliphaz saith, that "a spirit passed before him, the form (or aspect) whereof he could not discern;" only the *temunah* (we render it an *image*) "was before his eyes" (Job iv. 15, 16). But God did not thus reveal himself to Moses by images and similitudes of things, but spake to him himself, as it goes before, *mouth to mouth*. Which led Maimonides into the opinion (which he often repeats) that when God is said to speak to any other man, it was by an angel; and that he never spake to any one himself, but only to Moses. Nor did any man before him say that God *spoke to him*, or that he *sent him* on a message unto others; but Moses was the first who had this honour (More Nevoch., par. i., cap. 63, and par. ii., cap. 39).

But if we follow our translation, which should run thus, "But the similitude of the Lord shall he behold," it relates to that wonderful apparition of God to him in the bush (Exod. iii. 6), as Maimonides thinks, More Nevochim, par. i., cap. 5, where he saith, "God poured upon him as much as he could contain," but especially to that revelation which God made of himself to him, when he told him that he could not see

his face, but should behold his *back parts* (Exod. xxxiii. 20, 23), which was a privilege granted to none but him. And thus the *similitude of the Lord*, or his *likeness*, signifies the Lord himself (Ps. xvii. ult.), "When thy likeness shall awake (that is, thou thyself appear for me), I shall be satisfied."

Ged.—8 With him I speak mouth to mouth: evidently and not through obscure emblems he beholdeth the LORD, &c.

Booth.—8 With him I am wont to speak mouth to mouth; even apparently, and not in dark speeches, so that he may clearly perceive the will of Jehovah. Why then, &c.

Rosen.—יְהוָה נִתְּנָה לִּי, *Figuram Dei conspexit.* Cf. Ps. xvii. 15, ubi est i. q., כָּפִי יְהוָה. Omnia autem vs. 6—8, dicta, huc redeunt, *Mosem Deo familiarissimum esse, hinc injuriam amico Dei illatam ab eo non inultam relictum iri.* Cf. vs. 10.

Ver. 12.

— אֵלֶיָּהּ תִּהְיֶה כְּמָת וּנְוִי

— μὴ γένηται ὥσει ἴσον θανάτῳ, κ.τ.λ.

Au. Ver.—12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Bp. Horsley.—*As one dead*; rather, *as a still-born*, for that is the comparison intended. So *Ged.*, *Booth.*

Ver. 14.

— וְהָאֵלֶּה תִּתְּנָהּ

— καὶ μετὰ ταῦτα εἰσελεύσεται.

Au. Ver.—14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

She shall be received in again. So *Pool*, *Rosen*.

Geddes, Booth.—"She shall recover." Vulg., *et postea revocabitur.* And so equivalently all the ant. versions, including Gr. Ven. But I cannot see that the verb פָּחַד ever signifies *to return*: whereas it certainly signifies, to recover from an illness; and particularly from a leprosy. See 2 Kings v. 3, 6, 7.

Rosen.—פָּחַד, *Colligetur*, i. e., *recipietur* in cœtum. Sic פָּחַד significat *recipere eum qui derelictus fuerat vel neglectus*, Ps. xxvii. 10, ubi cf. not.

CHAP. XIII. 1.

Au. Ver.—1 And the LORD spake unto Moses, saying,

Ged., Booth.—And Moses said to the Israelites, Ye are now come to the mount of the Amorites, which Jehovah our God hath given to us. Lo! Jehovah hath placed the land before you; go up and possess it as Jehovah, the God of your fathers, hath spoken to you; fear not, nor be dismayed. Then they drew near to Moses and said, Let us send men before us, that they may explore the land, and bring us word by what way we may go up, and into what cities we may come. And this thing was pleasing to Moses [so the Sam. and p.p. Deut. i. 20]. And Jehovah also spoke to him [*Ged.*, for the Lord had spoken to Moses], saying.

Ver. 3.

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִדֶּבֶר פָּארָן
עַל-פִּי יְהוָה בָּלָם אֲנָשִׁים רֵאשֵׁי בְנֵי
יִשְׂרָאֵל הֵמָּה :

καὶ ἐξάστειλεν αὐτοὺς Μωυσὴς ἐκ τῆς ἐρήμου Φαράν διὰ φωνῆς κυρίου. πάντες ἄνδρες ἀρχηγοὶ υἱὸν Ἰσραὴλ οὗτοι.

Au. Ver.—3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

Bp. Horsley.—Rather thus, "And Moses sent them from the wilderness of Paran, according to the commandment of Jehovah: all of them were chief men of the sons of Israel." This was the circumstance in which God's directions were particularly observed, that all the men who were sent were chiefs in the several tribes.

Ver. 16.

וַיִּקְרָא מֹשֶׁה לְהוֹשֶׁעַ בִּנְיָמִן
יְהוֹשֻׁעַ :

— καὶ ἐπωνόμασε Μωυσὴς τὸν Αὐσὴ υἱὸν Ναυή, Ἰησοῦν.

Au. Ver.—16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

And Moses called.

Ged.—Now Moses had called.

Jehoshua.

Bp. Patrick.—He was called by this name presently after they came out of Egypt

(Exod. xvii. 9), when he went to fight with Amalek: whom he having overcome, Moses looked upon it as a token that he should save and deliver the people of Israel, and then called him by this name: which imports something more than Oshea; for that denotes only a *prayer* for salvation (as Menochius observes), but this carries in it a *promise* of it. And some think the addition of the first letter in the name of Jehoshua was from the name Jehovah; implying that the Lord would employ him in leading and conducting his people into the land of promise: wherein he was a type of the Saviour of the world, the Lord Jesus (whose name is the same with this), who conducts those who believe on him to a heavenly inheritance.

Gesen.—יְהוֹשֻׁעַ, A proper name (*save*). יְהוֹשֻׁעַ and יְהוֹשֻׁעַ, m. *The help of Jehovah.*

Rosen.—Hoseam autem, filium Nunis, vocaverat, Moses Josuam. יְהוֹשֻׁעַ significat adjuvit sc. Deus, יְהוֹשֻׁעַ autem Jovæ salus, i.e., salus a Jova præstita. Ceterum hæc verba per parenthesin sunt interjecta. Videtur Moses, quoties ad certa negotia certos viros elegit, tabulas genealogicas populi Israelitici ante oculos habuisse, atque ex iis nomina virorum electorum excerpisse. Saltem si hoc accipimus, facillime caussa potest reddi, cur verba illa Hebraica hic adjecta sint. Ex eo inde tempore, quo Josua minister Mosis factus erat, semper Josua appellatur, ut xi. 28; Exod. xvii. 9. H. l. autem, ubi exploratores recensentur, vir ille nomine Hoseæ a patre accepto vocatur, quod hoc dumtaxat nomen in tabulis genealogicis consignatum esse potuit. Jam ut lectores scirent, Josuæ et Hoseæ nominibus unum eundemque virum appellatum fuisse; Moses illos de hac re monendos putavit.

Ver. 19.

וַיָּבֹאוּ הָאֲנָשִׁים וַיַּגִּידוּ אֶל מֹשֶׁה
וְאֶל כָּל בְּנֵי יִשְׂרָאֵל
כְּמַבְרָרִים :

καὶ τίς ἡ γῆ εἰς ἣν οὗτοι ἐγκάθηται ἐπ' αὐτῆς, ἥ καλὴ ἐστὶν ἢ ποιηρά. καὶ τίνες αἱ πόλεις ἃς οὗτοι κατοικοῦσιν ἐν αὐταῖς, εἰ ἐν τεύχεσιν ἢ ἐν ἀτειχίστοις.

Au. Ver.—19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds.

Bp. Patrick.—*Whether in tents, or in strong holds.*] Whether they lived in tents, as the Arabians did (and the Israelites while they were in the wilderness), or in houses, and whether they were fortified. Or rather (as we would say in our language), whether in *open villages or in walled cities*: for so the word *mahanaim* signifies, not *tents* (as we here translate it), but *hosts or camps* (Gen. xxxii. 1), and here *towns* without walls, as the LXX interpret it; and the Vulgar, also, only inverting the order of the words, *whether in walled towns, or without walls*.

Ged.—Whether the inhabitants dwell in open or in walled cities. The question is not here of *camps* or *tents*: but of what sort were the towns, whether *weak* or *strong*, *open* or *walled*? I therefore, with Houbigant, prefer the Sam. reading *המבצרים*, without the preposition *ב*, although I have, with most of the antient versions, expressed it in my translation. None of the antient translators appear to have read *מבצרים*, camps, in their copies; except Gr. Ven., which has *εν στρατοπέδοις*. See Castell on the root *בצר*; and Houbigant's excellent note on the place.

Houb.—"Sententia hæc, quæ nihili est, scripturæ vitium ut caveretur, admonebat. Quod vitium non habet Sam. Codex, Orat. 1, in quo legitur, *המבצרים א*, *an infirmæ sint, an munitæ*, ex radice *בצר*, *Syriaca eademque Samaritica*; cuius significatus ut exempla deessent, tamen exemplum esset hujus loci non dubium, ubi *מבצרים*, *munitæ*, in oppositione est cum *המבצרים*, *infirmis*; imo ex filo ipso narrationis. Nam, quomodo v. 18, postquam dictum est *an fortis*, *an imbellis*, subiungitur, *an paucus*, *an multus*; sic hoc v. 19, conveniebat ut, postquam dictum est (*terra*) *an bona* *an mala* *subjungeretur*, *an infirmæ urbes*, *an munitæ*, eodem tenore orationis utrobique servato, ut membrum orationis prius in parte deteriori initium haberet, posterius, in potiori; ut nempe diceretur *infirmæ* antequam *munitæ*. Nam per eam ordinis æquabilitatem, digitus Lectoris intenditur ad significatum *infirmæ*, quamquam antea incognitum. Dixi hanc sententiam *an in castris*, *an in munitionibus*, nihili esse. Enimvero *in castris* dicitur de *urbibus*. Num censebimus *urbes esse in castris*? Ludebat Lectores suos Clericus, cum interpretaretur, *an in castris agat*, addens *agat*, quod verbum ad *populum* credat pertinere, etsi nihil de populo in antedictis.

Et quis credat, Mosen, qui exploratores mittat ad *urbes* Chanaan, dubitare an Chananæi habitent in urbibus, an in castris? Observat in loco Edm. Castellus neminem Veterum contextum, ut nunc est, reddidisse. Et Syrus quidem totum hunc de urbibus locum prætervehitur, ut periculosum. Prætermittunt etiam Londinenses hanc variam Sam. scriptionem, minime omnium prætermittendam."

Ver. 22.

וַיַּעֲלוּ בְנֵי נֹחָם וְנֹחָם וְנֹחָם
וְנֹחָם וְנֹחָם וְנֹחָם
καὶ ἀνέβησαν κατὰ τὴν ἔρημον, καὶ ἀπῆλθον
ἕως Χεβρών, καὶ ἐκεί Ἀχιμάν, καὶ Σεσσί, καὶ
Θελαμί, γενεαὶ Ἐνάχ, κ.τ.λ.

Au. Ver.—22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

Bp. Patrick.—Bochartus thinks (lib. i., Canaan, cap. 1) that Anak signifies as much as the Roman name Torquatus; being like to that Gaul whom Manlius vanquished. And Ahiman signifies as much as, *who is my brother*? importing there was none to be compared with him. Sheshai he takes to be as much as Sixtius, viz., six cubits high, as Goliath was. And Talmi he derives from talam, "furrow:" as if he seemed in length to equal a furrow in the field.

And they came.

Ged.—There is a gross solecism in the present Hebrew text; *וַיָּבֹאוּ* for *וַיָּבֹאוּ*. So Rosen., Booth.

The children of Anak.

Ged.—*The race of Anak.* I have not with our English translators, rendered, "the children of Anak," that the reader might not imagine that Ahiman, Sheshai, and Talmi were the immediate sons of Anak. The Septuagint have, as usual, very properly rendered *γενεαὶ* *Ἐναχ*, or, as Alex., Glasg., and some other MSS. better *Ἐναχ* with a *kappa*. But who was *Enak*, or *Anak*? and what sort of *race* were his *progeny*? Onk., Syr., Tharg., both Arabs, rendered appellatively, *the progeny of the giant*. To this they were moved, no doubt, by the prefix *ה*; which is not usually placed before proper names. The same reason induced Michaëlis to seek for an appellative meaning,

which he finds in the Arabic *عن*, *intravit latibulum*; whence *ענא*, a mouse hole. The Anakites, then, were people who lived in holes, or caves: and *ענ* are the sons of the cave: i. e., *Troglodytes*. But, besides that the *Troglodytes* are elsewhere called *Horites*, not Anakites, Michaëlis's etymon appears to me to be constrained. I would rather derive the word from its Hebrew root *ענ*, and give it the meaning of one who binds, that is, subjects other people by violence. Or, if an Arabic etymon be sought, would not the idea of pride and pre-eminence be preferable? For *ענ*, is found to have all the following significations: *intumuit, eminuit, prominuit; mons excelsus, collis monti supereminens, &c.* And this etymon was probably in the view of those interpreters, who have rendered *ענ*, *gigantis* or *gigantum*. It is in favour, however, of Michaëlis's hypothesis, that there were certainly caves, and large caves, about Hebron, where the race of Anakites are said to have resided: and I find that Dathe, Hezel, Schulz, and Rosenmüller have adopted Michaëlis's version; which is, "die in unterirdischen hohlen wohnen."

Rosen.—22 Pro *ענ*, et venit legendum esse in plurali *ענ* non solum suadet contextus, in quo semper de pluribus exploratoribus est sermo, sed etiam Cod. Samar. cum versionibus antiquis præter Onkelosum. Arabs ipse Mauritanus Erpenii, ut notat Hubigantius, alias solœcismorum Hebræorum imitator, habet et *venerunt*. *ענ* etiam legerunt Cod. Kennicott. l et 96, et postreum autem in iis erasum est. Lectionem tamen Masorethicam præter alios, defendit Lillienthalius in *Comment. Critic. Codic. Regiom.* (Lips. 1770), p. 110, quod probabile esset, exploratores non omnes conjunctim singulas provincias Cananæ peragrassæ, hoc enim nimis periculosum fuisset; sed ita ut quilibet eorum certas regiones perlustraverit, donec in reditu convenissent. Venisse ergo unum eorum Chebronem, nimirum Calebem, Jos. xiv. 9, 13. Frequentem præterea esse verbi *ענ* enallagen, ita explicandam: *venit aliquis eorum*. *ענ* *ענ* *ענ* *ענ*. Quum apud Hebræos *fili* aut *nati* vocentur non ii dumtaxat, qui ita proprie dicuntur, sed eo nomine etiam sæpe comprehendantur omnes posterii, alii interpretes *ענ* verterunt *fili*os, alii intellexerunt remotiorem stirpem Enaki. LXX posterius sequuti sunt, quum habeant *γενεαι* 'Ενὰχ, prius Vulgatus, qui

vertit *fili* Enac. Cui interpretationi quidem obstare putant, quod nomina propria personarum ה articuli non admittant, quod nomen *ענ* ubique præfixum habet. Attamen et nominibus propriis haud raro articulum præmitti, si eorum appellativa, quam dicunt, significatio Hebræis vivente lingua cognita esset, pluribus exemplis probavit Gesen. *Lehrg.*, p. 656. *ענ* autem *longam et proceram staturam*, et hinc *ענ*, *gigantes* significasse, suadet Arab. *ענ*, *longitudo colli*, quod idem voc. aliis punctis vocal. instructum sonat *proceres hominum*; nec non *ענ*, *prominentior et elatus terra tractus*.

Ver. 23, 24.

וַיֵּבֶאוּ עֲדֵי־נַחֲלִי אֶשְׁכּוֹל וְגו'

καὶ ἤλθοσαν ἕως φάραγγος βότρυος, κ.τ.λ.

Au. Ver.—23 And they came unto the brook [or, valley] of Eshcol, &c.

Brook.

Ged., Booth., Rosen., Gesen., Lee.—Valley.

Gesen.—נַחֲלִי, m. 1. A valley with a brook, the Arab. *وادي*, Gen. xxvi. 19, e. g., *وادي*, the valley of Eshcol, Numb. xiii. 23.

Ver. 29.

Au. Ver.—Hittites and the Jebusites.

Ken., Ged., Booth.—Hittites, and the Hivites [Sam., LXX], and the Jebusites.

Ver. 32.

Au. Ver.—And they brought up, &c.

Ged., Booth.—Moreover, they spread abroad, &c.

Ver. 33.

Au. Ver.—33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

After this verse, Geddes and Boothroyd, on the authority of the Sam., add:—Hence the Israelites murmured in their tents and said, Because Jehovah hateth us, he hath brought us out of the land of Egypt, to deliver us up into the hands of the Amorites, to destroy us. How should we go up, when our brethren discourage us, saying, The people are greater and more powerful than we: the cities are great and walled up to the heavens; and moreover we saw there, men of the race of Anak? But Moses said to the Israelites, Jehovah your God, who leadeth you, will himself fight for you,

according to all that he did for you in Egypt, before your own eyes; and in this wilderness; where you have seen how Jehovah your God hath carried you, as a man carrieth his son, through all the way ye have gone, until ye came to this place. And in this matter, are ye distrustful of Jehovah your God, who goeth before you in the way, in a fire by night, and in a cloud by day, to search out a place for your encampments; and to show you by what way ye should go? Comp. Deut. i. 27—33.

CHAP. XIV. 1, 10.

בְּלִיַּחְתָּהֶם

pāsa ḥē συναγωγή.

Au. Ver.—1 And all the congregation lifted up their voice, and cried.

Bp. Patrick.—*All the congregation.*] By "all the congregation" may be here meant, all the great men (for so the phrase sometimes signifies), except Caleb and Joshua, and, perhaps, some few others.

Ver. 10.

וַיִּכְבְּדוּ יְהוָה נִרְאָה בְּאַהֲלֵ מוֹעֵד
אֶל-כָּל-בְּנֵי יִשְׂרָאֵל :

καὶ ἡ δόξα κυρίου ὤφθη ἐν τῇ νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου πᾶσι τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—10 — And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

In the tabernacle, &c.

Bp. Patrick.—Or rather upon the tabernacle (for in the tabernacle the people could not have seen it, as now they did), over the most holy place: which the cloud constantly covered, over the mercy-seat, where the Divine Glory dwelt (see ch. ix. 15).

Ged., Booth.—In the cloud over [LXX, Syr.] the congregation-tabernacle [Ged., convention-tent], &c.

Ver. 11.

וַיַּעַרְבֶּהָ לֹא-יִמְאִנֵּנוּ כִּי כָּל הָאֱתָנֹת
אֲשֶׁר עָשִׂיתִי בְּהָרָבוֹ :

— *καὶ ὥς τις οὐ πιστεύουσί μοι ἐπὶ πᾶσι τοῖς σημείοις, οἷς ἐποίησα ἐν αὐτοῖς.*

Au. Ver.—11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe

me, for all the signs which I have showed among them?

For all the signs, &c.

Bp. Lowth, Ged.—Notwithstanding all the signs, &c.

Ver. 12.

אֶפְשָׁר בְּדֶכְרִי וְאֶרְשָׁנָה וְאֶעֱשֶׂה אֲתָם
לְגִי־גִדּוֹל וְעַצְמוֹת קִמְמָה :

πατάξω αὐτοὺς θανάτῳ, καὶ ἀπολώ αὐτοὺς. καὶ ποιήσω σε καὶ τὸν οἶκόν τοῦ πατρὸς σου εἰς ἔθνος μέγα, καὶ πολλὸν μᾶλλον ἢ τοῦτο.

Au. Ver.—12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And disinherit them.

Bp. Horsley.—Rather, "and bring them to nothing."

Ged., Gesen.—Will extirpate them.

Rosen.—*Et exhereditabo*, i. e., exterminabo, extinguam eum. Cf. vs. 24; Gen. xlv. 11; Jud. i. 27.

Of thee.

Ged., Booth.—Of thee and thy father's house [Sam., LXX].

Ver. 13, 14, 15.

13 וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה וְשָׁמַע
מִצִּיּוֹנִים קִרְחָעֲלִית בְּלַחֲךָ אֶת-יִחְזָק
הַזֶּה מִקְרָבוֹ : 14 וְאָמְרוּ אֶל-יִשְׂרָאֵל
הָאֶרֶץ הַזֹּאת שָׁמַע בְּרִאשֹׁתָהּ יְהוָה
בְּהִרְבֵּה הָעָם הַזֶּה אֲשֶׁר-עָלוּ בְּעִינֵי
נִרְאָה ו אֶתְּהָ יְהוָה וְעַכְשָׁיו עֲמַד
עֲלֵהֶם וּבְעַמְדָּם עָלָה חֲלָה לְפָנֵיהֶם
יִמָּם וּבְעַמְדָּם אֵשׁ לָלֶיְלָה : 15 וְהִמָּתָה
אֶת-יִחְזָק הַזֶּה פֶּאִישׁ אֶחָד וְאָמְרוּ הַבָּנִים
אֲשֶׁר-שָׁמַעוּ אֶת-שִׁמְעוֹ לֵאמֹר :

13 καὶ εἶπε Μωϋσῆς πρὸς κύριον. καὶ ἀκούσεται Αἰγυπτίος, ὅτι ἀνήγαγες τῇ ἰσχυί σου τὸν λαὸν τοῦτον ἐξ αὐτῶν. 14 ἀλλὰ καὶ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ταύτης ἀκηκόασιν, ὅτι σὺ εἶ κύριος ἐν τῷ λαῷ τούτῳ, ὅστις ὀφθαλμοῖς κατ' ὀφθαλμοὺς ὀπτάξῃ, κύριε, καὶ ἡ νεφέλη σου ἐφέστηκεν ἐπ' αὐτῶν, καὶ ἐν στύλῳ νεφέλης σὺ πορεύῃ πρότερος αὐτῶν τὴν ἡμέραν, καὶ ἐν στύλῳ πυρὸς τὴν νύκτα. 15 καὶ ἐκτίψῃς τὸν λαὸν τοῦτον ὥσει ἄνθρωπον ἕνα. καὶ ἐροῦσι τὰ ἔθνη ὅσοι ἀκηκόασιν τὸ δρομὰ σου, λέγοντες.

Au. Ver.—13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for

thou broughtest up this people in thy might from amongst them ;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

Bp. Patrick.—14 *They will tell it.*] Or rather, *they will say* to the inhabitants of this land, i. e., the Canaanites, with whom the Egyptians had frequent commerce.

For they have heard, &c.] The word *for* is not in the Hebrew: and the sense will be more plain if we omit it, and translate the whole thus; "They will say to the inhabitants of this land, they have heard that thou Lord art among this people:" that is, that there was a glorious token of thy presence among us.

15 *If thou shalt kill all this people.*] Or rather, "but thou hast killed all this people."

Bp. Horsley.—14 "And they will tell it to the inhabitants of this land." Instead of אֲנִי אֶמַּר at the beginning of this verse, the LXX seem to have read אֲנִי אֶמַּר; "And also all the inhabitants of this land." I have sometimes thought that the verb שָׁמַע in this and the preceding verse should be in the Hiphil form; thus, the 13th, שָׁמַעוּ, 14th, שָׁמַעוּ.

13—"then the Egyptians will spread the report, that thou didst bring up this people by thy might from among them; 14 Also all the inhabitants of this land will spread the report that thou, Jehovah, wast among this people; thou, Jehovah, being seen face to face, and thy cloud standing over them, and that thou wast going constantly before them, in a pillar of cloud by day, and in a pillar of fire by night: 15 And that thou didst kill this people as one man. Then the nations which shall have heard the fame of thee, &c." ["the fame of thee," i. e., the reports spread by the Egyptians, and the inhabitants of Palestine.]

Ged.—13, 14, 15 But Moses said to the LORD, "When the Egyptians, from among whom thou hast, in thy might, brought up this people, shall hear this; they will say, with the inhabitants of that land (who have

heard, that thou, O Lord! art among this people; that thou, O Lord! art ocularily visible; that thy cloud resteth over them; and that thou goest before them, by day, in a pillar of cloud; and, by night, in a pillar of fire)—if now thou kill, to a man, all [Arab., and two MSS.] this people, all [LXX, Arab., and two MSS.] those nations, who shall hear this report of thee, will say:"

13, 14 The text is here not a little perplexed and obscure; and, perhaps, in some measure corrupted. Yet there is no important variety of lection in the Hebrew or Samaritan copies. Houbigant thinks the whole difficulty removed by the version of Sept. Instead of אֲנִי אֶמַּר he fancies, they must have read in their copy אֲנִי אֶמַּר as they render *αλλα και παντες κατοικουντες, et vero omnes incolæ*: and agreeably to this emendation he forms his own version: "Audient hoc Ægyptii, postquam tu tua virtute populum istum de medio eorum eduxisti: Sed et omnes terræ illius habitatores audiverunt," &c. To enforce this rendering, and that reading, he remarks that אֲנִי was easily changed into אֲנִי, and that אֲנִי and אֲנִי are composed of the same letters, save *one*: namely, that אֲנִי has been changed into אֲנִי, as might readily be done. This last is acknowledged; from the great similarity there is between them in MSS., where the top of אֲנִי is often so short as hardly to be perceived: but such a transposition, as altogether appears in the whole word, is certainly not very common, if not unprecedented. Nor is it certain that the Septuagint followed this reading. Their *αλλα και* may be equivalent to the prefix *vau* only: although, indeed, they seem to have read אֲנִי for אֲנִי, and if I found that reading in any Heb. or Sam. MSS. I should be inclined to adopt it. But, as all the MSS. and all the other antient translators must have read אֲנִי in their copies, I would rather try to make a meaning out of the text such as it is, than to amend it by conjectural criticism. I think, then, that the prefix before שָׁמַע in ver. 13, should be rendered *when* and *not then*. I would next render אֲנִי אֶמַּר by *although*, a meaning which it frequently has; and then include in a parenthesis all the words from שָׁמַע in ver. 14 to אֲנִי inclusively, as I have done in my version. The word אֲנִי, *they will say*, in verse 15, is a mere resumption, common in all languages, and particularly in our own. The word אֲנִי or אֲנִי

is to be understood before שָׁמַח in ver. 14. This is the most I could make of my original: yet I confess that the reading לֹא instead of אֵל before שָׁמַח, without the other alterations proposed by Houbigant, has a great degree of speciousness; beside the authority of Sept.—Ged.

Booth.—13 And Moses said to Jehovah, Then the Egyptians will hear it from amongst whom thou broughtest up this people in thy might; 14 And all the inhabitants of this land will say:—(for they have heard that thou Jehovah art among this people, that thou art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day in a pillar of cloud, and by night in a pillar of fire:) 15 Now if thou kill all this people as one man, then the nations who heard the fame of thee will speak, saying,

Rosen.—13 *Id vero audient Ægyptii, e quibus tu hunc populum tuum virtute tua educaisti.* 14 *Hujus terræ, intelligit Arabiam, ubi tam erant Israelitæ.* אֲרָבִיָּה, *Dicent—se audivisse.* Formula loquendi non insolens, omissum est ante אֲרָבִיָּה particula וְ. Vel sunt verba inde a אֲרָבִיָּה usque ad finem versus in parenthesi legenda, præmisso וְ (cf. Thren. i. 10): *nam audiverunt et quæ sequuntur.* *Te, Jovam, esse in medio hujus populi, te hujus populi singularem curam gessisse.* אֲנִי אֶשְׁמַח בְּךָ, *Te esse illum, qui oculo ad oculum conspectus fuerit, sc. a populo illo. Oculo ad oculum, proverbiale, ut ore ad os, facie ad faciem* (Deut. v. 4; Jes. lii. 8), i. e., non eminus, sed cominus: non obscure, sed aperte. אֲנִי alii positum putant pro participio præs. s. Benoni, alii pro secunda persona, ita ut vertendum esset, *hujus (populi) oculis conspicuum te factum esse.* Alii subaudiunt בְּךָ, *gloria tua.* Sed nihilo horum est opus, si ante אֲנִי ex antecedentibus repetamus וְ אֲנִי, ita ut verba construenda sint אֲנִי אֶשְׁמַח בְּךָ, *te esse illum, qui conspectus est.* Onkelos: *qui oculis suis viderunt Schechinam gloriæ Jovæ.* Ita et Jonathan, qui addit: *super monte Sinai, et acceperunt legem.* 15 וְאִם יַחְסֹד, *Si igitur occideris.* אֲנִי, *Dicent, inquam vs. 14.* Cf. Deut. ix. 28. אֲנִי אֶשְׁמַח, *Famam tuam, rei a te gestæ; ut* Deut. ii. 25; Habac. iii. 2.

Ver. 17, 18.

וְעַתָּה וְנִדְלָגָה מִפָּנֶיךָ אֲנִי בְּאֶשֶׁר
דָּבַרְתָּ לְאָמָר : 18 יְהוָה אֱמַרְךָ אֲפֹסִים

וְרַב־חֵסֶד כְּשֶׁאֵין וְנִשְׁעַן וְנִקְהָ לֹא
וְנִקְהָ פָּנֶיךָ עֵלֶי אֲבוֹתָ עַל-בָּנִים עַל-
שְׁלֹשִׁים וְעַל-רִבְעִים :

רבה v. 17.

17 καὶ νῦν ὑψώθῃτω ἡ ἰσχὺς σου κύριε ὡς τὸν τρόπον εἶπας, λέγων. 18 κύριος μακρόθυμος, καὶ πολυέλεος, καὶ ἀληθινός, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ καθαρισμῷ οὐ καθαρῶν τὸν ἔνοχον, ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς.

Au. Ver.—17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

17 *Be great.*

Bp. Horsley.—Rather, “be magnified, or greatly displayed.” So Ged.

Pool.—*Be great*, i. e., appear to be great, discover its greatness; a real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood, either, 1. Of God’s power in preserving the people, and carrying them on into Canaan, which sense may seem to be favoured by the foregoing verse, where the Egyptians deny that God had power to do so. And according to that sense he adds the following words, not as an explication of this power, but as an argument to move him to show forth his power for his people notwithstanding their sins, according as, or rather because (as the Hebrew word is oft rendered), he had spoken, saying, &c., and so he should maintain the honour and the truth of his own name, or of those titles which he had ascribed to himself. Or, 2. The power of his grace and mercy, or the greatness of his mercy, as he calls it, ver. 19, in pardoning of this and their other sins; for to this the following words manifestly restrain it, according as thou hast spoken, &c., where the pardon of their sins is the only instance of this power both described in God’s titles, ver. 18, and prayed for by Moses, ver. 19, pardon, I beseech thee, &c., and granted by God in answer to him, ver. 20, I have pardoned, &c. Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omni-

potent and infinite goodness; whence despairing sinners sometimes cry out that their sins are greater than God can pardon, as some translate Cain's words, Gen. iv. 13. And since *power* is applied to God's wrath in punishing sin, Rom. ix. 22, why may it not as well be attributed to God's mercy in forgiving it? especially if it be considered that even in men revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

Rosen.—Nunc ergo. Magna sit vis tua, Domine. Ostendas populis illis, potentiam tuam non esse minutam. Sicut dixisti, subaudi: וְאַתָּה יְיָ, ita facias.

18 See notes on Exod. xxxiv. 6, 7.

Of great mercy.

Ged., Booth.—Abounding in mercy and truth [Sam., LXX, Onk., and six MSS.].

Iniquity and transgression.

Ged., Booth.—Iniquity, transgression and sin [Sam., LXX, Onk., and two MSS.].

By no means clearing the guilty, &c.

Bp. Patrick.—This latter part of the verse is to be interpreted (according to what I observed, Exod. xxxiv. 7), "in making desolate he will not make quite desolate, though he visit the iniquity of the fathers upon the children," &c.

Ged.—Acquitting even him who is not innocent: and punishing on children, the iniquity of fathers but to the third or fourth generation.

Booth.—Not altogether destroying ; visiting the fathers' iniquity upon the children to the third or fourth generation only.

Rosen.—תַּדִּן לֹא תַדִּן, *Non tamen plane impunitum dimittit reum*; vid. ad. Ex. xxxiv. 7. Hieronymus addit: *in die iudicii*.

Ver. 21, 22, 23.

21 וְנִתְּנָם חֵרֶת־אֶנִּי וְיִמְלֹא כְבוֹד־יְהוָה
 אֶת־בְּלִיַּת־הָאָרֶץ : 22 כִּי כָל־הַמַּלְאָכִים
 הָרָאִים אֶת־עֲבֹדִי וְאֶת־אֱלֹהֵי מֶלֶךְ
 עֲשֵׂיתִי בַּמִּצְוִים וּבַבְּדֻכָּר וַיִּנְסוּ אֹתִי
 וְהָאֵשׁ פָּעָמִים וְלֹא שָׁמַעוּ בְּהוֹלִי :
 23 אִם־יִרְאֶה אֶת־הָאָרֶץ מֶלֶךְ נִשְׁפָּעִתִּי
 לְאַחֲתָם וְכָל־מִנְאֻצֵּי לֹא יִרְאוּהָ :

21 ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά μου, καὶ ἐμπλήσει ἡ δόξα κυρίου πᾶσαν τὴν γῆν. 22 ὅτι πάντες οἱ ἄνδρες οἱ ὀρώντες τὴν δόξαν μου,

καὶ τὰ σημεῖα ἃ ἐποίησα ἐν Αἰγύπτῳ, καὶ ἐν τῇ ἔρημῳ, καὶ ἐπειράσαν με τοῦτο δέκατον, καὶ οὐκ εἰσέγκομαι τῆς φωνῆς μου, 23 ἥ μὴν οὐκ ὀφνύται τὴν γῆν, ἐν ὅμοια τοῖς πατράσιν αὐτῶν. ἀλλ' ἡ τὰ τέκνα αὐτῶν ἃ ἐστὶ μετ' ἐμοῦ ὦδε, ὅσοι οὐκ οἶδασιν ἀγαθὸν οὐδὲ κακὸν, πᾶς νεώτερος ἄπειρος, τοῖτοισι δώσω τὴν γῆν. πάντες δὲ οἱ παροξυναντές με οὐκ ὀφνύονται αὐτῇ.

Au. Ver.—21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice ;

23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it :

Bp. Patrick, Ged., Booth.—21 But as sure as I live, and as the whole earth shall be filled with the glory of Jehovah, 22 Verily all these men who have seen my glory, and my miracles, which I have done in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 They shall not see the land, &c.

21 The version of our translators cannot I think be the meaning of the original, although it was so understood by all the antients; save Saadias, who has admirably well rendered: *לחן ובקא אדאם נזר אדא יסלא*, *יבס אדא*, *By my perpetual permanency, and my splendour which filleth the whole earth.* The last clause is evidently a part of the oath; and is so understood by Jarchi, and Vetable, whose version is, *Quam certum est me vivere, et gloriari meam implere terram, &c.* Not badly Purver: "Yet surely by my living, and the whole earth being filled with the glory of the Lord." And more recently Delgado: "However, as I live, and as the whole earth is filled with the glory of the Lord." I have no doubt of this being the meaning: and I wonder how it escaped the penetration of Michaëlis, Dathe, and Hezel. — *Ged.*

Bp. Patrick.—22 *Because all those men.*] The sense would have been clear if we had left out the word *because*, as we might have done, the Hebrew particle *ki* being sometimes only an expletive, or if we had translated it *that*, as it signifies in Gen. xxii. 17, and many other places. For the meaning plainly is, though the words be something

intricate, that all the men of whom he is speaking should perish, and not one of them come into Canaan.

Tempted me now these ten times.] That is, very oft [so Pool], as this phrase *ten times* signifies (Gen. xxxi. 7, 41; Neh. iv. 12; Job xix. 3). But some of the Hebrews will not be satisfied with this explication, but endeavour to find out precisely just ten provocations [so Rosen.] of which they were guilty: though, to do this, they are forced to begin with one which fell out before they came to the Red Sea (Exod. xiv. 11, 12), and all the other nine they find in the wilderness.

23 *Surely they shall not see the land, &c.*] The Hebrew particle *im*, when it follows an oath, is to be simply translated *not*. And so the words run clearly here, "they shall not see the land which I swear unto their fathers."

Rosen.—21 *Veruntamen ut ego vivo, sed per vitam meam juro. Et gloria Jovæ omnem terram implebit, i. e., et fama rerum a me gestarum ubique celebrabitur.* 22 *Gloriam meam, res per me gestas. Tentarunt me jam his decem vicibus.* Dubitant interpp., an *decem* proprie hic debeat accipi, an positus sit numerus certus pro incerto, ita ut multiplex duntaxat rebellio populi Hebræi significetur. Nobis prius illud videtur ob Pron. demonstr. 77. Et revera *decies* murmurasse Israelitas in itinere docet historia: 1) In littore maris Idumæi, Ex. xiv. 11, 12. 2) In Mara, ibid. xv. 23, 24. 3) In Sinico deserto, ib. xvi. 4. 4) et 5) Circa Mannam ib. xvi. 26—28. 6) In Rephidimis, ib. xvii. 1—3. 7) Ad Chorebum circa vitulum aureum, ib. xxxii. 8. 8) Taberæ, Num. xi. 1. 9) Kibroth-thaavæ, ibid. vs. 4, sqq. 10) Kadesbarnæ, de qua seditione hoc cap. est sermo. — 23 *אִם יֵרְאוּ, Si viderint, i. e., non videbunt, jurandi formula.*

Which I swear unto their fathers.

Ged., Booth.—Which I swore to their fathers that I would give them [Sam].

Provoked me.

Ged., Booth., Gesen.—Despised me.

Ver. 25.

וְהַעֲמַלְהִי וְהַכְנִיעֵנִי יֵשֶׁב בְּעֵמֶק מִדְבָּר
פָּנָה וְסָעָה לָבָם הַמִּדְבָּר גִּרְדָּה יִסְקֹוּף :

ὁ δὲ Ἀμαλῆκ καὶ ὁ Χανααῖος κατοικοῦσιν ἐν τῇ κοιλάδι. αὐριοὺς ἐπιστράφητε καὶ ἀπάρατε ὑμεῖς εἰς τὴν ἔρημον, ὁδὸν θάλασσαν ἐρυθρὰν.

Au. Ver.—25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

Bp. Patrick.—*Now the Amalekites and the Canaanites dwelt in the valley.*] These words being read without a parenthesis, in conjunction with those that follow, are very plain, being thus translated; "both the Amalekites and the Canaanites dwell in the valley:" that is, at present lie in wait for you at the bottom of the other side of the mountain. For they were not far from one another (ch. xiii. 29), and the Hebrews use the word *jashah* for any *abode* in any place, though it be not a settlement, but for a short time (see ver. 45).

To-morrow turn you.] Therefore, do not go forward, as I formerly commanded you, lest you fall into their ambushes; but face about, and return from whence you came, &c. This he bade them do *to-morrow*, i. e., hereafter; at their next removal: for they did remain some days in Kadesh before they turned about (Deut. i. ult.). And so the word *to-morrow* is used in Exod. xiii. 14, for the time to come.

So *Ged., Booth.*—As then the Amalekites, and the Canaanites occupy the valley, to-morrow turn and march into, &c.

Ver. 26.

Au. Ver.—*And.*

Ged.—Again.

Ver. 27.

עַד־מָתַי לְעִדָּה הָרָעָה הַזֹּאת אֶשָּׂא
הַקָּה מִלִּינִים עָלַי וְנִי

ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην, ἃ αὐτοὶ γογγύζουσιν ἐναντίον μου, κ.τ.λ.

Au. Ver.—27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

How long shall I bear with, &c. So Houbigant, Patrick, Rosen., Booth.

Ged.—"How long will this perverse people continue their murmurings against me?" *Vulg., Usquequo multitudo hæc pessima murmurat contra me?* So, equivalently, Onk. and Syr. Others have otherwise filled up the *ellipsis*; as by the words *patiar, con-donabo*: and Houbigant imagines that the original text was *אֶשָּׂא מָתַי, Quousque ego patiar*. So our common English version,

"How long *shall* I bear with this evil congregation?" The *lamed* before וַיִּשׁ is supposed to favour this supplement. I believe nothing is wanting in the text, which offers an elegant ellipsis: nor is it necessary to supply וַיִּשׁ, nor can וַיִּשׁ here, in my opinion, be rightly rendered either *which* or *who*; but *that* considered as a conjunction. "How long will it be customary to this perverse people, *that* they will murmur," &c. The Vulgate, then, has well expressed the meaning; followed by Michaëlis: "Wie lange will diese böse gemeine mit mir unfrieder seyn?" And before him Luther: "Wie lange murret diese böse Gemeine wider mich?" retained by Hezel. But Le Clerc and Dathe, *Quousque condonabo*, &c. Rosenmüller adopts Houbigant's translation.

Rosen.—In verbis וַיִּשׁ לַעֲדָה לְעַד לְעַד aliquid esse supplendum, quisque intelligit. Sed varia supplent varii. Vulgatus et Syrus vertunt: *usque quo murmurabunt?* quasi statim post וַיִּשׁ sequeretur מְלִיץ, tum vero non לְעַד sed in nominativo וַיִּשׁ scriptum esse debuisset. Saadias supplet: *conservabo vel superstitem faciam*. Clericus וַיִּשׁ, *condonabo*. Nos malleus וַיִּשׁ, eodem *condonandi* significatu, ut antea vs. 19, legitur וַיִּשׁ לְעַד, *condonasti populo huic*.

Ver. 31.

וּמִפְּלֹגִים אֲשֶׁר אֶמְרָתֶם לְבִי יִחְיֶה
וְהִבֵּיאֲתִי אֲלֵהֶם וְיָדְעוּ אֶת־הָאֱלֹהִים
מִפְּלֹגֶתָם כִּי :

καὶ τὰ παῖδια ἃ εἶπατε ἐν διαρπαγῇ ἔσεσθαι, εἰσάξω αὐτοὺς εἰς τὴν γῆν. καὶ κληρονομήσουσι τὴν γῆν, ἣν ὑμεῖς ἀπέστητε ἀπ' αὐτῆς.

Au. Ver.—31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

Ged.—31 "But these, your little ones, who, ye said, would become a prey; your children, who as yet know not good nor evil, shall enter into that land: them will I bring in; and they shall see what a land ye have depreciated." I have followed the Syriac translator, who had before him the text as follows:—וַיִּשׁ אֲשֶׁר אֶמְרָתֶם לְבִי יִחְיֶה וְהִבֵּיאֲתִי אֲלֵהֶם וְיָדְעוּ אֶת־הָאֱלֹהִים מִפְּלֹגֶתָם כִּי, corresponding almost with the parallel passage, Deut. i. 39, and partly corroborated by Sept., although their text seems in some measure mutilated, and varies in the different copies.

Shall know.

Booth.—Shall inherit [LXX].

Ver. 32.

וְהָיָה כִּי יִפְּלוּ בְּמִדְבַּר הַזֶּה :
καὶ τὰ κῶλα ὑμῶν πεσέιται ἐν τῇ ἐρήμῳ ταύτῃ.

Au. Ver.—32 But as for you, your carcasses, they shall fall in this wilderness. So most commentators.

Bp. Horaley.—A colon should be placed at וַיִּשׁ. וַיִּשׁ is not the pronoun of the second person, but the first person singular of the future Kal of the verb וַיִּשׁ. "And your carcasses I will consume; they shall fall in this wilderness." Compare Houbigant, who takes וַיִּשׁ for a verb, but renders it differently.

Rosen.—וַיִּשׁ, *Vestra ipsorum corpora*. Pron. וַיִּשׁ additum est ex pleonasmō, apud Orientales, imprimis Arabes, satis frequentī. Exempla Hebraica vide Gen. xxiv. 27; xlix. 8; Deut. xviii. 14; Zach. ix. 11. Cf. Gesenius *Lehrgeb.*, p. 727.

Ver. 33.

Au. Ver.—Shall bear your whoredoms.

Ged., Booth.—Shall suffer for your rebellions.

Ver. 34.

— וַיִּדְעֻם אֶת־הִנֹּחַתִּי :

— καὶ γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου.

Au. Ver.—34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise [or, altering of my purpose].

And ye shall know my breach of promise.

Pool.—*My breach of promise*, that as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, ver. 3, lies at your door, and was forced from me by your perfidiousness. Or, *my breach*; either passively, i. e., your breaking off from me, as such pronouns are oft used, as Gen. l. 4; Isa. liii. 11; lvi. 7; or actively, i. e., my breaking off or departing from you, and stopping the current of my blessings towards you; you shall feel by experience

how sad your condition is when I withdraw my grace and favour from you.

Bp. Patrick.—In the Hebrew the words are no more than these, “ye shall know my breach:” which the ancients understand of God’s breaking in upon them, to take vengeance of them for their sin. So the LXX, γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου, “ye shall know the fury of my anger;” and the Vulgar translates it, ultionem meam, “my vengeance;” that is, you shall find that I am the avenger of iniquity. And it is the same if we understand *my breach* to signify God’s departure from them, who had so shamefully departed from him. Or, according to our translation, it signifies, “a revocation of the blessing promised to them:” which was so nullified, that they were left without any hope of having the like promise of entering into Canaan renewed to them.

Ken.—’Tis no wonder, that such an expression as *breach of promise*, when spoken of God, should be objected to by the Deists. In answer to *Christianity as old as the Creation*, Dr. Waterland has these excellent observations: “*My breach of promise* is a harsh translation, and merely conjectural, not warranted by the Hebrew original. Some of our older Eng. translations had a juster rendering. Matthew’s Bible, of 1537, has, *Ye shall feel my vengeance*. And the Great Bible, of 1539, *Ye shall knowe my displeasure*. Jerom has *ultionem meam*. Le Clerc acquiesces in this rendering: *Ye shall know my vengeance*.” The proper version, therefore, will be, *and ye shall know my vengeance, or my indignation*. The above quotation from Dr. Waterland is taken from his *Scripture Vindicated*, part ii., p. 30. And to this quotation I shall here add another, from his third part, p. 64: *This translation I offer, with submission, to better judgments; if ever a proper time should come for revising, and correcting, our last English translation; which, though a very good one, and upon the whole scarce inferior to any, yet is undoubtedly capable of very great improvements*.

Dr. A. Clarke.—*My breach of promise* is certainly a most harsh expression; and most learned men agree that the words עָוָה הָוָה, *eth tenuathi*, should be translated *my vengeance*, which is the rendering of the *Septuagint*, *Vulgate*, *Coptic*, and *Anglo-Saxon*; and which is followed by almost all our ancient *English* translations.

Gesen.—עָוָה fem. (from אָוָה). *The act of forsaking, withdrawing one’s self*, Numb. xiv. 34. עָוָה אֶתְּמוֹתַי, *then ye shall know what it is, when I forsake (you)*.

Ged., Lee.—Aversion, anger.

Rosen.—עָוָה אֶתְּמוֹתַי. Vox עָוָה, quæ semel tantum, Job. xxxiii. 10, recurrit, varie redditur. Alii eam referunt ad Arab. ع, quod verbum in conj. 3 significat, *surrexit in aliquem, opposuit se ei*; atque nomen עָוָה intelligunt de *murmuratione* Israelitarum. Ita Onkelos et Syrus: *quod murmurastis contra me*. Alii autem, atque, uti videtur, rectius, vocem Hebr. ad illud ipsum quidem verbum referunt, sed intelligunt עָוָה de *ira Dei* atque de *pœna* quæ Israelitas afficit; sic LXX, τὸν θυμὸν τῆς ὀργῆς μου, et Vulgatus: *ultionem meam*. Ita sensus erit commodus, *ut experiamini quid hoc sit, cum ego in aliquem surgo*; quæ verba aptissime respiciunt ad illud, quod Israelitæ in Deum surrexerunt, sive contra eum murmurarunt. J. D. Michaelis vocem Hebr. referendam putat ad עָוָה (xxx. 6, occurrens) quod, uti Arab. ع in conjug. 4 significat, *inclinare, discedere fecit, avertis*. Hinc ille vertit: *Ihr sollt erfahren, was das heisse, wenn ich eine Sache rückgängig mache*. Alii vertunt: *experiemini discessionem meam* (Lutherus: *ihr sollt erfahren, was das heisse, wenn ich mich von euch entferne, meine Hand von euch abziehe*). Conferunt Arab. ع, *longe invicem remoti fuerunt*.

Ver. 40.

וַיַּעֲלֵה אֱלֹהִים אֶת־הַשָּׁחָק וְגו'

— ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους, κ.τ.λ.

Au. Ver.—40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

And gat them up.

Pool, Patrick.—*Gat them up*, i. e., designed, or attempted, or prepared themselves to go up; for that they were not yet actually gone up, plainly appears from ver. 42, 44, and from Deut. i. 41. Things designed or endeavoured in Scripture phrase are oft said to be done.

Ged., Booth.—Would go up.

For we have sinned.

Ged., Booth.—For we have sinned. But Jehovah said to Moses: “Say to them: ‘Go not up, nor fight, lest ye be smitten by

your enemies; for Jehovah is not among you [Sam.]."

Ver. 41.

Au. Ver.—*And Moses said.*

Ged.—And Moses said to them [Syr. and one MS.].

Ver. 44.

וַיִּשְׁׁלָחוּ לְעֵלְיוֹת וְגו'

καὶ διαβιασάμενοι ἀνέβησαν, κ.τ.λ.

Au. Ver.—44 But they presumed to go up unto the hill top; nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

They presumed.

Prof. Lee.—וַיִּשְׁׁלָחוּ. *They swelled, raised, themselves, i.e., acted in a self-exalting, confident, manner.*

Rosen.—Verba וַיִּשְׁׁלָחוּ וַיִּשְׁׁלָחוּ varie reddunt. Alii: conati sunt ascendere; alii: corroboraverunt (cor suum) ad ascendendum, uterque sine ulla auctoritate. Conferendum est Arab. وُجِّلَ, mentem a re aliqua aut persona avertere, subducere et subtrahere; hinc negligere, parvi facere, contemnere. Verba autem Hebr. ita erunt vertenda: at neglexerunt, sc. monitum Mosis, ascendendo, i. e., atque tamen ascenderunt in montem, idem prorsus est quod Deut. i. 41, וַיִּשְׁׁלָחוּ וַיִּשְׁׁלָחוּ. Vulgatus: contenebrati sunt ascendendo. Cepit וַיִּשְׁׁלָחוּ pro וַיִּשְׁׁלָחוּ.

Ver. 45.

וַיִּגְדּוּ הָעֲמָלִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּחָרְ הַחֵמָה וַיִּבְּקוּם וַיִּתְּקוּם עַד-חֲרָמָה :

καὶ κατέβη ὁ Ἀμαλῆκ καὶ ὁ Χαναναῖος ὁ ἐγκαθήμενος ἐν τῷ ὄρει ἐκείνῳ, καὶ ἐτρέψαντο αὐτοὺς, καὶ κατέκοψαν αὐτοὺς ὥς Ἑρμᾶν, καὶ ἀπεστράφησαν εἰς τὴν παρεμβολήν.

Au. Ver.—45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Ged.—45 So the Amalekites and Chanaanites, who were posted on that mountain to meet them [Sam.], came down, and routed them, according to what had been told them [Sam.]; and smote them and slaughtered them as far as Horma. So they returned to the camp [Sam., LXX].

Booth.—45 Then the Amalekites, and the Canaanites who had occupied that mountain, came down to meet them, and smote them, and discomfited them, even unto Hormah; and they returned to the camp [Sam., LXX].

Rosen.—In Cod. Samar. hic additum est: וַיִּשְׁׁלָחוּ וַיִּשְׁׁלָחוּ, quod etiam LXX habent. Sed quisque in hoc additamento manum glossatoris videbit.

CHAP. XV. 1, 17, 37.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 4, 6, &c.

Au. Ver.—*Meat-offering.* See notes on Lev. ii. 1.

Au. Ver.—*Tenth-deal.* See notes on Exod. xxix. 40.

Ver. 5, 7, 10, &c.

Au. Ver.—*Drink-offering.*

Ged., Rosen., Lee.—Libation.

Ver. 8.

Au. Ver.—*Peace-offerings.* See notes on Lev. iii. 1.

Ver. 13.

Au. Ver.—*In offering.*

Ged., Booth.—When they offer.

Ver. 15.

תְּקַחְלָהּ חֲקֹהָ אִתָּהּ לָכֶם וּלְבָנֶיךָ הַיֹּגֵר וְגו'

νόμος εἰς ἔσται ὑμῖν καὶ τοῖς προσκειμένοις ἐν ὑμῖν, κ.τ.λ.

Au. Ver.—15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

Of the congregation.

Bp. Horsley.—The word חֲקֹה at the beginning of this verse seems to have no meaning.

Rosen.—וְתִקַּח אִתָּהּ חֲקֹהָ, Quoad coetum totum, statutum unum sit vobis. חֲקֹהָ est nominativus absolutus. Sunt, qui חֲקֹהָ ad vs. anteced. referant, ut sit: וְתִקַּח אִתָּהּ חֲקֹהָ. Ita distinguunt Cod. Samar. et LXX; nam hi habent οὕτως ποιήσει ἡ συναγωγή. Sed vix intelligitur, quid sibi velint hæc: quem-admodum facielis, sic faciet coetus. Vulgatus et Syrus vocem חֲקֹהָ plane omittunt. Michaelis, qui retinet distinctionem masorethicam, sic vertit: *Ihr, die ihr beyammen seyd, habt einerley Gesetz, ihr selbst und der Fremde, der unter euch ist.*

Ver. 19.

Au. Ver.—*When ye eat.*

Patrick, Ged.—When ye are about to eat.

Au. Ver.—*Heave-offering.* See notes on Exod. xxv. 2; and Lev. vii. 14.

Ver. 22.

Au. Ver.—22 And if ye have erred, and not observed all these commandments, &c.

Ged.—If, through mistake, ye shall not have observed, &c.

Ver. 25.

וְכַפֵּר הַכֹּהֵן עַל-צִלְעֹתָי בְּגִי יִשְׂרָאֵל
וְנִסְלַח לָהֶם פְּרִשְׁטָנָה הִוא וְהֵם חֲבִיאוּ
אֶת-תְּרֻפָּתָם אֲשֶׁר לַיהוָה וְחָטְאוּתָם לִפְנֵי
יְהוָה עַל-שְׁגֵגָתָם:

kai ἐξιλάσεται ὁ ἱερεὺς περὶ πάσης συναγωγῆς υἱῶν Ἰσραὴλ, καὶ ἀφεθήσεται αὐτοῖς, ὅτι ἀκούσιόν ἐστι. καὶ αὐτοὶ ἤνεγκαν τὸ δῶρον αὐτῶν κάρπωμα κυρίῳ περὶ τῆς ἁμαρτίας αὐτῶν ἔναντι κυρίου περὶ τῶν ἀκουσίων αὐτῶν.

Au. Ver.—25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance.

Horsley, Ged., Booth.—And the priest shall make an atonement for the whole congregation of Israelites, and they shall be forgiven; since it was a sin of ignorance, and they have brought a burnt-offering to Jehovah, for their sin of ignorance, with their sin-offering before Jehovah.

Ver. 30.

אֶת-יְהוָה הָיָא מַבְהֵת וְנוֹ —

— τὸν θεὸν οὕτως παροξυνεῖ, κ.τ.λ.

Au. Ver.—30 But the soul that doeth ought presumptuously [Heb., with an high hand], whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

Reproacheth.

Ged.—Hath insulted.

Rosen.—Verba אֶת-יְהוָה הָיָא מַבְהֵת vulgo vertunt: *Jovam contumelia afficiet*; sed mallem coll. *Æthiopico gadafa, rejecit*, vertere: *si quis volens atque temere peccans Jovam, i. e., legem Jovæ rejecerit, i. e., spreverit.* Arab. نَهَى in conj. 2 denotat *ingratus fuit pro beneficiis Dei parvique ea aestimavit, et iis gaudens se infidelem gessit.*

Shall be cut off. See notes on Lev. xvii. 4.

Ver. 39.

וְהָיָה לָכֵם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-צִלְמִצְנֹת יְהוָה וְעִשִּׂיתֶם
אֹתָם וְלֹא-תִהְיוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי
קִינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

kai ἔσται ὑμῖν ἐν τοῖς κρασπέδοις, καὶ ὄψεσθε αὐτά. καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου, καὶ ποιήσετε αὐτάς. καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν, καὶ τῶν ὀφθαλμῶν ἐν οἷς ὑμεῖς ἔκπορνεύετε ὀπίσω αὐτῶν.

Au. Ver.—39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

A fringe. So Gesen., Lee.

Ged.—Perhaps, the word means rather a *flower-knot*, or *tassel*. In Isa. xxviii. 4, צִיצִת is evidently a *flower*, and in Ezek. viii. 3, it is a *lock* or *curl*.

Rosen.—Verba וְהָיָה לָכֵם לְצִיצֵת verti solent: *et erit vobis in peniculamentum*, vel, ut alii malunt, in *fimbriam*. Sed, ut recte Schræderus l. l. monet: "*Quis hanc ferret tantoloyia, peniculamentum erit vobis in peniculamentum?* Quare nonnulli sic instituerunt: *et erit*, sc. חֲזַל הַצֵּל, *funiculus hyacinthinus vobis ad peniculamentum*. Sed hoc nihil aliud est, quam quod modo dictum erat vs. 38: *ponant ad peniculamentum ora vestra funiculum hyacinthinum*. Omnino requiritur, ut צִיצִת, quod proprie *adjectivum* est, et, per *substantivi ellipsin*, varias notiones recipere potest, hic aliud quid significet, quam in proxime præcedentibus: nempe *signum promicans*, quod cum *tremulo motu* ita *prominet*, ut sua sponte in hominum oculos incurrat, eorumque animum afficiat. Ita sane Moses ipse explicat, subjungens: וְרָאוּ אֹתָם, *et videbitis illud peniculamentum, et recordabimini omnium præceptorum Jovæ, et facietis ea.*" Addit Schræderus, nomen צִיצִת Jerem. xlviii. 9. Alexandrinos per *σημείον* exponere. Maliu tamen צִיצִת hic vertere: *ad adspectum*, s. *ad adspiciendum*. Verbum צִיצִת et *prospiciendi* significatum obtinuisse, patet e Cant. ii. 9, et docent cognata Arabica verba. Quæ sequuntur, וְלֹא-תִהְיוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי קִינֵיכֶם, plures sic vertunt: *ne exploretis post cor vestrum et oculos vestros*, sensu plane nullo. Observanda est propria verbi וְרָאוּ significatio, quæ cognoscitur ex Arab. رَأَى, in *gyrum*

circumactus fuit, hinc vagatus, conversus est hinc illinc. Unde hic locus sic vertendus erit: *et ne circumagimini, convertamini, aut vagemini post; i. e., sequendo cor vestrum et oculos vestros; i. e., ne indulgeatis animis vestris, ne effrenatis cordis vestris desideriis affectuumque libidine abripiamini.* Bene LXX, καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν. Et Onkelos: *nec erretis post cogitationem cordis vestri.*

Ver. 41.

Au. Ver.—I am the LORD your God.

Ged.—I the LORD your God so command.

CHAP. XVI. 1.

וַיִּקַּח כֹּהֵן בְּרִיָּהּ קֹרַח בֶּן־יִזְחָר וְדָתָן וְאַבִּירָם בְּנֵי־עֲלִיָּאב וְאֹן בֶּן־פֶּלֶת בְּנֵי רְעֻבֵן

καὶ ἐλάλησεν Κορὲ υἱὸς Ἰσαὰρ υἱοῦ Καὰθ υἱοῦ Λευὶ, καὶ Δαθὰν καὶ Ἀβειρῶν υἱοὶ Ἐλὶάβ, καὶ Ἄνν υἱὸς Φαλέθ υἱοῦ Ῥουβήν.

Au. Ver.—1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

Ken.—Now Korah, the son of Izhar, &c., took. Our English version adds *men*. But so material a word cannot be understood; and indeed, the whole turn of the verse calls for a different construction. A short attention to the history, and a few critical remarks, will clear up the difficulties attending this verse at present. *Korah* was certainly at the head of this rebellion; see verses 5, 12, 16, 22, 40, 49; xxvii. 4, &c. It is also certain, that the verb, which is singular and begins the verse, signifies to *take* (or *take in*) in the sense of *alluring, winning, or gaining by persuasion*: see Prov. vi. 25 and xi. 30. The beginning of the verse therefore should be: *Now Korah won over both Dathan and Abiram.* One thing, which has kept this sense of the passage out of sight, has been the conjunction (*and*) before *Dathan*; which (agreeably to Bp. Patrick) is here rendered *both*: as it is rendered now, in Num. ix. 14; Neh. i. 6, &c.; Ps. lxxvi. 6. Note also, that *Eliab* being a *Reubenite* (Deut. xi. 6) as well as *Peleth*; the latter word *sons* is here rightly plural, because it refers to these two. And the whole verse may be rendered thus. *Now Korah, the son of Izhar, the son of Kohath,*

the son of Levi, won over both Dathan and Abiram, the sons of Eliab, and also On, the son of Peleth, sons of Reuben.

Dr. A. Clarke.—The word *men* is not in the original; and the verb וַיִּקַּח *vaiyikkach, and he took*, is not in the plural but the singular, hence it cannot be applied to the act of all these chiefs. In every part of the scripture where this rebellion is referred to it is attributed to Korah (see chap. xxvi. 3, and Jude, ver. 11), therefore the verb here belongs to him, and the whole verse should be translated thus: *Now Korah, son of Yitsar, son of Kohath, son of Levi, he took [so Pool, Patrick] even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, son of Reuben; and they rose up, &c.* This makes a very regular and consistent sense, and spares all the learned labour of Father Houbigant, who translates וַיִּקַּח *yikkach, by rebellionem fecerunt, they rebelled*, which scarcely any rule of criticism can ever justify. Instead of בְּנֵי רְעֻבֵן *beney Reuben, sons of Reuben*, some MSS. have בן *ben, son*, in the singular; this reading, supported by the *Septuagint* and the *Samaritan* text, I have followed in the above translation. But as *Eliab* and *Peleth* were both *Reubenites*, the common reading, *sons*, may be safely followed.

Rosen.—וַיִּשֵּׁט וַיִּקַּח, *Et sumsit Corachus.* Sed quid sumsit? Id ad hunc locum supplere, mire sese exercuerunt interpretes. Alii subaudiunt: *socios sceleris*; alii explicant: *sumsit, tulit se ipsum ad unam partem castrorum*, ut surgeret et discederet a Mose, h. e., divisus est a toto coetu Israel, quia seditionem excitare parabat. Ita Syrus et Onkelos, cum quibus consentit Arabs Erpenii. Sed וַיִּקַּח in prima conjugatione nusquam habet significationem reciprocam, ut taceam modum loquendi plane inusitatum. Hubigantius וַיִּקַּח derivavit a וַיִּקַּח, quod verbum Syris denotare ait *rixatus est*; tunc autem ex ו excidere debet dagesch. Nec certa est illa verbi Syriaci significatio. Dathius (quocum consentit Michaelis) וַיִּקַּח hic obvium maluit referre ad וַיִּקַּח, quod ex Syrorum quadrilitero וַיִּקַּח, *murmuravit, strepuit*, explicat. Verum quum וַיִּקַּח ceteris omnibus, quibus in V. T. occurrit locis, sane quam plurimis, ad verbum וַיִּקַּח sit referendum, ab eadem radice et h. l. derivari credibile est. Nec dubitamus nostram facere interpretationem R. Moseh Ben-Nachmanis (Ramban, רמב"ן), qui monuit, וַיִּקַּח hic con-

silium capere, instituere significare, ut 2 Sam. xviii. 18: וַיִּשְׁלַח אֲבִימֶלֶךְ אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחַן וְאֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחַן, *Absalom instituerat statuum sibi dum viveret erigere*. Quo ipso modo Arabes suo *٢٢٨* i. q., Hebr. וְאֶת, *cepit* utuntur. Hoc vero Numerorum loco esse prima vs. 1 verba cum vs. secundi initio conjungenda, hoc modo: וַיִּשְׁלַח אֲבִימֶלֶךְ אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחַן, *et suscepit Corach et Dathan et Abiram, et insurrexerunt* rel. Nec ob stare huic constructioni, quod וַיִּשְׁלַח in singulari ponitur; nam quum verbum præcedat nomen agentis, non necesse esse, ut cum eo respectu numeri conveniat (cf. Gesenii *Lehrg.*, p. 713, b.), verbum autem quod sequitur, וַיִּשְׁלַח, recte in plurali poni. Cum hac Nachmanis fil. interpretatione consentit Saadias, qui וַיִּשְׁלַח vertit: *et aggressus est*. Ceterum Corachi pater, Jizhar, frater erat Amrami, patris Mosis et Aaronis, vid. Ex. vi. 18; xxi. 24. Alteri invidit summam auctoritatem in populo, alteri sacerdotium: forsitan etiam ægre tulit, quod Cahatitarum princeps non ipse, sed Elizaphan constitutus esset, cf. iii. 30. Dathan et Abiram vero, Rubenitæ ægre tulisse videntur primogeniti jura in alias tribus collata; cf. Gen. xlix. 4. In posteriore hujus vs. parte filiis Rubenis adnumeratur וַיִּשְׁלַח אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחַן, qui tamen neque Gen. xlii. 9, neque Ex. vi. 14, neque Num. xxvi. 5—9, quibus locis Rubenis filii recensentur, inter eos comparet. Sed nihil obstat, quo minus וַיִּשְׁלַח, qui hic commemoratur, Rubenis e Chezrone aut Carmi nepos fuerit.

Ver. 2.

וַיָּרִיזוּ מִצֵּד

σύγκλητοι βουλῆς.

Au. Ver.—2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

Famous in the congregation.

Ged., Booth.—Members of the council. See notes on chap. i. 16.

Rosen.—וַיָּרִיזוּ מִצֵּד, *Vocati conventus*, qui vocabantur ad conciones, conventus, et comitia senatorum, ut i. 16; de his legatis vid. Lev. viii. 3. Et hodie Judæi *comitia* vocant המצד. Alii intelligunt *convocatos ad hanc conspirationem*, coll. vs. 11, ubi וַיִּשְׁבְּעוּ, *conjurati* dicuntur. Sed priorem interpretationem commendat usus loquendi. Minus probandi, quibus מִצֵּד h. l. est *tabernaculum sacrum*, quia ad id conveniebatur,

ut מִצֵּד וַיָּרִיזוּ sint *qui vocari solebant ad tabernaculum conventus*. Recte Vulgatus: *qui tempore concilii vocabantur*. LXX, σύγκλητοι βουλῆς. Michaelis: *Beysitzer der Rathversammlung*.

Ver. 3.

וַיִּקְהֲלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לָכֶם כִּי כָל-הָעֵדוּת צָלָם הָדָשִׁים וְנוֹ

συνέστησαν ἐπὶ Μωυσῆν καὶ Ἀαρὼν, καὶ εἶπαν. ἔχέτω ὑμῖν ὅτι πᾶσα ἡ συναγωγὴ πάντες ἄγιοι, κ.τ.λ.

Au. Ver.—3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you* [Heb., *It is much for you*], seeing all the congregation *are* holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

Ye take too much upon you. So Pool, Ged., Booth.

Bp. Patrick.—*Ye take too much upon you.*] In the Hebrew the words are *rab lachem*, "it is sufficient for you:" that is, you have domineered long enough; resign your places to others: for all of us, nay, every man in Israel, is as good as you.

Rosen.—וַיִּקְהֲלוּ, *Multum est vobis*. Alii (Arabs Erp.) vertunt: *satis sit vobis*, sufficiat vobis (ut Gen. xlv. 28; Deut. i. 6), quod vos soli hactenus sacerdotii dignitatem usurpastis, imperium in totum populum tenuistis; date et aliis locum, qui æque atque vos illa præstare possunt. Alii: *multum est vobis quod vos soli adscribitis vobis et usurpastis honorem sacerdotii, nimium vobis arrogatis*: qui sensus aptissimus videtur ob id quod sequitur: *quum tamen nos omnes sancti simus Deique populus*, et nos igitur idem jus habemus quod vos (cf. et vs. 10). In hunc sensum Saadias: *quanta est æstimatio, arrogantia vestra quoad principatum!* Jarchi: *multum et plus, quam satis est, dignitatis sumsistis vobis*.

Ver. 5.

וַיִּבְרָר אֱלֹהִים וַיֹּאמֶר אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶת-כָּל-בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם רַב-לָכֶם כִּי כָל-הָעֵדוּת צָלָם הָדָשִׁים וְנוֹ

καὶ ἐλάλησε πρὸς Κορὲ καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν, λέγων. ἐπέσκειπται καὶ ἔγνω ὁ

θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους, καὶ προσηγάγετο πρὸς αὐτόν. καὶ οὐδ' ἐξέλεξατο ἐαυτῷ, προσηγάγετο πρὸς αὐτόν.

Au. Ver.—5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

Bp. Patrick.—Even to-morrow the LORD will shew, &c.] In the Hebrew the words are “to-morrow (or, in the morning) and the LORD will show,” &c. That is, stay but till to-morrow, and it shall appear, without any further delay, whether you or we be in the right.

Ged., Booth.—To-morrow Jehovah will show who is his, and who is holy, and who ought to approach him; for himself will choose who shall approach him.

Rosen.—6 מָחָר, *Mane*, sc. crastinæ diei, cf. vs. 7 et 16. Matutinum tempus expectate et declarabit, etc. LXX, ἐπέσκειπται. Pro מָחָר retulerunt מָחָר, *inquiret*, quod verbum et alias, ut Lev. xiii. 36; Ez. xxxiv. 11; Ps. xxvii. 4, ἐπισκέπτων reddunt. מִי יֵשֶׁב עִי, *Eum qui sit ei*, i. e., eum qui probatus sit ipsi. וְאֵת דָּוִד, *Et quemnam sibi sacrum ad sacerdotis munere fungendum*; cf. Ex. xxviii. 36. וְאֵת דָּוִד, *Et quem proprius sibi adesse velit*; ita describi solent sacerdotes veluti ipsi. וְאֵת דָּוִד, *Et quemnam sibi sacrum ad sacerdotis munere fungendum*; cf. Ex. xxviii. 36. וְאֵת דָּוִד, *Et quem proprius sibi adesse velit*; ita describi solent sacerdotes veluti ipsi. Lev. x. 3. וְאֵת דָּוִד, *Et quemnam sibi sacrum ad sacerdotis munere fungendum*; cf. Ex. xxviii. 36. וְאֵת דָּוִד, *Et quem proprius sibi adesse velit*; ita describi solent sacerdotes veluti ipsi.

Ver. 7.

Au. Ver.—7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

Ye take too much upon you.

Bp. Patrick.—*Ye take too much upon you.*] It is the same phrase which we had before, ver. 3, *rablachem*: you are high enough already; let the station wherein you are suffice you, and aspire not after greater dignity. The following words justify this interpretation.

Ver. 9.

וְלֹא־עָמַד לְפָנַי הָעֵדָה לְשָׂרָתָם: —

— καὶ παρίστασθαι ἔναντι τῆς σκηνῆς λατρεύειν αὐτοῖς.

Au. Ver.—9 *Scemeth it but a small thing*

unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

To do the service. See notes on iv. 23.

To minister unto them.

Bp. Horsley.—Rather, “to perform their service.” The Levites ministered not unto the congregation, but for them. The service of the tabernacle was a service incumbent upon the whole congregation of the Israelites, which the Levites, by the special appointment of God, were to perform for their brethren. In this duty they were the deputies or proxies of the whole people.

Rosen.—וְלֹא־עָמַד, *Ut ministraretis eis* sive ei, sc. populo, i. e., ut ejus loco suppellectilia sacra curetis. Cf. iii. 8.

Ver. 11.

וְאֵתָּהּ מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ —
חֶלְבֵּן

— καὶ Ἀαρὼν τίς ἐστιν. ὅτι διαγογγύσετε κατ' αὐτοῦ;

Au. Ver.—11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

And what is Aaron.

Bp. Patrick.—Or, “And Aaron, what hath he done?” Wherein is he faulty?

Ged.—For what is Aaron? [so Booth.] or, *What has Aaron done?* All that has been ordained with respect to the priesthood has been ordained by God himself.

Rosen.—*Et Aaron quid ipse*, sc. fecit, ut contra eum murmuretis?

Ver. 15.

לֹא־חָמוּר אֶחָד מִכֶּהם בְּשָׂאֲתַי וְגו' —

— οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἰληφα, κ.τ.λ.

Au. Ver.—15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

One ass. So Heb. and most commentators.

Houb.—One gift or desirable thing [LXX, Sam. חסד].

Rosen.—Lectio Masorethica præferenda est. Primum enim ceteri vett. interpp. [præter Sam. et LXX] cum ea consentiunt. Deinde eadem phrasis occurrit et 1 Sam. xii. 3. וְאֵתָּהּ מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ, *aut cujus asinum*

accepit? Hoc vult Moses, se non gessisse se regis instar, qui tributa a populo exegisset, se rexisset Hebræos gratis.

Ver. 18.

וַיַּעֲזֹבוּ כָל־הָעָם אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן
וַיִּשְׁתַּחֲוּ אֶת־יְהוָה אֱלֹהֵי מֹשֶׁה וְאַהֲרֹן

— καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου Μωσῆς καὶ Ἀαρών.

Au. Ver.—18 And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

With Moses and Aaron. So most commentators.

Houbigant and Horsley follow the Sam., LXX, and one MS., which omit the *v* before *משה*. “And Moses and Aaron stood at the door,” &c.

18, &c. *Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 19.

Au. Ver.—19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

All the congregation.

Bp. Patrick.—The LXX translate it, “Korah gathered all his congregation,” i. e., all the men of his faction. But the Hebrew words import that he gathered all the congregation of Israel, at least all the great men; who are sometimes called by the name of *all the congregation* (ch. xiv. 1), whom he got together, that they might be witnesses, at least, of the issue of this trial; though their coming together with Korah and his company, rather than with Moses and Aaron, is too plain an indication that they were inclined, if not to throw off, yet to doubt of their authority.

Ver. 28.

וַיֹּאמֶר מֹשֶׁה בְּרָחוּ מִכָּהֵר כָּל־יִשְׂרָאֵל
לִפְנֵי יְהוָה אֱלֹהֵי מֹשֶׁה וְאַהֲרֹן
וַיִּשְׁתַּחֲוּ אֶת־יְהוָה אֱלֹהֵי מֹשֶׁה וְאַהֲרֹן

καὶ εἶπε Μωσῆς. ἐν τούτῳ γινώσεσθε ὅτι κύριος ἀπέστειλέ με ποιῆσαι πάντα τα ἔργα ταῦτα, ὅτι οὐκ ἂν ἤμαυτοῦ.

Au. Ver.—28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them of mine own mind.*

For I have not done them.

Patrick, Booth.—And that I have not done them, &c.

Ver. 32.

Au. Ver.—And all the men, &c.

Ged., Booth.—Even all the men, &c.

Ver. 39.

Au. Ver.—And Eleazar the priest, &c.

Ged., Booth.—So Eleazar the son of Aaron [Sam., LXX] the priest, &c.

Ver. 44.

Au. Ver.—44 And the LORD spake unto Moses, saying,

Unto Moses.

Ged., Booth.—To them.

The present Heb. and Sam. texts have *to Moses*, but Sept. more properly, *πρὸς Μωσῆν καὶ Ἀαρών*. So Syr. and Saadias: and it is clear from the context, that the words were addressed to both.—*Geddes.*

Ver. 50.

Au. Ver.—50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

And the plague was stayed.

Bp. Patrick.—Rather, “for the plague was stayed;” and so, having done his business, he returned to the tabernacle.

Ged., Booth.—And when the plague was stopped, Aaron returned to Moses, &c.

CHAP. XVII. 1, 25.

Au. Ver.—And.

Ged., Booth.—Again.

Heb., 19; *Au. Ver.* 4.

וַיִּשְׁתַּחֲוּ אֶת־יְהוָה אֱלֹהֵי מֹשֶׁה וְאַהֲרֹן
וַיִּשְׁתַּחֲוּ אֶת־יְהוָה אֱלֹהֵי מֹשֶׁה וְאַהֲרֹן

καὶ θήσεις αὐτὰς ἐν τῇ σκηνῇ τοῦ μαρτυρίου, κατέναντι τοῦ μαρτυρίου, ἐν οἷς γινώσθησονται σοὶ ἐκεῖ.

Au. Ver.—4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Testimony. See notes on Exod. xvi. 34.

Where I will meet with you. So the Heb.

Ged., Booth.—Where I am wont to meet with [Ged., manifest myself to] thee [Sam., LXX, Vulg., Arab., and four MSS.].

Bp. Patrick.—Where I will meet with you.] There he promised to meet with Moses,

Exod. xxv. 22, by whom he communicated his mind unto the people. For he neither met with them, nor with Aaron, there, any other way but by Moses. And therefore the Vulgar Latin here translates it, minding the sense rather than the words, "Where I will speak to them." And so the LXX, "By which I will be made known to thee there." And indeed *meeting with them* here, is nothing but declaring, or making known his mind to them all, by what was done there upon Aaron's rod. So it follows in the next verse. And for this reason the tabernacle of the Lord is called *ohel moed*, the "tabernacle of meeting;" not of men's meeting there (as is commonly supposed, by our translating it "the tabernacle of the congregation"), but of God's meeting there with men: for so the Lord himself gives the reason of the name, both here and in Exod. xxix. 42; xxx. 36, where I have noted the same out of Mr. Mede.

Rosen.—לִפְנֵי הַצֶּהֳנוֹת, *Ante legem*, i. e., ante arcam in qua leges asservantur. De דִּיתָה vid. Ex. xvi. 34. אִתְּךָ לְכֶם שָׁמָּה, *Ubi vos convenire soleo*. Pro לְכֶם 4 Codd. hebr., Cod. Sam., LXX, Vulgat., et Arabs habent לְךָ. Quam lectionem Dathius præferendam putat, quod solo cum Mose loquebatur Deus ex illo loco. Attamen pluralis לְכֶם cum verbo אִתְּךָ junctus ponitur et Ex. xxix. 42, et vs. 43, לְכֶם שָׁמָּה.

Ver. 5.

Au. Ver.—5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And I will, &c.

Ged., Booth.—That I may, &c.

Heb. 23; *Au. Ver.* 8.

וַיְהִי כַמִּסְחֵרֵת וַיָּבֵא מֹשֶׁה אֶל־אֱהֱרָאֵל הַצֹּדֵדִית וְהַגֹּהֵה פָּרַח מִסַּחֲתָהֶלֶן לְבִית לִי וַיֵּצֵא פָּרַח וַיִּצָּץ צִיץ וַיִּנְמַל שְׁחָדִים :

καὶ ἐγένετο τῇ ἐπαύριον, καὶ εἰσήλθε Μωσὴς καὶ Ἰσραὴλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου. καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ἀαρὼν εἰς οἶκον Λευὶ, καὶ ἐξήνεγκε βλαστὸν, καὶ ἐξήνθησεν ἀνθή, καὶ ἐβλάστησε κάρνα.

Au. Ver.—8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron

for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Was budded.

Bp. Patrick.—In some places of the rod, I suppose, there was an appearance of buds coming forth; in others, the buds were fully thrust out. The Jews interpret these words: "brought forth leaves;" for the next words speak of its budding.

And yielded almonds.

Ged., Booth.—And yielded ripe almonds.

Rosen.—*Et maturas reddiderat amygdalas.* Notionem *maturescendi* verbum נָמַל, quod propr. *ablactavit* significat, etiam obtinet Jes. xviii. 5.

Heb. 28; *Au. Ver.* 13.

הָיָא קָמָנִי לְגֹנֵץ :

— ἔως εἰς τέλος ἀποθάνωμεν.

Au. Ver.—13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

Shall we be consumed with dying?

Gesen., &c.—Shall we all die? So *Ged., Booth.*

CHAP. XVIII. 1.

וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן אֲתָהּ וּבְנֶיךָ וְבִית־אֲבִיךָ אֲתָהּ הַשָּׂאָה אֶת־עֲוֹנוֹ הַמִּקְדָּשׁ וְאֲתָהּ וּבְנֶיךָ אֲתָהּ הַשָּׂאָה אֶת־עֲוֹנוֹ כִּהְיֶהֱתַחֲכֶם :

καὶ εἶπε κύριος πρὸς Ἀαρὼν, λέγων. σὺ καὶ οἱ υἱοὶ σου, καὶ ὁ οἶκος τοῦ πατρὸς σου λήψεσθε τὰς ἁμαρτίας τῶν ἁγίων, καὶ σὺ καὶ οἱ υἱοὶ σου λήψεσθε τὰς ἁμαρτίας τῆς ἱερατείας ὑμῶν.

Au. Ver.—1 And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

And.

Ged.—Then.

Shall bear the iniquity of.

Ged.—Shall be responsible for every profanation of.

Bp. Patrick.—*Shall bear the iniquity of your priesthood.* Suffer the punishment of it: if they permitted any person who was not of the line of Aaron to perform any part of the priest's office; or if they themselves should minister in their uncleanness, or did

any thing contrary to the rules of their office.

This was some comfort to the people, who were afraid they should die for every error committed in their approaches to the sanctuary (ch. xvii. 12, 13), for which he assures them he would punish the priests and the Levites, and not them. And it also served to remove the people's envy to the priest, whose dignity they saw accompanied with such great danger.

Rosen.—*Ferētis delictum sanctuarii*, i. e., curam gerētis sanctuarii, sed dabitis poenas, si quid vestra negligentia in illud peccatum fuerit. Alii hæc verba sic interpretantur : vos custodes eritis sanctuarii, et neminem, qui non sit de tribu vestra permittetis in illo ministrare, alioqui vos portabitis peccatum malum.

Ver. 2.

וְגַם אֶת-אֲחִיךָ מִטֶּה לְוִי שֶׁבֶט אֲבִיךָ
תִּקְרַב אִתָּךְ וְיִלְכֹּד עֲלֶיךָ וַיִּשְׁרָרוּ
וְאִתָּךְ וּבְנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדוּת :

καὶ τοὺς ἀδελφούς σου φυλὴν Λεὺι δῆμον τοῦ πατρὸς σου προσάγῃς πρὸς σεαυτὸν, καὶ προστεθήτωσάν σοι, καὶ λειτουργήτωσάν σοι καὶ σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου.

Au. Ver.—2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee shall minister before the tabernacle of witness.

Bring thou with thee.

Bp. Patrick.—*Bring thou with thee.*] Into the tabernacle.

Ged., Booth.—Take to thyself.

But thou and thy sons with thee shall minister before the tabernacle of witness.

Bp. Patrick.—The words *shall minister* not being in the Hebrew, some think he still speaks of the Levites, and translate the words thus, “both to thee, and to thy sons with thee (they shall minister as was said before) before the tabernacle of witness.” But they that are of this opinion do not consider what is meant by *the tabernacle of witness*, which signifies the most holy place (see ch. ix. 15, and x. 11), before which the Levites did not minister; but before the “tabernacle of the congregation,” as Moses expressly speaks, ch. iii. 7 (see there), where they attended upon the priests

in the court of the sanctuary, in which the priests only could minister : as Aaron alone did, upon one certain day only, in the most holy place.

Tabernacle of witness. See notes on Exod. xvi. 34.

Rosen.—*Ante tentorium legum*, sc. fungimini sacerdotio.

Ver. 4, 6, &c.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 6.

Au. Ver.—*And I.*

Ged., Booth.—For I.

Ver. 7.

וְאִתָּךְ וּבְנֶיךָ אִתָּךְ תִּשְׁמְרוּ אֶת-
פְּהַיְתֵיכֶם לְכָל-דָּבָר הַמְצַוְכָה וּלְמִכְנִית
לְפָרֶכֶת וְעַבְדְּתֶם עֲבֹדָת מִתְּנָה אִתָּן אֶת-
פְּהַיְתֵיכֶם וְהָיָה הַקָּרֵב יִמָּת :

καὶ σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ διατηρήσετε τὴν ἱερατείαν ὑμῶν, κατὰ πάντα τρόπον τοῦ θυσιαστηρίου, καὶ τὸ ἔνδοθεν τοῦ καταπετάσματος. καὶ λειτουργήσετε τὰς λειτουργίας δόμα τῆς ἱερατείας ὑμῶν. καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανεῖται.

Au. Ver.—7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve : I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death.

Pool.—*Within the veil.* This phrase elsewhere signifies the inward or second veil, but here it signifies either the outward veil only, or rather both the veils, the singular number being put for the plural, as when the altar is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy place.

Bp. Patrick.—*Keep your priest's office.*] Preserve it to yourselves, and suffer no other person to invade it.

For everything of the altar.] These words, and the following, briefly declare what is meant by the priest's office. First, to offer sacrifice at the altar of *burnt-offering*, and sprinkle the blood, &c.

Within the veil.] Next, to perform all the service of God within the sanctuary. For in the Hebrew the words are, “and for

within the veil," which is a short form of speech, importing both all that was to be done in the sanctuary by the sons of Aaron (as burning incense, putting on the shewbread, and lighting the lamps), and likewise all that was to be done in the most holy place, by Aaron himself, on the day of atonement. For the word *paroceth* always signifies the *inner veil*, before the most holy place; the *outward veil* being constantly called *masack*; and therefore the exactest translation of the Hebrew words *lemibbeth laparoceth* is this, "for within the house (i. e., the holy place) for the veil;" i. e., within the veil in the most holy place.

Ye shall serve.] In these places ye alone shall serve and employ nobody else.

Geddes, Booth.—7 Therefore [Ged., but] thou, and thy sons with thee, shall keep your priest's office and do every service about the altar, and within the veil: your priesthood I have given wholly to you; and the stranger, &c.

Rosen.—אֲנִי וְבָנַי וְאֵתֵּיכֶם, *Fungemini sacerdotio vestro*, vobis iterum collato et confirmato, cf. iii. 20. — וְלִדְבַר הַכֹּהֵן, *Quod attinet omnem rem altaris*. Bene Syrus: *omnes ritus altaris*. אֲנִי וְבָנַי וְאֵתֵּיכֶם, *Quæ intra siparium sunt peragenda*. Cf. Ex. xxvi. 33. וְאֵתֵּיכֶם, *Atque observare debetis*, ea quæ observanda sunt. אֲנִי וְבָנַי וְאֵתֵּיכֶם, *Ministerium s. opus doni singularis dedi sacerdotium vestrum*, i. e., ex singulari gratia vos munere sacerdotii donavi. Bene Saadias: *jam enim constitui sacerdotium vestrum ministerio dono datum*. LXX, λειτουργίᾱς τε τῆς λειτουργίας δόμα τῆς λειτουργίας ὑμῶν. Omiserunt igitur אֲנִי.

Ver. 8.

וַיֹּדֶבֶר יְהוָה אֶל־אַהֲרֹן וַאֲבִי הַגֵּה
נְתַתִּי לָהּ אֶת־מִשְׁמַרְתָּ הַרְוֹמָתָי לְכָל־
קֹדֶשׁ בְּנִי־יִשְׂרָאֵל לָהּ נְתַתִּים לְמִשְׁחָה
וּלְבָנָי לְחֻק־עֹלָם :

καὶ ἐλάλησε κύριος πρὸς Ἀαρὼν. καὶ ἰδοὺ ἐγὼ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν Ἰσραὴλ. σοὶ δέδωκα αὐτὰ εἰς γέρας, καὶ τοῖς υἱοῖς σου μετὰ σὲ νόμιμον αἰῶνιον.

Au. Ver.—8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of

the anointing, and to thy sons, by an ordinance for ever.

The charge.

Bp. Patrick.—By giving him the charge of what follows, he means bestowing them upon him for his own use; with a charge to let none have them but himself.

Rosen.—אֲנִי וְבָנַי וְאֵתֵּיכֶם, *Dedi tibi servationem oblationum mearum*, i. e., quod servatur, nec adoletur de eo, quod Deo est consecratum. Cf. v. 9. Intelliguntur primitiæ, primogenita et decimæ, quæ Jovæ offerebantur. וְלִבְנֵי־יִשְׂרָאֵל, *Omnes sanctitates Israelitarum*, i. e., omnia, quæ Israelitæ consecrant. Intelliguntur, quæ non adolebantur in altari, seu pars earum servaretur, postquam altera flammis fuerat data, seu nihil in ignem conjiceretur, ut si domus aut ager devoveretur; cf. vs. 9.

Unto thee have I given them by reason of the anointing.

Bp. Patrick.—By reason of the anointing.] Because thou art consecrated, by being anointed with the holy oil to the office of a priest (Lev. viii. 12).

Ged., Booth., Gesen., Lee, Rosen.—Unto thee have I given them as thy portion. See notes on Lev. vii. 35.

Rosen.—וְלִבְנֵי־יִשְׂרָאֵל, *In portionem*, de hac voce vid. Lev. vii. 35. Hebræi fere exponunt propter unctionem, i. e., propterea quod es unctus et sacerdos.

Ver. 9, 10.

וַיֹּדֶבֶר יְהוָה לְהָאֵלֹהִים
מִן־הָאֵשׁ בְּלִי־חֲרָבָם לְכָל־מִנְחָתָם
וּלְכָל־חֲטָאתָם וּלְכָל־אֲשָׁמָם אֲשֶׁר יֵשִׁיבוּ
לִי לֶחֶם קֹדֶשׁ לָהּ הוּא וּלְבָנָי :
וּבְקֹדֶשׁ הַקֹּדֶשׁ יִשְׂרָאֵל וְגו' 10

9 καὶ τοῦτο ἔστω ὑμῖν ἀπὸ τῶν ἡγιασμένων ἁγίων τῶν καρπωμάτων ἀπὸ πάντων τῶν δώρων αὐτῶν καὶ ἀπὸ πάντων τῶν θυσιῶν αὐτῶν, καὶ ἀπὸ πάσης πλημμελείας αὐτῶν καὶ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν, ὅσα ἀποδιδασί μοι ἀπὸ πάντων τῶν ἁγίων, σοὶ ἔσται καὶ τοῖς υἱοῖς σου. 10 ἐν τῷ ἁγίῳ τῶν ἁγίων φάγεσθε αὐτά, κ.τ.λ.

Au. Ver.—9 This shall be thine of the most holy things, reserved from the fire; every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

Meat-offering. See notes on Lev. ii. 1.

Sin-offering, trespass-offering. See notes on Lev. v. 6.

Pool.—Every oblation; which may be understood either, 1. Of the wave-loaves, Lev. xxiii. 17, and the shew-bread, which were *most holy things*, Lev. xxiii. 20; xxiv. 9, and which did belong to the priest; nor was there any other such oblation besides what is here particularly expressed; for the peace-offerings were not most holy, and the burnt-offerings were not the priest's. Or, 2. Of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to show what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *Shall be most holy*; thou shalt esteem it a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee*, and *for thy sons*, to wit, exclusively, none else may eat them.

Bp. Patrick.—*Reserved from the fire.*] From the altar of burnt-offering: for there were some things called *most holy*, which were their portion, that came not from thence, but out of the sanctuary, viz., the *twelve cakes*, which were taken off the table, and given to Aaron and his sons every sabbath-day (Lev. xxiv. 5—9).

Every oblation of their's.] In the Hebrew, *all their korbans*: which is a larger word than *zebach*: comprehending not only such sacrifices as were killed at the altar (which are properly called *zebachim*), but all the *minchas*, or *meat-offerings* (as we translate it), which were of things inanimate; and the sacrifices of birds also, whose blood was never poured out at the altar. And therefore *korban* seems here to be a general word, comprehending all the particulars which follow; especially if all be translated exactly, as the words are in the Hebrew.

Every meat-offering of theirs, &c.] In the Hebrew the words are, "for all their meat-offerings;" which makes the sense plainer, if the whole be thus translated, "All their korbans (or oblations) for all their meat-offerings, and for all their sin-offerings, and for all their trespass-offerings;" of all which the priest had a part. Concerning the *meat-offerings*, or rather the *bread-offerings* (for so

mincha may most fitly be translated, the sacrifices being flesh, which were not eaten without bread and drink, that were their concomitants), see Lev. ii. 3, 10; vi. 15, 16, where the flesh of the sin-offerings, except those whose blood was brought into the most holy place, is given also unto them (ver. 26), and so are the trespass-offerings also, in the next chapter (Lev. vii. 6, 7). As for burnt-offerings, they were wholly the Lord's; and peace-offerings were not accounted things *most holy*, but reckoned among the *less holy*; as appears from ver. 11 of this present chapter.

Which they shall render unto me.] These words relate only to the trespass-offerings, immediately before named: which were attended with a recompense of the wrongs done, either unto the Lord (Lev. v. 15, 16), or unto their neighbours (Lev. vi. 5; Numb. v. 8, 9).

Bp. Horsley.—10 "In the most holy place." The most holy place was within the veil, where certainly nothing was eaten. The place appointed for eating these things was in the court of the tabernacle beside the altar of burnt-offering. In the preceding verse, for שָׂחָה, the Samaritan has שָׂחָה. I have sometimes been inclined to think this the true reading, and, in this verse, for שָׂחָה, we should read שָׂחָה, and that the two verses should be thus rendered:

9. "And this shall be unto thee most holy, of things from the fire; every oblation of theirs, of meat-offering of every sort, of sin-offering of every sort, of trespass-offering of every sort, which they shall render unto me. This is most holy. It is for thee, and for thy sons."

10 "Among the most holy things thou shalt eat it," &c.

The precept refers to a distinction between "most holy" and "holy" things. The "most holy" were to be eaten by the males of Aaron's family only; the "holy" by any of his family, male or female, who were clean.

Rosen.—שָׂחָה, *Ex igne*, i. e., quod igne reliquum est; quum pars tantum aliqua oblationis in altari combureretur. לֵךְ שָׂחָה, *Quod mihi reddunt*. Sermo est de eo, qui, cum meminerit, se primitias et decimas non recte solvisse, ea, quæ solvenda erant, offert, insuper addita parte quinta cum sacrificio pro delicto, vid. Lev. v. 14—16. 10. שָׂחָה, *In sancto sanctorum comedetis illud*. Non intelligitur pars sanctuarii sacrator, quæ est intra velum interius, sed

pars illa sanctuarii sacerdotum officiis dicata, ut externâ parte sanctuarii sanctor.

Ver. 15.

Au. Ver.—Every thing that openeth the matrix. See notes on Exod. xiii. 2.

15, 16, 17, *Au. Ver.*—Redeem.

Ged., Booth.—Allow to be redeemed.

Ver. 16.

וּפְדוּתָם מִבְּרִיתֵךְ תִּפְדֶּה תִּפְדֶּה בְּכֶסֶף
חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֲשֶׂה־ם
גֵּרָה הֵיאָה :

καὶ ἡ λύτρωσις αὐτοῦ ἀπὸ μηνιαίου. ἡ συν-
τίμησις πέντε σίκλων, κατὰ τὸν σίκλον τὸν
ἀγιον, εἴκοσι ὀβολοὶ εἰσι.

Au. Ver.—16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

Those that are to be redeemed.

Rosen.—*Redemti*, i. e., redimendos autem ejus. Alii substantive: pretium retentionum.

According to thine estimation, for the money of five shekels. See notes on Lev. v. 15.

Bp. Horsley.—Rather, “for a set value in silver of five shekels.”

Ver. 23.

Au. Ver.—Bear their iniquity. See notes on verse 1.

Ver. 26, &c.

Au. Ver.—Heave offering. See notes on Exod. xxv. 2 and Lev. vii. 14.

Ver. 29.

מִכָּל מַתְּנֵיכֶם תָּרִימוּ אֶת קֹל-
תְּרוּמַת יְהוָה מִכָּל-חֶלְבּוֹ אֶת-מִקְדָּשׁוֹ
מִמֶּנּוּ :

ἀπὸ πάντων τῶν δομάτων ὑμῶν ἀφελείτε
ἀφάιρεμα κυρίου, ἡ ἀπὸ πάντων τῶν ἀπαρχῶν
τὸ ἡγιασμένον ἀπ’ αὐτοῦ.

Au. Ver.—29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best [Heb., fat] thereof, even the hallowed part thereof, out of it.

Bp. Horsley.—29 Inexplicable.

Pool.—Out of all your gifts; not only out of your tithes, but out of the other gifts which you receive from the people, and out

of those fields which shall belong to your cities. Ye shall offer, to wit, to the priest. Every heave-offering, i. e., as many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest. The hallowed part thereof: this may describe either, 1. The nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere; or, 2. The reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, ver. 31, 32.

Ged.—Every [the word כל is wanting in LXX, Vulg., Arab., and ten MSS.] heave-offering which ye offer to the Lord out of all the gifts which ye receive, shall be the choicest and most hallowable part of them.

Booth.—Out of all your gifts, ye shall offer a heave-offering to Jehovah; of all the best and most hallowed part.

CHAP. XIX. 1

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

וְאֵת חֶקֶת הַתֹּרֶה אֲשֶׁר-צִוָּה יְהוָה
לְאֵמֹר דָּבָר | אֶל-בְּנֵי יִשְׂרָאֵל וַיִּקְרָא
אֵלֵיהֶם כָּדָה אֲדָמָה תִּמְיָחָה אֲשֶׁר אֵיךְ
כָּדָה בֹּאֵם אֲשֶׁר לֹא-עָלָה עָלֶיהָ עֹל :

αὕτη ἡ διαστολή τοῦ νόμου, ὅσα συνέταξε
κύριος, λέγων. ἀλάησον τοῖς υἱοῖς Ἰσραὴλ.
καὶ λαβέτωσαν πρὸς σὲ δάμαλιν πυρρὰν ἄμω-
μον, ἥτις οὐκ ἔχει ἐν αὐτῇ μῶμον, καὶ ἣ οὐκ
ἐπεβλήθη ἐπ’ αὐτὴν ζυγός.

Au. Ver.—2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

Bp. Patrick.—This is the ordinance.] Or, “the constitution.”

Rosen.—Hæc est definitio, constitutio legis, pro simplici, hæc est lex, hanc legem do. וַיִּקְרָא, Ut capiant et adducant ad te; si enim post וַיִּקְרָא sequitur particula וְ, ad, illud significationem adducendi includit (Gen. xxvii. 9, 13, coll. vs. 14). וְ, non

tam est *vacca*, quam *juvenca*, ætatis inter vitulam et vaccam mediæ, quæ annum tertium nondum supergressa est, δάμαλις, uti recte LXX, cui jugum non impositum fuit, uti mox dicitur.

Bp. Patrick.—Without spot.] This the Jews refer to the word *red*, which goes before, and take it to signify perfectly red, without the mixture of any other colour: for as to any other imperfections, they are provided against in the next words, *without blemish*.

Rosen.—רַחֵם, *Subruba* (Gen. xxv. 29). רַחֵם, *Integram*, cui nullum insit vitium. Cf. Lev. xxii. 19, sqq. Alii vertunt ætatis *integræ*, alii post Talmudicos *perfectam* sc. rubedine, s. perfecte rufam, cui non sit *macula de pilo albo*, uti Jonathan vertit. Verum ut taceamus, accentus vetare, רַחֵם, רַחֵם, *perfecte rufam* vertere, hanc interpretationem non admittit usus loquendi Mosi observatus, qui רַחֵם semper usurpat de ea victima, cujus membra integra, non mutila sunt, vid. ad Lev. i. 3. Et ut h. l. additur רַחֵם רַחֵם, ita Lev. xxii. 21, legitur: רַחֵם רַחֵם לא תהיה, *bos integer esto sine ullo vitio*.

Ver. 4.

וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָה בְּאֶצְבָּעוֹ
וַהֲזָה אֶל-נֶכַח פְּנֵי אֹהֶל-מוֹעֵד מִדָּמָה
שֶׁבַע פְּעָמִים :

καὶ λήψεται Ἐλεάζαρ ἀπὸ τοῦ αἵματος αὐτῆς, καὶ ῥανεῖ ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου ἀπὸ τοῦ αἵματος αὐτῆς ἑπτὰκις.

Au. Ver.—4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: *Directly before*.

Pool.—Directly before the tabernacle, or, towards or over against the tabernacle; either, 1. Near to it; and so we must suppose that he took some of the blood in a basin, and carried it from without the camp to the tabernacle, and then returned to this place again; which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the tabernacle, as Lev. iv. 17. Or, 2. Standing at a good distance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was

done, but rather the contrary is implied, ver. 7. And because being defiled by this work he could not come near to the tabernacle, it was sufficient for him to turn and look towards it. Either way this posture signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of acceptance and pardon only from God, and from his mercy-seat in the tabernacle.

Bp. Horsley.—Directly before; rather, directly towards. —“resperget in aërem vultu ad tentorium converso.” Houbigant. He observes in a note, “Addimus, ‘in aërem,’ ex sententiâ; quia non in ipsum tentorium. Nam sacerdos extra castra morabatur, nec hujus vaccæ sanguinem ad tabernaculum portabat. Cæremonia hæc omnis extra castra peragitur.”

Rosen.—רַחֵם אֶת־הַדָּם מִפְּנֵי אֹהֶל מוֹעֵד, *Spargat sanguinem e regione anterioris partis tabernaculi conventus*. In aliis sacrificiis victimarum sanguis inferebatur in sacrarium (Lev. iii. 5, 6, 16, 17). Sed in hoc sacrificio, quod pollutus esset sacerdos (infra vs. 8), sanguis spargebatur ex loco, qui ad orientem sacrarii erat, versus illud.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 6.

Au. Ver.—Scarlet. See notes on Exod. xxv. 4.

Ged., Booth.—Scarlet thread.

Ver. 8.

Au. Ver.—8 And he that burneth her shall wash his clothes in water, &c.

In water.

These words are wanting in some copies of LXX, Syr., Vulg., and four MSS.—*Ged., Booth.*

Ver. 9.

וְאָסַף אִישׁ טָהוֹר אֶת אֲפֵר הַפָּדָה
וְהָיָה כְּהוֹן לִמְחֶנֶה בְּמָקוֹם טָהוֹר
וְהָיָה לַעֲוֹת בְּנֵי-יִשְׂרָאֵל לְמַשְׁמֶרֶת
לְמִי נָדָה חֲטָאת הוּא :

καὶ συναΐξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως, καὶ ἀποθήσει ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν. καὶ ἔσται τῇ συναγωγῇ νύκτωρ Ἰσραὴλ εἰς διατήρησιν. ὕδωρ ῥαντισμοῦ ἀγνισμὰ ἔστι.

Au. Ver.—9 And a man that is clean shall gather up the ashes of the heifer, and

lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

For a water.

Pool.—For a water, or, to the water, i. e., to be put to the water, or mixed with it.

Rosen.—לְמַשְׁכָּה לְמִי נָדָה, *In asservationem pro aquis impuritalis*, i. e., diligentissime servabitur cinis ille ad conficiendam aquam lustratorium.

Of separation.

Pool.—i. e., appointed for the cleansing of them that are in a state of separation, who for their uncleanness are separated from the congregation.

Prof. Lee.—נָדָה, legal impurity.

Bp. Horsley.—A water of separation, or, a water of sprinkling. LXX, Vulgate, Syriac, Queen Elizabeth's Bible, and Houbigant, from the Chaldee sense of the root נָדָה.

Rosen.—מִי נָדָה, *Aqua impuritalis* dicitur ea, quæ impuros vel immundos purgabat. Sed LXX, ὕδωρ παντισμοῦ vertunt, ut Onkelos: *aqua adspersionis*, a significatione rad. Chald. נָדָה, *adpersus est*, in Aphel *adpersit*. Nec aliter Jonathan, Syrus et Saadias vertunt. Verum נָדָה ceteris omnibus V. T. locis *immunditiei* significatum obtinet.

It is a purification for sin.

Pool.—Either the heifer thus managed, or the water thus made and sprinkled, is a purification for sin, Heb., a sin, i. e., a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of sin is sometimes given to the punishment of sin, and sometimes to the sacrifice or offering for sin.

Bp. Patrick.—*It is a purification for sin.* In the Hebrew the words are *it is sin*; and we add, a purification, to explain the sense. For it was not a proper sacrifice for sin (as this phrase for sin sometimes imports, Lev. iv. 24), but had something of that nature in it (as I observed before), and may be properly said to purify or cleanse men from their sin, i. e., from such legal defilements as are mentioned afterwards.

Rosen.—זֶה הָיָה לְפָדְיָהּ, *victima est pro peccato*. Nam ea significatione sæpe vox זֶה הָיָה in Levitico occurrit, si de pecudibus in sacrificiis mactatis est sermo. LXX verterunt ἀγνισμά ἐστι, *est purificatio*, quam signifi-

cationem vox illa habet viii. 7, ubi notata vide. Cf. Zach. xiii. 1, et ibi not., et Heb. ix. 13.

Ver. 12.

וְהָיָה יְהִיחֵם בְּיוֹם הַשְּׁלִישִׁי וּבְיוֹם הַשְּׁבִיעִי יִטְהַר וְאִם לֹא יִטְהַר בְּיוֹם הַשְּׁלִישִׁי וּבְיוֹם הַשְּׁבִיעִי לֹא יִטְהַר :

οὗτος ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ, καὶ καθαρὸς ἔσται. ἐὰν δὲ μὴ ἀφάγνησθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ, οὐ καθαρὸς ἔσται.

Au. Ver.—12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Ged., Booth.—"He shall purify himself with it on the third, and on the seventh day, and shall be clean; but if he purify not himself on the third day, and on the seventh day, he shall not be clean." It is justly observed by Delgado, that the last colon of this verse is erroneously rendered in our vulgar translation, which runs thus: "but if he purify himself not the third day, then the seventh day he shall not be clean;" nor was this error corrected by Purver or Bate. Nothing can better express the original than the version of the LXX; with which agree Syr. and Onk., although their Latin versions in Pol. make them speak otherwise by being badly pointed. Saadias, to prevent mistakes, judged it proper to render thus: "and if he be not purified on both these days, he shall not be clean." So, latterly, Dathe: *quod si his diebus non fuerit expiatus manet impurus*. And Michaëlis: "entsündiget er sich an diesen beiden tagen nicht, so bleibt er unrein." There was no need of departing from Luther's more literal, and more elegant version.—*Geddes*.

Ver. 14.

Au. Ver.—14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

And all that is in the tent.

Patrick, Ged., Booth.—And all that are in the tent.

The meaning seems to be, that every person who came into the tent while the dead body lay there (or before the tent was purified), as well as they who were in it

when the person died, should be unclean. For all the goods of the house were not made unclean; but only all open vessels.—*Bp. Patrick.*

Ver. 21.

Au. Ver.—Unto them.

Houb., Horsley, Ged., Booth.—To you [Sam., LXX, Syr., Targ., nineteen Heb. and six Chald. MSS.].

CHAP. XX. 8.

Au. Ver.—And thou shalt bring. So thou. *Ged., Booth.*—For thou shalt bring. And thou.

Ver. 10.

וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקֹּהֵל אֶל־
בְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעְנָא
הַפְּרִים הַמִּתְהַלְלִים הִנֵּה נֹצֵא לָכֶם
מַיִם :

καὶ ἐξεκλησίασε Μωσὴς καὶ Ἀαρὼν τὴν συναγωγὴν ἀπέναντι τῆς πέτρας, καὶ εἶπε πρὸς αὐτοὺς. ἀκούσατέ μου οἱ ἀπειθεῖς. μὴ ἐκ τῆς πέτρας ταύτης ἐξάξωμεν ὑμῖν ὕδωρ;

Au. Ver.—10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

Must we.

Ken., Ged., Booth.—Can we, &c.

The crime of Moses, which was certainly great, in what he said at this time, does not appear clearly from our authorized version. But, as God had told Moses, in ver. 8, that *he (Moses) should bring forth water out of the rock*: and, as God says, in ver. 12, that *Moses believed him not, to sanctify him before the children of Israel*: it is necessary, that the words in this 10th verse do express Moses as *not believing*, that he could thus bring forth the water. And it is happy therefore, that the words may be rendered, *Can we fetch you water out of this rock?* Other verbs, in the future tense, are now rendered also by *can* in the following places; Gen. xxxix. 9; xli. 38; Job vi. 6; xxii. 2, 13; Ps. lxxxix. 6; Jer. ii. 32; Amos iii. 3, 5.—*Kennicott.*

Rosen.—מִיָּדָה נֹצֵא לָכֶם מַיִם Sunt qui τὸ ἦ ante πρὸ positum putent pro ἦ, ecce, ut xxxi. 15; Ez. xx. 30; Jes. xix. 6; 1 Sam. ii. 27. Ita verba sic vertenda erunt: ecce! ex hac petra eliciemus vobis aquam. Alii illud ἦ interrogativum existimant atque

vertunt, num ex hac petra aquam vobis eliciemus? quæ verba sunt dubitantis; cf. Gen. xviii. 13. Et eo sensu et ego ea accipere malletm, partim ob vs. 12, partim ob Ps. cvi. 33, ubi dicitur, Mosem populi contumacia ad peccandum inductum esse, quod temere effutisset verba, quæ dubitationem de divina potentia indicarent.

Ver. 12, 13.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן
יֵצֵאוּ מִן־הַמִּטָּה בְּיָדֵי לְחֹדֶשׁ לְעִינֵי
בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקֹּהֵל
הַזֶּה אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי לָהֶם :
הִנֵּה מִי מֵרִיבָה אֲשֶׁר־רָבִי בְּנֵי
יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדָּשׁ בָּם :

12 καὶ εἶπε κύριος πρὸς Μωσὴν καὶ Ἀαρὼν. ὅτι οὐκ ἐπιστεύσατε ἀγαθαί με ἐναντίον τῶν υἱῶν Ἰσραὴλ, διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν ἣν δέδωκα αὐτοῖς. 13 τοῦτο τὸ ὕδωρ ἀντιλογίας, ὅτι ἐλοιδορήθησαν οἱ υἱοὶ Ἰσραὴλ ἐναντι κυρίου, καὶ ἡγίασθῃ ἐν αὐτοῖς.

Au. Ver.—12 And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah [*that is*, strife. See Exod. xvii. 7]; because the children of Israel strove with the Lord, and he was sanctified in them.

Bp. Horsley.—"To sanctify me;" rather, "to procure me honour." The crime of Moses and Aaron seems to have been, that, from some impatience or distrust, they were not so punctually observant as they should have been of the Divine injunction; which was not to strike the rock, but to speak to it. Water had been brought from the rock by a blow before. Jehovah would have now performed what might have seemed a greater wonder. He would have had the waters flow at the bare command of the prophet, without any appearance of mechanical impulse. But this gracious purpose Moses and Aaron, by their impatience, turned aside; and did not so much as they were enjoined to do for God's glory.

Dr. A. Clarke.—12 The offence for which Moses was excluded from the promised land appears to have consisted in some or all of the following particulars: 1. God had com-

manded him (ver. 8) *to take the rod in his hand, and go and speak to the rock, and it should give forth water.* It seems Moses did not think *speaking* would be sufficient, therefore he *smote* the rock without any command so to do. 2. He did this *twice*, which certainly in this case indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his *spirit* to be carried away by a sense of the people's disobedience, and thus, being *provoked*, he was led to *speak unadvisedly with his lips: Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge GOD in the miracle which was about to be wrought, but took the honour to himself and Aaron: "*Must we fetch you water out of this rock?*" Thus it plainly appears that they did not properly *believe* in God, and did not *honour* him in the sight of the people; for in their presence they seem to express a doubt whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Rosen.—12 *וְאֵלֶיךָ יָצָא מֹשֶׁה וְאַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ*, *Quia non creditis in me.* De peccato Mosis variæ sunt interpp. opiniones. Nonnulli putant, Mosem peccasse in eo, quod petram baculo ferierit, cum jussus esset, alloqui eam. Verum si verbo educenda erat aqua, cur jussus est, vergam adsumere? Nam ea non opus erat, si sermone res transigi debebat. Verisimile est, Mosem peccasse in eo, quod verba dubitationis dixit, quum populum potius admonere debuisset, ut fiduciam in potentiam Dei poneret, qui jam in simili aquæ inopia (Ex. xvii.) iis auxiliatus esset. *וְאֵלֶיךָ יָצָא מֹשֶׁה וְאַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ*, *Ut me sanctificaretis*, ut me sanctum adeoque veracem a vobis haberi, coram toto populo significaretis. Ceterum ex hoc vs. coll. vs. 24 apparet, Aaronem etiam murmurasse, et de divina potentia dubitasse; quamquam Moses non diserte hoc dicat.

13 *He was sanctified in them.*

Bp. Patrick.—The Hebrew doctors differ very much in their opinions about this also, whether he was sanctified in the waters, or in the people of Israel, or in Moses and Aaron. Some fancy it is meant of the waters: viz., that God did himself great honour in bringing waters again out of a rock: and therefore the name of the place was called Kadesh, from his being sanctified there. Thus Chaskuni. But it seems to

have been so called before this, being a place well known to the Edomites (ver. 16). The common opinion is, that he speaks of Moses and Aaron: for God's name, saith R. Solomon, is much revered when he doth not spare even his holy ones (Lev. x. 3). But Nachmanides expounds it of the Israelites, before *whose face* (as he expounds sanctified in them) God's power, and faithfulness, and goodness appeared: and who alone are mentioned in this verse; not Moses and Aaron. But all three opinions in the issue concur in this one, that God made his power, &c., appear in the eyes of all the Israelites, by bringing water out of a rock; and at the same time demonstrated his holiness and impartial justice in punishing his greatest friends for their unbelief.

Rosen.—*וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ וַיִּשְׁמְרוּ אֶת הָאֶרֶץ*, *Et sanctificatus est in illis*, i.e., apparuit Israelitis gloriosus et omnipotens; superavit diffidentiam eorum et verax ab iis habebatur. In Cod. Sam. post hunc vs. sequitur id, quod legitur Deut. ii. 1, sqq.; iii. 24, sqq., ut suppleantur circumstantiæ, quæ hoc in loco videntur deesse.

After verse 13, the Sam. Pent. has the following addition:—

וַיֹּאמֶר מֹשֶׁה אֲדֹנָי יְהוִה אֱלֹהֵי הָאֶרֶץ
לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלַּת וְאֵת
יָדְךָ הַחֲזָקָה: אֲשֶׁר מִי אֵל בְּשָׁמַיִם
וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֵׂיךָ וּכְנִגְבְּרֹתֶיךָ:
אֶעֱבֹרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה
אֲשֶׁר בְּעֵבֶר חִירְדָן חָהָר הַטּוֹב הַזֶּה
וְהַלְבֵּנוֹן: וַיֹּאמֶר יְהוִה אֵל מֹשֶׁה רַב
לֶךְ אֵל תּוֹסֵף דְּבַר אֵלֶי עוֹד בְּדִבְרֵי
חֹזֶה: עֲלֵה אֶל רֹאשׁ הַפִּסְגָּה וּשֹׂא עֵינֶיךָ
יְמָה וּצְפוֹנָה וְתִימָנָה וּמִזְרָחָה וְרֹאה
בְּעֵינֶיךָ כִּי לֹא תַעֲבֹר אֶת חִירְדָן הַזֶּה:
וְצִוִּי אֶת יְהוֹשֻׁעַ בֶּן נֹון וְחִזְקִיָּה וְאַמְצִיָּה
כִּי הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא
יִנְחַל אֹתָם אֶת הָאָרֶץ אֲשֶׁר תִּרְאֶה:
וַיְדַבֵּר יְהוִה אֵל מֹשֶׁה לֵּאמֹר רַב לָכֶם
סוֹב אֶת חָהָר הַזֶּה פְּנֵי לָכֶם צְפוֹנָה:
וְאֵת הָעָם צִוִּי לֵאמֹר אֲהֶם עֲבָרִים בְּגִבּוֹל
אֲחֵיכֶם בְּנֵי עַשׂו הַיּוֹשְׁבִים בְּשַׁעֲרֵי
וַיִּירָאוּ מֵכֶם וּנְשַׁמְרֹתֶם מֵאֵד: אֵל
תִּתְּנֵם בָּם כִּי לֹא אֶהְיֶה לָכֶם מֵאֲרָצָם
יִרְשָׁה עַד מִדְּרָךְ כָּף רִגְלֵי כִּי יִרְשָׁה
לְעַשׂו נִתְּנִי אֶת הָרַר שַׁעֲרֵי: אֲכַל

תשבירו מאתם בכסף ואכלתם וגם מים
תכירו מאתם בכסף ושתייהם :

Geddes and Boothroyd insert the first part of this addition after the 14th verse of chap. xxvii., the latter part after verse 13 of this chapter.

Ged., Booth.—13 These also were the waters of Meribah [contention]; for the Israelites contended with Jehovah, and he was sanctified among them [Ged., by which the Lord glorified himself when the children of Israel contended with him]. Again Jehovah spoke to Moses, saying, Ye have long compassed this mountain; turn northward. And command thou the people, saying, Ye have to pass through the border of your brethren, the posterity of Esau, who dwell in mount Seir, and who will be afraid of you. Take heed therefore and meddle not with them; for of their land I will not give you so much as a foot-breadth: because to Esau I gave mount Seir for his possession. The food which ye eat shall ye buy of them with silver, and with silver ye shall buy of them the water which ye drink [Sam.].

Ver. 19.

— בן אידיךר צרנלי אצלךר :

— ἀλλὰ τὸ πρᾶγμα οὐδὲν ἐστί. παρὰ τὸ ὅρος παρελευσόμεθα.

Au. Ver.—19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

Bp. Patrick.—*I will only, without doing any thing else.*] The Hebrew words *ein dabar* (which we translate, “without doing any thing else”), literally signify in our language, *it is no word*, i. e., not mere fair promises, but we will perform what we say.

Rosen.—Verba צרנלי אצלךר בן אידיךר varie redduntur. LXX, ἀλλὰ τὸ πρᾶγμα οὐδὲν ἐστί, παρὰ τὸ ὅρος παρελευσόμεθα. Vulgatus: *nulla in pretio erit difficultas, tantum velociter transeamus*, q. d., *dabimus tibi justum pretium, modo nihil sit impedimento, transibimus pedibus, nec morabimur*. Onkelos: *tantummodo nihil erit mali, pedibus meis transibo*, q. d., *modo ne quid impediatur transitum, sine ullo tuo detrimento transibimus*. Arabs Erpenii: *sed nulla res mala*, sc. a nobis intenditur, *solum pedibus meis transibo*. Simplicissimum erit, verba Hebraica, quæ ad litteram ita vertenda sunt:

tantummodo, quod nihil rei est, pedibus meis transibo, hoc sensu capere: non erit res ulla, quæ tibi nocere possit, tantum recta transibo. Ita Saadias: *nulla est res nisi ut transeamus*. In eundem sensum Dathius transtulit: *nulla re se molestos futuros, pedibus tantum transituros*, Michaëlem sequutus, qui sic vertit: *sie verlangten nichts, als nur für ihre Füße den Platz zum Durchgang*.

Ver. 26, 28.

Au. Ver.—*Garments.*

Ged., &c.—*Priestly garments.*

CHAP. XXI. 1—3.

וַיִּשְׁמַע הַכְּנַעֲנִי הַלֵּוֹי־עֲרֹד יֹשֵׁב
הַנֶּגֶב בֶּן יָמָא וְיִשְׂרָאֵל צָרָהוּ הָאֲחֵרִים
וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבּוּ מִמֶּנּוּ לְשִׁבְיָהּ
וַיִּזְכֹּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר
אֲבִינִי תִתֵּן אֶת־הָאָדָם הַזֶּה בְּיָדִי
וְהִתְחַכְמִי אֶת־עֲרִיבָם : וַיִּשְׁמַע
יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי
וַיִּחָרֶם אֹרְחָם וְאֶת־עֲרִיבָם וַיִּקְרָא שְׁם־
הַמָּקוֹם הַרְחָם :

1 καὶ ἤκουσεν ὁ Χανανεὺς βασιλεὺς Ἀράδ ὁ κατοικῶν κατὰ τὴν ἔρημον, ὅτι ἦλθεν Ἰσραὴλ, ὁδὸν Ἀθαρεῖν, καὶ ἐπολέμησε πρὸς Ἰσραὴλ, καὶ κατεπροενώμευσεν ἐξ αὐτῶν αἰχμαλωσίαν. 2 καὶ ἠβήτη Ἰσραὴλ εὐχὴν κυρίῳ, καὶ εἶπεν. εἰάν μοι παραδῶς τὸν λαὸν τοῦτον ὑποχείριον, ἀναθεματίω αὐτὸν καὶ τὰς πόλεις αὐτοῦ. 3 καὶ εἰσήκουσε κύριος τῆς φωνῆς Ἰσραὴλ, καὶ παρέδωκε τὸν Χανανεὶν ὑποχείριον αὐτοῦ. καὶ ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ. καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου, ἀνάθεμα.

Au. Ver.—1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah [*that is*, Utter destruction].

1 And when king Arad the Canaanite.

Pool, Patrick, Ged., Rosen.—“Now the Canaanitish king of Arad.”

In the Hebrew the words are thus placed, *when the Canaanite king Arad*: and so they are in the LXX and the Vulgar: and Arad may as well signify a place as a person: nay, there seems more reason to translate the words thus, "the Canaanitish king of Arad:" because there was such a city in Canaan, mentioned Josh. xii. 14, and Judges i. 16. One of the sons of Canaan being called Arad (as both the LXX and the Vulgar translate the Hebrew word *Arvad*, Gen. x. 18), who it is likely gave his name to this part of the country; the chief city of which was also called after him.—*Bp. Patrick.*

By the way of the spies.

Patrick, Ken., Horsley, Ged., Booth.—
By the way of Atharim.

Pool.—*By the way of the spies*; not of those spies which Moses sent to spy the land, Numb. xiii. 17, for that was done thirty-eight years before this, and they went so privately, that the Canaanites took no notice of them, nor knew which way they came or went; but of the spies which he himself sent out to observe the marches and motions of the Israelites. But the words may be otherwise rendered; either thus, *in the manner of spies*, so the sense is, when he heard that divers of the Israelites came into or towards his country in the nature of spies, to prepare the way for the rest; or thus, *by the way of Atharim*, a place so called, as the seventy interpreters here take it, and it seems not improbable.

Ken.—Numb., ch. xxi. This one chapter has several very considerable difficulties; and some verses, as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despaired of, and it has in it some circumstances, which merit more than common attention. It contains the history of the last part of the travels of the Israelites, in their way to the promised land: beginning with them at Mount Hor, the thirty-fourth encampment; and concluding with them, as in their forty-second and last encampment, near Jordan, in the country which they had acquired by conquest over Sihon, king of the Amorites.

It begins with saying that king Arad the Canaanite, who dwelt in the south (in the land of Canaan, Numb. xxxiii. 40), attacked Israel, and was defeated; and that Israel destroyed their cities: and that, after destroying these Canaanite cities, and con-

sequently after being in a part of Canaan, a part of the very country they were going to, on the west of the Dead Sea, they returned towards the Red Sea; and near the eastern tongue or gulph of the Red Sea, on the south of Edom, marched round Edom to the east of the Dead Sea, in order to enter Canaan from the east side of Jordan!

This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is (xxi. 1), the Canaanites heard, that Israel was coming by *the way of the spies*, meaning, by the way the spies went from Kadesh-barnea into Canaan. But this being impossible, because Israel had now marched from Meribah Kadesh to Mount Hor, beyond Ezion-geber, and were turning round Edom to the south-east: it is happy, that the word rendered *spies*, in our version, is in the Greek a proper name (*Atharim*), which removes that difficulty. And the other difficulty (ver. 2, 3) is removed by the Greek version likewise: according to which, the vow made, with the fact subsequent, does not signify destroying the Canaanite cities, but devoting them to destruction at some future time. See Wall's *Crit. Notes*.

Rosen.—Verba אֶרֶץ אֶדוֹם, Onkelos, Syrus, et Vulgatus vertunt: *in via exploratorum*; quasi regi Cananæorum nunciatum esset, Israelitas ingredi velle Cananæam eadem via, qua olim eam ingressi erant exploratores ab eodem populo missi. Sed huic interpretationi obstat primum, quod exploratores dicuntur אֶרֶץ אֶדוֹם, a אֶדוֹם, unde esse deberet אֶדוֹם. Deinde xx. 21—23, dicitur, Israelitas, cum rex Edomitarum illis transitum negasset, circuisse regionem illius; igitur illa interpretatio locum non habet. LXX, אֶרֶץ אֶדוֹם ceperunt ut nomen proprium loci: אֶדוֹם 'Αθαρμ, ita et Saadias. Quibus nos calculum addimus. Michaëlis confert אֶדוֹם, quæ vox apud Syros, Chaldæos, Samaritanos locum significat. Dathius quidem opposuit constructionem cum אֶדוֹם, *via regionum*; sed Mich. in *Supplem.*, p. 145, monet, hoc dubium solutum videri, modo ad He nomini præfixum attendas. Vertit igitur: *audivit rex Edomitarum venire Israelitas in via ad hæc loca.*

Au. Ver.—3 *And delivered up the Canaanites.*

Ged.—And delivered into their hands [Sam., LXX, Syr., Arab.] the Canaanites.

Au. Ver.—*Destroyed.*

Patrick, Ken., Ged.—Devoted to destruction.

Bp. Patrick.—Utterly devoted them to destruction, according to their vow. For they did not now actually destroy them, they remaining when Joshua came to Canaan, who executed this *cherem*, or curse, upon them (ch. xii. 14), which, if it had been executed now, they must have entered into the land of Canaan at this time; from whence we cannot imagine they would have returned, to march further about before they got into it; but have gone on to prosecute their victory, by subduing the country, as they had begun.

Pool.—*They utterly destroyed them:* when? *Ans.* Either, 1. Some time after this, under Joshua, who subdued, among others, the king of Arad, Josh. xii. 14. And so this is mentioned here by anticipation [so *Bp. Horsley*], that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and so this verse must be supposed to be added by some of the prophets, and inserted into Moses's history, as some other passages seem to be. Or, 2. At this time; and so this is not the same Arad with that, Josh. xii. 14, nor this the same Hormah with that there mentioned, but another of the same name, which is most frequent in persons and places in Scripture. And this is the more probable, because that Arad and Hormah, Josh. xii. 14, are two distinct places, and had divers kings, whereas here the same place is called both Arad and Hormah; and because that Arad seems to be at some good distance from this, and more within the country, and more northward, as may be gathered from the other places joined with it, Josh. xii., whereas this Arad was near Edom, ver. 4, and in the south, ver. 1. *Quest.* 1. How could this be done in the land of Canaan, when Moses neither entered himself, nor led the people into that land? *Ans.* Neither Moses nor the whole body of the people did this exploit, but a select number sent out for this purpose to punish that king and people; and these, when they had done this work, returned to their brethren into the wilderness. *Quest.* 2. Why did they not all now go into Canaan, when some of them had once entered it, and pursue this victory? *Ans.* Because God would not permit it, there being several works yet to be done.

Rosen.—2 *דִּמְעָתָם יִפְתָּוּן*, *Interneconi devotas delebo urbes eorum*. Id enim comprehendit verbum *דִּמְעָתָם*, cf. ad Lev. xxvii. 29. Ejusmodi devotionis exemplum habemus in urbe Jericho, Jos. vi. 17, sqq. — 3. *דִּמְעָתָם יִפְתָּוּן*, *Devooverunt eos urbesque eorum*, i. e., everterunt Israelitæ eorum urbes, quas nempe eo tempore capere poterant, non omnes. Nam Josua demum Aradi regem cepit Jos. xii. 14, alique reliquas tractus meridiani urbes expugnarunt et deleverunt, vid. Jud. i. 16, 17. Si enim omnes meridiani tractus urbes occupare potuissent Israelitæ, statim essent Cananæam ingressi. Sed tunc temporis pauculas tantum urbes easque solitudinibus vicinas invaserunt, nec ultra penetrarunt. Nomen *יִפְתָּוּן*, *anathema* significat, eversionem illatam funditus.

Ver. 4.

וַיֵּצֵאוּ מֵהָר הָהוּא דֶּרֶךְ יַם־סוּף
לְסֶבֶב אֶת־אֶרֶץ עֲדוֹם וַתִּפְּצֵר נַפְשֵׁיהֶם
בַּדֶּרֶךְ :

καὶ ἀπάραντες ἐξ ὧρ τοῦ θροῦς ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιέκυκλωσαν γῆν Ἐδὼμ. καὶ ὀλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ.

Au. Ver.—4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged [*or*, grieved; Heb., shortened] because of the way.

By the way of the Red Sea.

Bp. Horsley.—The route of the Israelites from Mount Hor was certainly not towards the Erythræan Sea, but rather in the contrary direction. The preposition *ב* in *בַּדֶּרֶךְ* influences the word *דֶּרֶךְ*, as it were repeated before it. "And they departed from Mount Hor, turning out of the road of the Red Sea, to go round the land of Edom." "Turning out of,"—this I take to be a just use of the preposition *ב*. The Israelites had come straight from Eziongeber to Cadash; and had they proceeded in the same direction, they would have passed through the heart of the territory of the Edomites to the south of Palestine. This road, leading straight from the ascent of Acrabbim to Eziongeber, on the Arabian Gulf, is called the way to the Red Sea. And, in Deut. ii. 8, it is called the road from Elath and Eziongeber. The Israelites having kept this road as far as Mount Hor, turned out of it at that place, the king of Edom not consent-

ing that they should cross his territory. Their turning out of this road is expressed in the parallel passage, Deut. ii. 8, by the preposition כ prefixed to ירד.

The soul of the people was much discouraged. So Prof. Lee.

Bp. Patrick.—The word we translate *discouraged*, signifies two things; to *faint*, and to *breathe short*, through the anguish and bitterness of one's spirit (Exod. vi. 9). And secondly, to be angry at, or at least impatient, by reason of some trouble. And so it may best be taken in this place (as Buxtorfius observes, in *Histor. Serp. Ænei*, cap. 1), not simply for their being tired, with a tedious, long, and troublesome march; but that accompanied with no small indignation and wrath: which did not only burn within, but broke out into words of great impatience, as appears by what follows. Whence the Hebrew words *ketzar-ruach* (short of spirit) signify *angry*, or *hasty*, Prov. xiv. 29, and in Job xxi. 4, we translate it *troubled*, and Zech. xi. 8, *loathed*; where it had better been translated, "I was angry with them." Now that which made the people thus fret, or faint (if we will have it so interpreted), was the way wherein they were now led, which was about the land of Edom. For when they were come towards Canaan, in the middle of the fortieth year (at the end of which they were promised to enter in and possess it), they are carried back again towards the Red Sea, whither God had sent their fathers after they had brought a false report upon the land (ch. xiv. 25). This made them think, perhaps, that they should never come to Canaan; or, at least, it was tedious to march such a great way about, after they had been kept so long from their inheritance, and were lately in such hopes of it, when Moses demanded a passage into it through the country of Edom.

Rosen.—אֲנִימָא פּוֹפּוּלִי, *Et abbreviata est anima populi*, impatiens factus est animus populi, a longanimitate recessit, i.e., longo itinere fessus cœpit destitui animo, non potuit amplius ferre laborem tot itinerum. Solet anima brevis fieri laborantibus et iis, qui spirare vix possunt. LXX, ὀλιγοψυχῶν, *pusillanimus fuit*. Cf. Jud. xvi. 16; Zach. ix. 8.

Ver. 6.

וַיִּשְׁלַח יְהוָה בָּצָם אֶת־הַנְּחָשִׁים
הַשֶּׂרָפִים וְנוֹ

καὶ ἀπέστειλε κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας, κ.τ.λ.

Au. Ver.—6 And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died.

Fiery serpents.

Bp. Patrick.—So most of the Jews translate this place; taking *seraphim* for an adjective (as grammarians speak), and consequently rightly translated *fiery*. But there are those who take it to signify a peculiar sort of serpents; being added to *nechashim* (serpents) by way of apposition (as they speak), and signifying such serpents as the Greeks call *πρηστήρες* and *καύσωνες*, which Pliny reckons among the *sceleratissimi serpentes*, "most pernicious serpents" (lib. xxiv. cap. 13). Or, as others will have it, those called *διψάδες*, because they made great inflammations in men's bodies, and an unquenchable thirst, being also of a flame colour. But the famous Bochart hath alleged a great many arguments to prove that they were a sort of serpents called *hydrus*, because in winter they lived in fens and marshes; which being dried up in summer, they were called *chersydrus*, because then they lived in dry places, and in the hot season had a most sharp, stinging poison, which, as Nicander saith, made such inflammations as brought upon him that was stung by them, ἀλγέα μυρία, *innumerable griefs*. See Hierozoicon, par. ii., lib. iii., cap. 13, where he shows also they were flying serpents, of which the prophet Isaiah speaks, ch. xix. 29; xxx. 6; and that now was a hot season, wherein they were wont to be most venomous. For Aaron dying the first day of this fifth month (which answers to the nineteenth of our July), and they mourning for him thirty days; after which followed their encounter with the Canaanites, and then this murmuring, and this punishment; it must fall out in the latter end of August, when the dog-days were going out (see Vossius De Orig. et Progressu Idolol., lib. iv., cap. 56).

Dr. A. Clarke.—Bochart supposes that the *hydrus* or *chersydrus* is meant; a serpent that lives in *marshy places*. See his works, vol. iii., col. 421. It is more likely to have been a serpent of the *prester* or *dipsas* kind, as the *wilderness* through which the Israelites passed did neither afford *rivers* nor *marshes*, though Bochart endeavours to prove that there *might have been* marshes in

that part; but his arguments have very little weight. Nor is there need of a *water serpent* as long as the *prester* or *dipsas*, which abound in the deserts of *Libya*, might have abounded in the deserts of *Arabia* also. But very probably the *serpents* themselves were immediately sent by God for the chastisement of this rebellious people. The *cure* was certainly preternatural; this no person doubts; and why might not the *agent* be so, that inflicted the disease?

Prof. Lee.— חָפִי , a species of serpent; it is called *flying*, probably from the great distance which it sprung. Possibly the *coluber cerastes* of Linn., Num. xxi. 7, 9; Deut. viii. 15; Is. xiv. 29; xxx. 6.

Rosen.—Verisimile est, intelligi *Cerasten*, qui ita dicitur a tentaculis ($\kappa\epsilon\rho\acute{\alpha}\sigma\tau\iota$), quibus caput ejus instructum est. Alio nomine dicitur *basiliscus*, regulus, quod et significare possit חָפִי , quod Arab. sonat *nobilitate clarus, nobilis fuit*. Hoc reguli nomen ille serpens adeptus videtur ob tentaculorum ejus cum diademate regio similitudinem. Cf. ad Gen. xlix. 17. Tractus iste serpentibus infestatur. Vid. *Allerthumsk.*, vol. iii.

Ver. 10.

Au. Ver.—10 And the children of Israel set forward, and pitched in Oboth.

Ged., Booth.—10 And the Israelites marched from Punon, and encamped in Oboth.

[From Punon.] For so we learn from the more complete journal, chap. xxxiii. 43, where we also find, that they had another encampment not mentioned here, between Hor and Punon, namely, at Zalmona.—*Geddes.*

Ver. 11, 12.

Au. Ver.—11 And they journeyed from Oboth, and pitched at Ije-abarim [or, heaps of Abarim], in the wilderness which is before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

Ged., Booth.—11 And they marched from Oboth, and encamped at Ijeabarim, in the wilderness which is before Moab, towards the sunrising. And Jehovah spoke to Moses, Trouble not the Moabites, nor meddle with them: no part of their land will I give for an inheritance; for to the posterity of Lot I have given Ar for an inheritance [Sam., and one copy of LXX. Comp. Deut. ii. 9].

12 Thence they removed, and encamped in the valley of Zared. And Jehovah spoke to Moses, Ye are this day to pass by Ar the border city of Moab, and to approach the Ammonites: trouble not these, nor meddle with them: no part of their land will I give you for an inheritance; for to the children of Lot I have given it for an inheritance [Sam., and one copy of LXX. Comp. Deut. ii. 17—19].

12 *Au. Ver.*—*Valley of Zared.* So Rosen. *Others.*—Brook of Zared.

Rosen.— בְּגֵל זָרַד plerique interpp. vertunt *ad torrentem Zared*. Sed nulla mentio fit transitus supra torrentem infra xxxiii. 44—46, ubi totum iter Israelitarum diligenter enarratur. Igitur בְּגֵל זָרַד h. l. procul dubio vertendum est *in calle*, cf. ad xiii. 23.

Ver. 13.

$\text{מִשְׁעָה נִסְעָה וַיִּחַנּוּ מִצֵּד אֲרֹנוֹן אֶת־מִדְבַּר הַיַּמָּה בְּיָד אֲרֹנוֹן בְּבֹל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי :$

καὶ ἐκείθεν ἀπάραντες παρενέβαλον εἰς τὸ πέραν Ἀρνῶν ἐν τῇ ἐρήμῳ τὸ ἐξέχον ἀπὸ τῶν ὁρίων τῶν Ἀμορραίων. ἔστι γὰρ Ἀρνῶν ὄρια Μωὰβ ἀναμέσον Μωὰβ καὶ ἀναμέσον τοῦ Ἀμορραίου.

Au. Ver.—13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

Bp. Patrick.—13 *Pitched on the other side of Arnon.* The Hebrew word *meheber* may be translated on *this side* [so Pool], or on the *other side*. And some think they were now on this side of the river, and not yet gone over it. Nor did they immediately come hither from their former station; but first to Almon-Diblathaim (ch. xxxiii. 46), which is also called Beth-Diblathaim in the wilderness of Moab, Jer. xlviii. 22, and Diblah, Ezek. vi. 13. And then, passing by Ar, in the confines of Moab, and approaching to the country of the children of Ammon, God commanded them not to invade the Ammonites, being descendants from Lot, as well as the Moabites (Deut. ii. 18, 19, 37), but to pass over the river Arnon (Deut. ii. 24), to that side of it which belonged to the Amorites. For this river, at that time, divided the Moabites from the Amorites, as it here follows.

Ged.—13 Thence, therefore, they marched and encamped on the wilderness-side of the Arnon, which floweth along the border of the Amorites: for, &c.

Booth.—13 Thence, also, they removed, and encamped on the other side of the Arnon, which floweth in the wilderness, along the border of the Amorites: for the Arnon, &c.

Ver. 14—20.

14 עֲלֵי-בְּנֵי יִשְׂרָאֵל בְּקֶסֶר מִלְחָמָה יִהְיֶה
אֶת-יָתֵב בְּכוֹפָה וְאֶת-הַנְּחָלִים אֲרֹנוֹן :
15 וְאֶשֶׁל הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁבְתָּ
עַר וְנָשְׁעוֹ לְגִבּוֹל מוֹאָב : 16 וּמִשָּׁם
בְּאֶרֶץ הוּא הַבָּאֵר אֲשֶׁר אָמַר יְהוָה
לְמֹשֶׁה אֲסֹף אֶת-הָעָם וְאֶתְנַחֵה לָהֶם
מָיִם : 17 אִזּוּ יֵשִׁיר וְשָׂרָאֵל אֶת-
הַשִּׁירָה הַזֹּאת עָלַי בָּאֵר עֲנִיָּלָה :
18 בָּאֵר חֲפְרִיָה שָׂרִים פְּרִיָה נְדִיבִי
הָעָם בְּמַחֲלָה בְּמַשְׁעָנְתָם וּבְמִדְבָּר
מִתְנַחֵה : 19 וּבְמִתְנַחֵה נְחִילֵי אֵל וּבְמִתְנַחֵה לֵאמֹר
בְּדִמּוֹת : 20 וּבְמִדְמוֹת הַבָּאֵר אֲשֶׁר בְּשִׁבְתָּ
מוֹאָב רֹאשׁ הַפְּסָלָה וְנִשְׁקָהָ עֲלֵי-פְנֵי
הַיִּשְׁכּוֹן :

14 διὰ τοῦτο λέγεται ἐν βιβλίῳ. πόλεμος τοῦ κυρίου τὴν ζωὴν ἐφλόγισσε, καὶ τοὺς χιμαῖρους Ἀρνών, 15 καὶ τοὺς χιμαῖρους κατέστρεψε κατοικίαις Ἡρ. καὶ πρόσκειται τοῖς ὀρίοις Μωάβ. 16 καὶ ἐκείθεν τὸ φρέαρ. τοῦτο φρέαρ, ὃ εἶπε κύριος πρὸς Μουσήν. συνάγαγε τὸν λαὸν, καὶ δώσω αὐτοῖς ὕδωρ πιεῖν. 17 τότε ἦσεν Ἰσραὴλ τὸ ἄσμα τοῦτο ἐπὶ τοῦ φρέατος. ἐξάρχετε αὐτῷ 18 φρέαρ. ὥρυσαν αὐτὸ ἄρχοντες, ἐξελατόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν. καὶ ἀπὸ φρέατος εἰς Μανθανασίν. 19 καὶ ἀπὸ Μανθανασίν εἰς Νααλιήλ. καὶ ἀπὸ Νααλιήλ εἰς Βαμώθ. 20 καὶ ἀπὸ Βαμώθ εἰς Ἰανὴν ἣ ἐστὶν ἐν τῷ πεδίῳ Μωάβ ἀπὸ κορυφῆς τοῦ λελαξενέμου τοῦ βλέπον κατὰ πρόσωπον τῆς ἐρήμου.

Au. Ver.—14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea [or, Vaheb in Suphah], and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth [Heb., leaneth] upon the border of Moab.

16 And from thence *they went* to Beer: that is the well whereof the Lord spake unto

Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, Spring up [Heb., ascend], O well; sing [or, answer] ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the *direction* of the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the country [Heb., field] of Moab, to the top of Pisgah [or, the hill], which looketh toward Jeshimon [or, the wilderness].

Gesen.—Numb. xxi. 14, only, a doubtful reading, in the very difficult construction: *wherefore it is said in the book of the wars of Jehovah*, אִזּוּ יֵשִׁיר וְשָׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת עָלַי בָּאֵר, *Jehovah se dedit in turbine*, Jehovah appeared in a storm. Seven MSS. have *וְ* joined to *יֵשִׁיר* (see Kennicott), and Kimchi in his time read it so in the MSS.: it is then an Aram. form from *יֵשִׁיר*, *וְ*, to give. If *וְ* remain separated, it is then taken for the proper name of an unknown place, or is read *וְ* *אִזּוּ*, *cum ipso ventus*, comp. *וְ*, to blow, and *וְ*, a violent wind. So Michaelis. A collection of attempted explanations are to be found in *Dindorf's Lex.*, t. i., p. 509.

Prof. Lee.—*וְ*. The Syr. seems to have read *וְ*, *flame*. The passage seems to be a citation from a book now lost, given in illustration of what is there said about the gift of a well. *וְ*, Arabic *وَهَب*, *dedit*, is therefore probably the name given to the place in which this well was situated, and, as Clericus thinks, the same with *וְ*, ib. v. 18. Some MSS. have *וְ* in one word: but this is manifestly erroneous. See the Schol. Crit., p. 15, of De Rossi, it. Rosenm. in loco. In the Kāmoos

we have *وَهْبَن*, given as the name of a place, and *وَهْبَن*, as the name of a fortress in *Senaa*: whence it should seem that it was not unusual to give such names to places.

Dr. A. Clarke.—14 *The book of the wars of the Lord.*] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of *remembrances and directions*, written by Moses for Joshua's private instruction for the management of the wars after him. See Exod. xvii. 14—16. It may be that this was the same book which is called the *book of Jasher*, i. e., the *book of the upright*, or a directory for Joshua, from Moses, what to do and what to expect in his wars; and in this book it seems as if Moses directed the setting up of *archery*, see 2 Sam. i. 18, and warrants Joshua to command the sun, and expect its obedience, Josh. x. 13."

What he did in the Red Sea, and in the brooks of Arnon.] This clause is impenetrably obscure. All the versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is *וַיַּעַבְדוּ בְּנֵי יִשְׂרָאֵל אֶת ה' בַּיַּרְדֵּן*, which our translators render, *what he did in the Red Sea*, following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in *English letters* in the margin, *Vaheb in Suphah*. Calmet's conjecture here is ingenious, and is adopted by Houbigant; instead of *וַיַּעַבְדוּ*, *vaheb*, he reads *וַיַּרְדוּ*, *zared*. Now a *ו*, *zain*, may be easily mistaken for a *ו*, *vau*, and vice versa; and a *ה*, *he*, for a *ר*, *resh*, if the left limb happened to be a little obliterated, which frequently occurs, not only in MSS., but in *printed books*; the *ב*, *beth*, also might be mistaken for a *ד*, *daleth*, if the *ruled line* on which it stood happened in that place to be a little *thicker* or *blacker* than usual. Thus then *וַיַּעַבְדוּ*, *vaheb*, might be easily formed out of *וַיַּרְדוּ*, *zared*, mentioned ver. 12, the whole might then be read, *They encamped at the brook Zared, and they came to Suphah, and thence to the brook Arnon*. Take the passage as we may, it is evidently defective. As I judge the whole clause to have been a *common proverb* in those days, and *Vaheb* to be a proper name, I therefore propose the following translation, which I believe to be the best: *From Vaheb unto Suph, and unto the streams of Arnon*. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to

that well-known phrase, *From Dan even unto Beersheba*.

17 *Spring up, O well, &c.*] This is one of the most ancient war songs in the world, but is not easily understood, which is commonly the case with all very ancient compositions, especially the *poetic*.

18 *The princes digged* [so Pool, Patrick, Rosen., Lee] *the well—with their staves.*] This is not easily understood. Who can suppose that the princes dug this well with their staves? And is there any other idea conveyed by our translation? The word *וַיַּחְדְּרוּ*, *chapharu*, which is translated *they digged*, should be rendered, *they searched out*, which is a frequent meaning of the root; and *בְּמִשְׁכַּנְתָּם*, *bemishanotham*, which we render *with their staves*, should be translated *on their borders or confines*, from the root *שָׁן*, *shaan*, to lie along. With these corrections the whole song may be read thus:

Spring up, O well! Answer ye to it. { i. e., Repeat the other part of the song.

The well, the princes searched it out. { This is the answer.

The nobles of the people have digged it
By a decree, upon their own borders. { This was the chorus.

This is the whole of the quotation from what is called the book of the wars of the Lord. But see Dr. Kennicott's remarks.

Bp. Horsley [following the arrangement of Kennicott].—

14 Jehovah went with him to Suph,
And he came to the rivers of Arnon.
Even to the branch of the rivers which
bendeth towards the seat of Ar,
And leaneth upon the border of Moab.
—"Rivers of Arnon." *Rivers*, in the plural, because the river was composed of several branches: one of which, taken by itself, is called *וַיַּרְדֵּן*.

—"which bendeth," &c. Near Ar, the main stream of the river Arnon makes an angle with its first direction, which is from north to south, and runs almost due west to the Jordan, or the Dead Sea. If Ar was situate on this lower reach of the river, somewhat below the angle, the stream might properly be said to bend towards that place: and it was, I suppose, from this angle westward, that it formed the boundary between the Moabites and the Amorites.

18 —"by the direction of the lawgiver, with their staves." *בְּמִשְׁכַּנְתָּם*. The

two words, מִצֶּדֶה and מִצֶּדֶה, are both under the government of the same preposition ׀. The one as well as the other properly signifies a sceptre, or staff of authority. It is probable, therefore, that the first as well as the second is the name of some thing which was used as a tool in digging the well. The Samaritan has the copulative ׀ prefixed to the latter of the two words; and in the copies used by the LXX, the first as well as the second had the pronoun of the third person plural suffixed. Read, therefore, בְּמִצְדָּתָם וּבְמִצְדָּתָם; "with their sceptres, and with their staves."

Bp. Patrick.—14 *In the book of the wars of the Lord.*] A proof of this [i.e., of the fact that the Israelites invaded none of the Moabites' possessions except what was now possessed by the Amorites] Moses thought good to allege out of an authentic record in those countries, containing the history of all the wars that had been in those parts; which are here called the *wars of the Lord*, because he is the great Governor of the world (as Abarbanel interprets it), "from whom and by whom are all things, who putteth down one, and setteth up another (as the Psalmist speaks) at his good pleasure." This book, he thinks, was written by some of the wise men of those nations (and so thinks Nachmanides), who, looking upon this conquest made by Sihon as a very memorable thing, put it down in their Annals; which, after the way of those countries, were written, he thinks, in a poetical manner. There are those who are of opinion, that this book was written by Moses himself; who left in it directions to Joshua how to proceed in the *wars of the Lord*, when he conquered Canaan. So Dr. Lightfoot conjectures: and Bonfrerius doth not much differ from him. But I take the former account to be the more probable, that Moses justifies what he writes concerning this conquest out of their own books; which he quotes just as St. Paul, in the New Testament, doth one of the Greek poets.

What he did in the Red Sea.] These are the words of the book, out of which he quotes a small fragment: and the marginal translation of them is most proper, *Vaheb in Supheh*, only the word *eth* is omitted; which makes the sense to be this, "against Vaheb in Supheh;" that is, he came (some such word must be understood) against *Vaheb* (a king of the Moabites), and overthrew him in *Supheh*, a place in the frontiers of Moab

(see Deut. i. 1). Others understand by *Vaheb* the place where Sihon gave the Moabites this blow; which he did by falling upon them on a sudden, with a terrible fury. So Nachmanides understands these words *besuphah*; he stormed the city, and made a furious assault, when they thought not of it: for *Supheh* signifies a whirlwind, or stormy tempest (Isa. v. 28).

In the brooks of Arnon.] The same Nachmanides takes the word *veeth*, which we translate *and in*, to signify rather *and with*; and these being still the words of the book before-mentioned, the sense is this: In the same manner he smote the brooks or torrents of Arnon; upon which he fell like a tempest, and carried all before him.

15 *At the stream of the brooks.*] None, I think, hath given a better account of these words than the same Nachman, who by esched hannechalim (which we translate the "streams of the brooks"), understands either a cliff from whence the torrents flowed (as Ashdod and Happisgah, Deut. iii. 17, are the hills from whence the springs gushed), or the valley through which the torrents ran; where they made a great broad water, which is here called an *effusion of torrents*, as R. Levi ben Gersom interprets the Hebrew words, esched hannechalim.

That goeth down to the dwelling of Ar.] Which extends itself as far as Ar, a city of Moab (ver. 28). R. Levi ben Gersom takes the word *shebet* (which we translate *dwelling*) to signify a place as well as Ar, towards which these torrents bent their course.

Lieth upon the borders of Moab.] Which leaneth or belongeth unto Moab, being in the border of that country.

Thus far are the words of the book of the *wars of the Lord*: and the meaning of them is, that the king of the Amorites took all these places by a sudden, furious invasion; which Moses therefore punctually recites, to show that the country of the Moabites now reached no further than Arnon: all the brooks, or torrents, and all the effusions of water as far as Arnon (i.e., all the country about them), being taken from them by the Amorites, in whose possession it now was, and, perhaps, had been a long time. And therefore the Israelites took nothing from the Moabites when they conquered this country (as was said before), nor from the Ammonites neither; part of whose country the Amorites also had got from them (Deut.

iii. 11), and the Israelites took from the Amorites, when they conquered Sihon and Og; and it fell to the share of the Gadites (Josh. xiii. 25).

16 *They went to Beer.*] A place which took its name from the *pit*, or *well*, which was here digged by God's order, as the next words tell us.

That is the well whereof the Lord spake unto Moses.] That is, saith Abarbinel, that place was remarkable for the well that God gave us, of his own accord, without our petition; which he prevented by bidding Moses dig it for us.

17 *Sing ye unto it.*] Or, as it is in the margin, *answer unto it*. The manner of the Hebrews was anciently to sing their songs of praise alternately, as appears from Exod. xv. 20. And so one company having said, *Spring up, O well* (which it is likely they repeated often), they called to the rest to answer to them; which they did, I suppose, in the following words.

18 *The princes.*] i. e., the seventy elders, and heads of the tribes.

The nobles of the people digged it.] The other side of the choir, perhaps, took up the song again, repeating the sense of what the former company had said.

By the direction of the lawgiver.] Or, "together with the lawgiver," who began the work, and whose example they followed.

With their staves.] With no more labour but only thrusting their staves into the ground and turning up the earth. For, as R. Levi ben Gersom takes it, the ground here being sandy and very soft, was easily penetrated, though they were not likely to find water in it. But they believing Moses, and following his direction, God sent it copiously unto them; and with no more pains than a scribe takes when he writes with his pen. For so he translates the Hebrew word *mechokek* (which we render *lawgiver*), a *scribe*, or *doctor of the law*.

From the wilderness.] Mentioned ver. 13.

They went to Mattanah.] This and the place following are otherwise named in the thirty-third chapter, as the forenamed ben Gersom understands it. But others think these were no stations (which alone Moses gives an account of in the thirty-third chapter), where the Israelites pitched their tents, but places through which they passed, till they came to the station from whence they sent to Sihon for leave to pass through his country.

19 *From Mattanah to Nahaliel, &c.*] This, as well as the place next mentioned in this verse, seems to have been on the borders of Moab.

20 *From Bamoth in the valley.*] Rather "from Bamoth (which signifies a very high place) to the valley." Or, as it may be translated, "from Bamoth a valley (that is, there is a valley) in the field of Moab, &c." unto which they came next; for some such thing must be understood.

That is in the country of Moab.] Or near to it.

To the top of Pisgah.] Or, *to the beginning* (as the Hebrew word *rosh* may be interpreted) of the high Mount Pisgah; that is, they pitched at the foot of it, where the mountain began: which mountain was a part of the mountains of Abarim, as appears from Deut. xxxii. 49; xxxiv. 1.

Which looketh toward Jeshimon.] Or, "towards the wilderness." For so R. Levi ben Gersom interprets it; to a land that was *shemumah*, untilled and desolate, viz., to the wilderness of Kedemoth: where they pitched and settled their camp; and from thence sent messengers to Sihon.

Ken.—This chapter proceeds with saying, that after defeating the Canaanites at Mount Hor, they journeyed from Mount Hor by the way of the Red Sea (in the road from Ammon, Midian, &c., to the eastern gulph of the Red Sea) to compass the land of Edom—that, on their murmuring for want both of bread and of water, they were punished by fiery serpents—after which, they marched to Obboth, and thence to Ije-abarim, in the wilderness east of Moab. The encampments of the Israelites, amounting to forty-two, are recorded all together, in historical succession, in chap. xxxiii.; where Ije-abarim is the thirty-eighth; Dibongad, thirty-ninth; Almon-Diblathaim, fortieth; mountains of Abarim, forty-first; and the plains of Moab, by Jordan, forty-second. This regular detail in chap. xxxiii. has occasioned great perplexity, as to chap. xxi.; where, after the stations at Obboth and Ije-abarim, in verses 10 and 11, we have in verses 19 and 20 the words Mattanah, Nahaliel, and Bamoth; which are usually considered as the proper names of three places, but widely different from the three proper names after Ije-abarim, in the catalogue at chap. xxxiii.

But there is, in reality, no inconsistency

here. In the plain and historical catalogue (chap. xxxiii.) the words are strictly the proper names of the three places; but here the words Mattanah, Nahaliel, and Bamoth follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs *journeyed from*, and *pitched in*, are not found here, though necessary to prose narration; see ver. 10 and 11 here, and ch. xxxiii. Lastly, verse the 20th (in this 21st chapter) usually supposed to express the last encampment, does not. Pisgah signifies *a hill*; and the Israelites could not encamp on the top of any single hill, such as this is described. Balak took Balaam to the top of Peor, which looketh toward Jeshimon (xxiii. 28), which Peor undoubtedly was in Moab. He took him to another hill in Moab, when he took him (xxiii. 14) to the top of Pisgah, in the field of Zophim. And if the Pisgah, or hill, in xxi. 20, was in the country of Balak, it could not point out the last encampment, which was not in Balak's country, but north of Arnón.

The word *Mattanah* probably alludes to a place distinguished by some gift or blessing from God. Fagius says, "Nomen loci, ab eventu *aquarum* quas Dominus ibi dedit, sic appellati; nam טמנה significat *donum*." *Nahaliel*, נחליאל, is *torrentes Dei*, i.e., streams particularly seasonable or salutary. And *Bamoth*, במות (ver. 28), may point out any high places, of signal benefit, in the country of Moab; or it may answer to the last station but one, which was the mountains of Abarim. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated, as copious streams of water? And, after they had wandered near forty years, through many a barren desert, and after (comp. Deut. viii. 15) having passed through that great and terrible *wilderness*, wherein were *fiery serpents* and *drought*, where there was no water, 'tis no wonder they should shout for joy at finding water in plenty; and finding it almost on the banks of Arnón, the last river they were to pass, in the way to their last station, east of Jordan. No wonder they should sing, in poetic rapture, that after the wilderness was (*Mattanah*) the *gift of God*; meaning the great well in Moab, dug by public authority; and no wonder that after such a gift, there

were (*Nahaliel*) blessed streams, by which they passed, till they came to (*Bamoth*) the high places, from which, perhaps, these streams descended. And the thanksgiving ends where the blessing was no longer wanted,—on their coming down into the valley, along the banks of Arnón, which was then the north boundary of Moab.

The Israelites had spent no less than thirty-eight years in coming from Kadesh-barnea to their encampment north of Zared. Here, at this fortieth station, they were commanded to pass through Moab, by *W*, *Ar*, the chief city; but were not to stop, till they came to the valley on the south of Arnón. At this last station but one they probably continued no longer than was necessary for sending messengers to Sihon, king of the Amorites, at Heshbon, and receiving his answer. They then crossed the Arnón; and, having vanquished Sihon and Og, took possession of the forty-second and last encampment.

This one chapter has three pieces of poetry, either fragments, or complete. And poetry, seldom found in an historical narrative, may be here accounted for, from the exuberance of joy, which must have affected these wearied travellers, when arriving thus happily near their journey's end. What occurs first is in verse 14, and has often been called the fragment of an old Amorite song. But it may have been Amorite or Moabite, or either or neither, for the subject matter of it, as it is generally understood; if, indeed, it can be said to be understood at all. The words usually supposed to contain this fragment, do not signify, as in our English version—What he did in the Red Sea, and in the brooks of Arnón. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent. Observe, first, that there must have been a place called Suph, near the conflux of the Arnón and Jordan; because Moses, whilst in that last station, begins Deuteronomy with saying, he was on this side (i.e., east) of Jordan, over against Suph. By this word is not here meant the Red Sea; partly, because that has every where else the word for *sea* before it, and partly because of the great distance of the Red Sea now from Moses. The single word therefore signifies here some place, in itself obscure, because nowhere mentioned but

in these two passages. And yet we cannot wonder that Moses should mention it twice; as the word *Suph*, introduced in speaking of the two last encampments, recalled to mind the sea of Suph, so glorious to Israel, near the beginning of their march towards Canaan.

Moses had now led Israel from the Red Sea to the river Arnon; through many dreadful dangers, partly from hostile nations, partly from themselves,—such dangers as no other people ever experienced, and such as no people could have surmounted, without the signal favour of the Almighty. And here, just before the battles with Sihon and Og, he reminds them of Pharaoh, &c. And he asserts, that in the history of the wars it shall be recorded,* that *Jehovah*, who had triumphantly brought Israel through the sea of Suph near Egypt at first, had now conducted him to Suph near Arnon: that—

Jehovah went with him to *Suph*;

And he came to the streams of Arnon.

[Ken. reads, יהוה אתו רבב סופה
[והנה נהלים ארנון]]

The general meaning of the next piece of poetry seems to be this: that at some distance from the city of Ar, by which the Israelites were to pass (Deut. ii. 18), they came to a well, of uncommon size and magnificence, which seems to have been sought out, built up, and adorned, for the public, by the rulers of Moab.† And 'tis no wonder, that, on their arrival at such a well, they should look upon it as a blessing from heaven, and speak of it, as a new miracle in their favour.

17 Then Israel sang this song.

Spring up, O well! sing ye thereto!

18 The well! princes searched it out;

The nobles of the people have digged it;
By their decree, by their act of government.

So after the wilderness, was Mattanah!

19 And after Mattanah, were Nahaliel!

And after Nahaliel, were Bamoth!

20 And after Bamoth, was the valley;

Where, in the country of Moab,
Appareth the top of Pisgah,
Which is over against Jeshimon.

* This version removes the difficulties urged by Hobbs, p. 266, fol., 1750; by Spinoza, p. 108, 4to., 1670; and retailed in a Deistical pamphlet, called, "The Doubts of the Infidels," p. 4, 8vo., 1781. And as to this version, see my "Gen. Dissert.," p. 113.—Ken.

† See Vitringa, on Isaiah xv. 8.—Ken.

Ged.—14—20 Hence, in a narrative of the wars it is said, "The Lord came in a tempest, and poured forth the streams of Arnon: streams that extended to Shebeth-Ar, and reclined on the borders of Moab: and thence was obtained a well." This is the well of which the Lord said to Moses: "Assemble the people, and I will give them water." Then sang the Israelites this song: "A well hath sprung up [Sam., see below]. Resound applause! A well, which the chiefs discovered; which the volunteers of the people digged, by delving with their staves: from the wilderness to Mattanah; from Mattanah to Nahaliel; from Nahaliel to Bamoth; and from Bamoth to the vale in the territory of Moab, where appeareth the top of Pisgah, which is opposite to Jeshimon."

14, &c. I read ארנוב in one word, with seven MSS., and exclude the *vau* before אשר with the Sam. copy. I then point after מלחמות, and thus distribute the remainder:

יהוה ארנוב בסופה
והנהלים ארנון אשר
הנהלים אשר נבנה לשבתיש
ושען לגבר סופה.

Dominus se dedit in turbine, et torrentes Arnon effudit; torrentes quæ deflexerunt ad Sheboth-Ar, et declinârunt ad limitem Moab.

The people were in want of water. A tempest of rain swelled the Arnon, the channel of which was probably dry before; and this torrent sinking along the adjacent plain afforded wells of water wheresoever they dug for it, from Mattanah to the vale of Moab. This, I think, explains the whole passage from ver. 13 to the end of the chapter. I can see but two critical objections that can be made to my version. The first is, that ארנוב is not in the Hebrew but in the Aramean form. But this is not the only place where this form is observed: and here we may consider it as an *archaism*. It may also be objected, that I give to נבנה ושען a plural signification: but every scholar knows that, in Hebrew, this is no uncommon *enallage*; especially when words are used distributively. Thus, Job xii. 7, "Ask the beasts, and it (that is, each of the beasts) will teach thee." So Jerem. xxxv. 14, "The words (i.e., every word) of Jonadab was confirmed."—Verse 17 *A well hath sprung up*. I take the Samaritan reading, צלה, to be here the true reading, although here anomalous: as נבא is elsewhere a feminine,

notam, ut ante הַנָּחַלִים. Sensum perfectum et absolutum hisce verbis non inesse, non est quod mireris, quum illa e medio contextu sint deprompta. לַעֲרֹבֵי LXX verterunt ἐφλόγασε, accepisse videntur pro gerundio verbi אָרַב, in consumendo. Sed recte Clericus אָרַב nomen esse ait ejusdem loci, cujus mentio fit Deut. i. 1, ut loci vicini iis campis, in quibus Deuteronomium edidit, hoc solo discrimine, quod quum h. l. nomen cum terminatione feminina ponatur, Deut. i. 1, אָרַב appelletur. אֶרְוֵי הַנָּחַלִים אֲרָוֶן, Et torrentes Arnon. Plurali utitur, quod Arnon varios rivos in se recipit; vid. *Allerthumsk.*, vol. ii., p. i., p. 208.

15 אֶרְוֵי הַנָּחַלִים אֲרָוֶן, Effusio s. defluxus torrentium designat humiliores planities, in quas torrentes e montibus feruntur, quales erant montibus Moabiticis subjectæ circa Arnonem. Hæc enim ipsa loca vocantur Deut. iii. 17; iv. 49. אֶרְוֵי הַנָּחַלִים, defluxus Pisgæ, i. e., radices montis, ad quas largi rivi effunduntur. Pro אֶרְוֵי LXX et Syrus videntur אָרַב, direxit legisse. Illi enim habent: καὶ τοὺς χεῖμαρρους κατέστησε, hic: constituit rivos. אֶרְוֵי הַנָּחַלִים אֲרָוֶן, Qui sese vertit, sive, qui torrentes sese vertunt ad habitationem Aris. Ar erat urbs Moabitica, ad Arnonem sita, vid. vs. 28. — אֶרְוֵי הַנָּחַלִים אֲרָוֶן, Et nititur finibus Moabiticis, i. e., fines Moabiticos tangit, eos præterlabitur. Ex sententia viri illius docti in Biblioth. Orient. Nov., cujus supra ad vs. præced. mentionem fecimus, hic versus continet verba a Mose addita, ita vertenda: valliumque illarum declivitas Aram versus deflectit, finesque tangit Moabiticos (*Der Abhang dieser Thäler ist es, der sich gegen Ar hinzieht, und an die Grenze der Moabiter anstößt*).

16, 17, אֶרְוֵי הַנָּחַלִים, Ad puteum, sc. venerunt, i. e., ad locum, ubi foderunt puteum, aut puteos. Moses Israelitis videtur promississe, se in hac regione fontem antea ignotum inventuros esse; quæ promissio revera implebatur.

17 אֶרְוֵי הַנָּחַלִים, Accinite ei. Hoc alii intelligunt de carmine responsorio; sed אֶרְוֵי etiam latius usurpatur de quavis cantione, ut Ex. xxxii. 18; Hos. ii. 15; Ps. cxlvii. 7. Singet ihm entgegen!

18 אֶרְוֵי הַנָּחַלִים אֲרָוֶן, Puteus est, quem foderunt principes. אֶרְוֵי הַנָּחַלִים, Cum legislatore, i. e., Mose. אֶרְוֵי, cum, ut xx. 20. Alii vertunt: cum sceptro ducis, i. e., Mosis, coll. Gen. xlix. 10, ubi אֶרְוֵי אֲרָוֶן ex parallelismo respondet. Sed potest et ibi, ut Deut. xxxiii. 21;

Jes. xxxiii. 22; Ps. lx. 9, legislatorem, ducem, designare. Jarchi אֶרְוֵי הַנָּחַלִים haud male interpretatur, per mandatum legislatoris, quomodo Moses et Deut. xxxiii. 21, appellatur. אֶרְוֵי הַנָּחַלִים, Cum scipionibus suis, quos populi primores honoris causa gestabant. Sensus videtur hic esse, principes auctoritate sua et imperio, quo populum ad fodiendum impulerunt, puteum fodisse. Antiqui interpp. in vocum אֶרְוֵי הַנָּחַלִים אֲרָוֶן versione admodum variant, præcipue in priore vocis interpretatione. LXX, ἐν τῇ βασιλείᾳ αὐτῶν, Vulgatus: in datore legis, sine sensu. Onkelos: scribæ cum baculis suis; hic igitur ante אֶרְוֵי nullum Beth legisse videtur. Syrus: et indicarunt cum baculis suis; cum quo Saadiaz consentit, ita tamen ut verba textus aliter nectat: nobiliores populi signarunt cum baculis suis. Ita etiam vertit Dathius, additque in notis ad h. l., se conijcere ab illis interpp. lectum fuisse vel אֶרְוֵי vel אֶרְוֵי. — אֶרְוֵי הַנָּחַלִים, Ex deserto Mathanem, sc. profecti sunt. Intelligendum est desertum, in quo puteus ille effossus est. Continuat itaque nunc descriptio stationum populi Israelitici. Mathanem Clericus existimat eundem locum esse, qui vs. 14 vocatur מַתָּן, eam vocem enim idem significare Arabice quod מַתָּן Hebraice, donum. Recte monuit Clericus, breve hoc canticum constare ὁμοιοτελεύτοις ita dispescendis:

אֶרְוֵי הַנָּחַלִים
אֶרְוֵי הַנָּחַלִים
אֶרְוֵי הַנָּחַלִים
אֶרְוֵי הַנָּחַלִים
אֶרְוֵי הַנָּחַלִים

20 אֶרְוֵי הַנָּחַלִים — אֶרְוֵי הַנָּחַלִים, E Bamothis venerunt in vallem, quæ est in agro Moabitico, caput Pisgæ, prospiciens super solitudinem. Mirum sensum efficere videntur verba, vallis quæ est in agro Moabitico, caput Pisgæ. Hinc Clericus ante אֶרְוֵי הַנָּחַלִים subaudit. אֶרְוֵי, ut sensus sit, sub vertice Pisgæ, vallem enim non posse esse nisi sub monte. Tamen non opus est ut illud vocabulum suppleamus: potest enim intelligi planities in descensu montis, summo ejus jugo subjecta, sed editor campis, per quos late prospicit vertex planus humilioris promontorii. אֶרְוֵי est nom. propr. jugi Moabitici montis, coll. xxiii. 14 pluribusque Deuter. locis. Cf. et not. ad Deut. xxxiv. 1. אֶרְוֵי, nonnulli interpp. nomen propr. loci alicujus existimant. Mallem tamen sequi veteres interpp., qui omnes illam vocem desertum, solitudinem verterunt.

Ver. 21, 22.

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל-סִיחֹן
מֶלֶךְ-הַחֲמֹרִי לֵאמֹר :
בְּאֶרְצָךְ לֹא נִשָּׂא בַשָּׂדֶה וּבַכְרֶם לֹא
נִשְׁתָּח מִי בְּאֶר בְּדֶרֶךְ הַמֶּלֶךְ גָּלוּ עַד
אֲשֶׁר-נִעְבַר בְּבִלָּה :

21 καὶ ἀπέστειλε Μωσὴς πρέσβεις πρὸς
Σηὼν βασιλέα Ἀμορραίων λόγοις εἰρηνικοῖς,
λέγων. 22 παρελυσόμεθα διὰ τῆς γῆς σου.
τῇ ὁδῷ πορευόμεθα. οὐκ ἐκκλινόμεν οὔτε
εἰς ἄγρον, οὔτε εἰς ἀμπελῶνα. οὐ πιόμεθα
ὕδωρ ἐκ φρέατός σου. ὁδῷ βασιλικῇ πορευ-
σόμεθα, ἕως παρέλθωμεν τὰ ὄρια σου.

Au. Ver.—21 And Israel sent messengers
unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we
will not turn into the fields, or into the vine-
yards; we will not drink of the waters of the
well: *but* we will go along by the king's
high way, until we be past thy borders.

Ged., Booth.—Jehovah now said to Moses,
Arise, march, and pass the river Arnon:
Behold, I deliver into your hand Sihon, the
Amorite king of Heshbon, and his land. Begin
to take possession, and contend with
him in battle. This day I will begin to put
the dread and the fear of you on all nations
under the whole heavens, who shall hear
the report of you; and they shall tremble
and be in anguish on account of you [Sam.,
comp. Deut. ii. 24, 25].

21 Yet Israel sent messengers with words
of peace [Sam., LXX] to Sihon king of the
Amorites, saying, 22 Let us pass through
thy land: in the king's highway we will
march; we will not turn either to the right
hand, or to the left [Sam., and partly LXX];
nor will we turn aside either into fields or
vineyards. What we eat thou shalt sell to
us for silver, and what we drink thou shalt
give to us for silver [Sam.]; in the king's
highway we will march until we pass thy
borders: only let us pass through as tra-
vellers; as *we requested* the Edomites who
dwelt in mount Seir, to do; and the Moab-
ites who dwelt in Ar [Sam.].

Ver. 23.

Au. Ver.—23 And Sihon would not suffer
Israel to pass through his border: but Sihon
gathered all his people together, and went
out against Israel into the wilderness; and
he came to Jahaz, and fought against Israel.

Ged.—23 But Sihon not permitting the

Israelites to pass through his boundaries, the
Lord said to Moses, "Behold, I presently
put Sihon and his land in your power; begin
to take possession of his land [Sam.]." Now
Sihon gathered, &c.

Ver. 24.

וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי-חֶרֶב וַיַּיָּשׁ אֶת-
אֶרְצוֹ מֵאֲרֹנוֹ עַד-יַבְבֹּק עַד-בְּנֵי עַמּוֹן כִּי
עַד בְּנֵי עַמּוֹן :

καὶ ἐπάταξεν αὐτὸν Ἰσραὴλ φόνῳ μαχαίρας.
καὶ κατεκυρίευσαν τῆς γῆς αὐτοῦ ἀπὸ Ἀρνὼν
ἕως Ἰαβὼκ, ἕως υἴων Ἀμμὼν. οὗτοι Ἰαζήρ ὄρια
υἴων Ἀμμὼν ἐστί.

Au. Ver.—24 And Israel smote him with
the edge of the sword, and possessed his
land from Arnon unto Jabbok, even unto
the children of Ammon: for the border of
the children of Ammon *was* strong.

Smote him.

Ged., Booth.—Smote him and his sons
and all his people [Sam.].

*Unto Jabbok, even unto the children of
Ammon.*

Bp. Horsley.—For *ע* after *בב*, read *עד*,
"unto Jabbok, and unto," &c.

*For the border of the children of Ammon
was strong.*

Ged., Booth.—For Jaazar was the border
of the Ammonites [LXX].

Pool.—From Arnon; or, which reached
from Arnon, &c.; such supplements being
very usual; and so here is contained a
description or limitation of Sihon's con-
quest and kingdom, that it extended only
from Arnon—unto the children of Ammon;
and then the following words, *for the border
of the children of Ammon was strong*, come
in very fitly, not as a reason why the Israel-
ites did not or could not conquer the Am-
monites, for they were absolutely forbidden
to meddle with them, Deut. iii. 8; but as a
reason why Sihon could not enlarge his
conquests and empire to the Ammonites, as
he had done to the Moabites.

Ver. 26.

כִּי הִשְׁפִּיזוּ עֵיר סִיחֹן מֶלֶךְ הַחֲמֹרִי
הוּא וְהָיָה נִלְחָם בְּמִלָּה מֵאֵב הָרָאשׁוֹן
וַיִּקָּח אֶת-פְּלִי-אֶרְצוֹ מִיָּדוֹ עַד-אֲרָקָן :

ἔστι γὰρ Ἑσέβων πόλις Σηὼν τοῦ βασιλέως
τῶν Ἀμορραίων ἐστίν. καὶ οὗτος ἐπολέμησε
βασιλέα Μωάβ τὸ πρότερον. καὶ ἔλαβον
παῖσαν τὴν γῆν αὐτοῦ ἀπὸ Ἀροήρ ἕως Ἀρνὼν.

Au. Ver.—26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

The former king.

Bp. Patrick.—These words are not to be understood as if he fought with the king of Moab who immediately reigned before Balak, but with some of his predecessors. So the LXX, τὸ πρότερον, that heretofore was king of Moab; and in the Hebrew the words are literally, "the king of Moab, the first;" perhaps of the present race.

Booth.—A former king.

Rosen.—Who had formerly fought. *Cheson enim fuit urbs Sihonis, regis Amoræorum, usque antea bellum gesserat cum rege Moabitarum, et omnem terram ejus ad Arnonem usque ei eripuerat.* Occurrit Moses objectioni, cur Hebræi occupaverint Chesonem, urbem Moabitarum, contra divinam prohibitionem (Deut. ii. 9)? Respondet, Chesonem non amplius fuisse Moabitarum sed Amoræorum, captam bello. מֶלֶךְ מוֹאָב variae interpretantur. LXX, τὸ πρότερον, antea. Chaldaeus, Syrus, Arabs, primum, quod significaret, Sihonem, nulla injuria lacessitum, bellum Moabitis intulisse. Alii connectunt מֶלֶךְ מוֹאָב דָּאָשָׁן, regem Moabitarum priorem, i. e., qui regnaverat ante Balakum tum regnantem, xxii. 1. Sed videtur דָּאָשָׁן, prior potius significare: antequam Israelitæ regi Amoræorum bellum inferebant.

Out of his hand.

Bp. Horsley.—I am persuaded that יד is a corruption of the proper name of some place which originally belonged to the Moabites, and from which Sihon's conquests extended to the Arnon.

Ver. 27—30.

27 עַל-כֵּן וַיִּמְרֹּר הַמִּשְׁכָּלִים בָּאָרְ
חֲשִׁבּוֹן תַּבְנֶה וְתַפְנֹן עִיר סִיחֹן׃
28 כִּי-אֵשׁ יֵצֵאָה מִחֲשִׁבּוֹן לַהֲרָה
מִקְרִית סִיחֹן אֲכָלָה עַר מוֹאָב בְּעָלֶי
בָּמֹת אֲרָלָה׃ 29 אֲוִילָת מוֹאָב אֲבָדָה
עַם-קְמֹשׁ בָּתָּן בְּנֵי פְלִיטָה וּבְכֻלֵּיהֶם
בִּשְׁבִּית לַמֶּלֶךְ אֲמָרִי סִיחֹן׃ 30 וַיִּהְיֶה
אֲבָד חֲשִׁבּוֹן עַד-דִּיבֹן וּנְפִישִׁים עַד-נֶפֶח
אֲשֶׁר עַד-מִידְבָּא׃

v. 30. עַל כֵּן

27 διὰ τοῦτο ἐρούσιν οἱ αἰνιγματισταί. ἔλ-
θετε εἰς Ἑσεβών, ἵνα οἰκοδομηθῇ καὶ κατασ-
κευασθῇ πόλις Σηών. 28 ὅτι πῦρ ἐξῆλθεν ἐξ
Ἑσεβών, φλόξ ἐκ πόλεως Σηών, καὶ κατέφαγεν
ἕως Μωάβ, καὶ κατέπιε στήλας Ἀρνών. 29
οὐαὶ σοι Μωάβ. ἀπώλου λαὸς Χαμώς. ἀπε-
δόθησαν οἱ υἱοὶ αὐτῶν διασώζεσθαι, καὶ αἱ
θυγατέρες αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ τῶν
Ἀμορραίων Σηών, 30 καὶ τὸ σπέρμα αὐτῶν
ἀπολείται Ἑσεβών ἕως Δαιβών. καὶ αἱ γυναί-
κες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωάβ.

Au. Ver.—27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

Pool.—Come into Heshbon: these are the words either of Sihon speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken. *The city of Sihon*; that which was once the royal city of the king of Moab, but now is the city of Sihon.

28 *Ar of Moab.* *Quest.* How can this be, since Ar was yet in the hands of the Moabites, Deut. ii. 9, 18, 29? *Ans.* 1. This may be understood not of the city Ar, but of the people or the country subject or belonging to that great and royal city, as the Chaldee understands it. 2. Possibly Ar was taken by Sihon of the Moabites, but afterwards was either recovered by the Moabites, or upon the Israelites' approach quitted by Sihon, gathering all his forces together that he might fight with the Israelites, and so repossessed by the Moabites. 3. This place may be thus rendered, *It shall consume Ar of Moab*, the past tense being put for the future, as is usual in prophetic passages; and so this may be the Amorites' prediction or presage, that having taken Heshbon and its territories, they should now extend their victories to Ar of Moab, though they fell short of that hope, as ordinarily men do. *The lords of the high places*; either, 1. The

princes or governors of the strong holds; or rather, 2. The priests and people that worshipped their god in their high places; which may seem more probable, 1. Because as the Israelites worshipped God, so the heathens worshipped Baal, in high places, Numb. xxii. 41, and particularly the Moabites are noted for so doing, Jer. xlviii. 35. 2. Because amongst the eminent places of Moab there is mention of Bamoth-baal, or, of the high places of Baal, Josh. xiii. 17.

29 *People of Chemosh*, i.e., the worshippers of Chemosh: so the god of the Moabites was called, 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 46. *He*, i.e., their god, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed; nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies' hands, and by them to be carried into captivity. *Unto Sihon king of the Amorites*. Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some Amoritish bard or poet, which seems to be concluded, ver. 28; but of the Israelites making their observation upon it. And here they scoff at the impotency not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites.

30 Though you feeble Moabites and your god too, could not resist Sihon, *we Israelites*, by the help of our God, *have shot*, to wit, with success and victory, as the following words show, *at them*, to wit, at Sihon and his Amorites; which is easily and plainly understood, both from the foregoing and following words. *Heshbon*, the royal city of Sihon, and by him lately repaired, *is perished*, is taken away from Sihon, and so is all his territory or country, even as far as *Dibon*, which, as some think, is called *Dibon-gad*, Numb. xxxiii. 45. *Which reacheth unto Medeba*, i.e., whose territory extendeth to Medeba. Or, *yea, even to Medeba*; for the Hebrew word *asher* is sometimes used for *yea*, or *moreover*, as 1 Sam. xv. 20; Psal. x. 6; xcv. 11. The sense is, the whole country of Sihon, taken by him from the Moabites, is wasted and perished.

Bp. Patrick.—27 *They that speak in proverbs*.] In the Hebrew the words are,

"wherefore the proverbialists;" that is, the poets, whose composures, in those days, were very sententious.

Say.] Have this song in their mouths: which seems to have been composed by some of the Amorites, upon the victory which Sihon got over the Moabites; particularly upon the taking of Heshbon, which, I suppose, he besieged immediately upon the routing of their army. This Moses thought good to insert in his history, as an evidence that this country belonged to the Amorites when the Israelites subdued it. Thus he quotes a common saying about Nimrod, to justify what he writes of his greatness (see Gen. x. 9).

Come into Heshbon.] The words either of Sihon calling to his people, or of the Amorites exhorting one another to go to Heshbon, and help to repair the ruins that had been caused in it by the war, that it might become the royal city of their country. For that is the meaning of the following words.

Let the city of Sihon be built and prepared.] Let that place which Sihon hath chosen for his seat be built up again, and made fit for his reception.

28 *For there is a fire gone out of Heshbon*.] Now the poet rises into a rapture, and prophesies the conquest of the whole country by the army of Sihon marching out of Heshbon. For in the prophetic language, the desolations made by war are compared to *fire* and to the *flames*, which consume all they come near (Amos i. 7, 10, 12, 14; ii. 2, 5).

A flame from the city of Sihon.] This is but a repetition (as the manner is) of what was now said in other words; expressing the certainty of this presage.

It hath consumed Ar of Moab.] He speaks as if he already saw the thing done which he foretold, though it never came to pass. For they did not conquer Ar, which remained in the possession of Moab in Moses's time, as appears from Deut. ii. 9, 18, 29. But, in his poetical heat (or fury, as they speak), he exults, as if they had actually taken the capital city of Moab. For so Ar was; and afterward called Rabbath, and Rabbath-moba, i.e., the great city of Moab, to distinguish it from Rabbath-Ammon, i.e., the great city of the Ammonites. For so we find in Stephanus (de Urbibus), 'Ραββά-θμομα (it should be 'Ραββάθμοβα, as Bochartus hath truly corrected it, in his preface

to his Phaleg.), which he calls πόλις τρίτη Παλαιστίνης ἢ νῦν Ἀρεόπολις. For Ar, as I said, was the old name of it (Deut. ii. 29; Isa. xvi. 1), from whence came the name of Ἀρεόπολις, which it retained in later ages.

The lords of the high places of Arnon.] The masters or owners (as the word *baale* may be translated) of the high places, &c., i. e., those that dwell in the strongest forts of the country; or, as some fancy, the priests of the places are here meant; or, rather their temple where Baal was worshipped. For we find a place in this country called Bamoth-Baal (Josh. xiii. 17), "the high places of Baal." And it is evident, this poet triumphs in this Ἐπινίκιον over their gods and their religion, as well as over them.

29 *Woe to thee, Moab!*] He goes on to forget the calamity of the whole country.

Thou art undone, O people of Chemosh.] So he calls the Moabites, who served (as the Chaldee translates it) or worshipped Chemosh as their god: for so we read he was, Jer. xlviii. 7, 13; 1 Kings xi. 7; Judg. xi. 24; which St. Jerome thinks differs from Baal-Peor only in name (see Vossius de Orig. et Progr. Idolol., lib. ii., cap. 8). Some take Chemosh to be Saturn; particularly Scharastanius: the manner of whose worship see in Dr. Pocock's excellent annotations in Specim. Hist. Arab., p. 316.

He hath given his sons that escaped, and his daughters, into captivity.] This is a manifest triumph over their god Chemosh, who was not able to save his worshippers (whom he calls his sons and his daughters, i. e., his children) who were under his protection.

30 *We have shot at them; Heshbon is perished even unto Dibon.]* The Hebrew words *vanniram abad Heshbon ad Dibon*, may as well, if not better, be translated, *their light* [so Bishop Horsley] *is perished* (or taken away) *from Heshbon unto Dibon*. So Forsterus in his Lexicon, and the Tigurin version, and others. That is, their glory is gone from one end of the country to the other; for Heshbon and Dibon were two famous places in this territory (Josh. xiii. 17).

Nophah.] Another place in that country, as appears by the words following.

Which reacheth unto Medeba.] That is, the territories of Nophah extended as far as Medeba, which was certainly a place in the country of Moab (Isa. xv. 2). But the

word *reacheth* is not in the Hebrew; and the words without it may be thus truly translated, "and as far as Medeba." For so the Hebrew particle *asher* is sometimes used, to signify simply *and*, as Eccles. vi. 12, *asher mi, and who* can tell, &c., so here *asher ad, and unto*, &c.

And here I think fit to note, that it is likely these verses were some part of the history of those countries: for a poetical way of writing was in use before prose, as Strabo tells us, lib. i., Geograph., p. 18.

Ken.—This piece of poetry is an *Epinicion*, expressing the triumph of Israel over Sihon, king of the Amorites, who had conquered the Moabites in and around Heshbon, and driven them to the south of Arnon. The ode, consisting of fifteen lines, divides itself into three parts: part 1st is six lines, the 2d is five, and the 3d is four. The 1st part records, with bitter irony, the late insults of Sihon and his subjects, over the conquered Moabites. In part 2d is expressed the compassion of Israel over Moab, with a beautiful sarcasm upon Chemosh, the Moabite idol. And in part 3d Israel sets forth the revenge now taken by them upon the whole country of Sihon, from Heshbon to Dibon, and from Nophah even to Medeba, Isa. xv. 1, 2. That this ode was written by Moses seems highly probable; for the last part must (I apprehend) be understood as spoken by the Israelites. The sarcasm on Chemosh, in the 2d part, is much more likely to come from a worshipper of the true God, than from an idolater. And if Moses wrote the 3d part, he doubtless wrote the 2d, and consequently the 1st; for the 1st displays the late exultation of the Amorites over Moab; to which the conclusion forms a very happy contrast.

27 Wherefore they say who utter sententious speeches—

"Come ye to Heshbon, let it be rebuilt; And let the city of Sihon be established.

28 For fire went forth from Heshbon; And a flame from the city of Sihon: It devoured, even unto Moab, The lords of the heights of Arnon."

29 Woe was to thee, O Moab! Thou didst perish, O people of Chemosh! He gave up his sons, who fled, And his daughters, taken by the sword, To the king of the Amorites, even Sihon.

- 30 But we have cast upon them destruction,
From Heshbon even to Dibon :
And we have laid waste unto Nophah ;
The fire was unto Medeba.

Bp. Horsley.—

- 27 Come unto Heshbon : let it be built up.
And fortified be the city of Sihon.
28 Truly a fire is gone forth from Heshbon,
A flame from the city of Sihon :
It hath devoured Ar of Moab,
The Baalim of the chapels of Arnon.
29 Woe unto thee, O Moab !
O people of Chemosh, thou art undone !
He hath given up his sons to be fugi-
tives,
And his daughters into captivity.
30 But Heshbon, their bright lamp, is
destroyed ;
We have laid waste as far as Dibon :
Unto Nophah the fire reacheth, unto
Medebah.

28 "Ar of Moab." For אֶר , the Sama-
ritan, LXX, and a MS. or two, read עַר ,
"even unto Moab." But it seems difficult
to understand in what sense the fire might
be said to consume *as far as* Moab, which
consumed nothing else. May not the true
reading have been עַר עַר ? "even unto Ar of
Moab." The fire of the war reached so
far, and there it stopped. For Ar was not
taken; but between Heshbon and Ar no-
thing escaped.

30 The two former verses celebrate the
conquest of the Moabites by Sihon; in this,
the Israelites triumph over the conqueror.
Read thus—

יָדִים אֶבֶר וְהִשְׁבֵּן
עַר רִבְחָן וְשָׁם עַד נָפַח
אֶשׁ עַל מִדְבָּא :

$\text{יָדִים אֶבֶר וְהִשְׁבֵּן}$ are in apposition. שָׁם is
the passive verb, used impersonally, *vastatur*;
and the order is $\text{שָׁם עַר רִבְחָן וְשָׁם עַד נָפַח}$.

Ged.—27 Hence the poets have said :
"Come! let Heshbon be rebuilt, let the
city of Sihon be repaired: 28 For from
Heshbon there went forth a fire; from the
city of Sihon a flame, which consumed Ar
of Moab, which devoured [LXX] Bamoth-
Arnon. 22 Woe to thee, O Moab! thou
art undone, people of Chemosh! His sons
he suffered to be fugitives, and his daughters
to be led into captivity, by Sihon, a king of
the Amorites. 30 Their fair fields Heshbon
destroyed, unto Dibon: their fallow fields,
unto Nophah by Medeba."

27—30 The piece of poetry here quoted

is by some thought to be that of an Amorite
bard, who related the conquests of Sihon
over the Moabites. I cannot be of that
opinion: I believe it to be the work of a
Hebrew poet, who, after the defeat of Sihon,
and the overthrow of his capital city, excites
his countrymen to rebuild and repair it, as
the strongest city of that territory, which
had formerly defeated the Moabites, and
might still be made a formidable rival to Ar.

28 *Which devoured.*] I believe that the
LXX have followed the true reading, בָּשָׂר .

30 That Heshbon is here in the nomina-
tive case, is clear from ver. 28; for it is
from Heshbon that "a fire went forth to
destroy Moab, and from the city of Sihon a
flame;" not certainly to consume itself, but
to consume the territory, and even the
capital, of Moab. Then, אֶבֶר , or rather
 אֶבְרָה , is to be considered as an active verb,
or in *Pihel*, and pointed אֶבְרָה . Thirdly,
 יָרִי is evidently a noun, as it was taken by
all the ancients down to Gr. Ven., and,
from the context, must here mean *full fields
of corn*; as נֶשֶׁךְ , I think, denotes *fallow
fields*, from נָשָׂא , which, in Syr. and Arab.,
signifies *terra iners, inseminata*. On these
presumptions I have formed my version;
which is at least intelligible, and consistent
with the context.

Booth.—

- 27 Hence they who speak proverbs say,
Come, let Heshbon be rebuilt ;
Let the city of Sihon be repaired :
28 For from Heshbon a fire went forth ;
A flame from the city of Sihon,
Which consumed Ar of Moab,
Which devoured [LXX, Ged.] the high
places of Arnon.
29 Woe to thee, O Moab !
Thou art undone, people of Chemosh !
His sons he suffered to be fugitives ;
His daughters, to go into captivity,
To Sihon, the king of the Amorites.
30 Their fair fields Heshbon destroyed
unto Dibon [so Ged.] :
They were laid waste unto Nophah,
Which is situate near [so Ged.] to Me-
deba.

Rosen.—27 $\text{יָדִים אֶבֶר וְהִשְׁבֵּן}$, *Hinc
dicunt, canunt poetæ.* יָדִים אֶבֶר sunt *poetæ*;
nam יָדִים אֶבֶר omnia in universum carmina
vocantur, prophetica, epinicia, lugubria,
infectiva (cf. c. xxiii. 24; Ps. xlix. 5; Jes.
xiv. 4; Habac. ii. 6), ob figuratum dicendi
genus, a יָדִים אֶבֶר , *assimilavit.* Quod sequitur

interpretum plures habent pro fragmento Epinicii Cananæi, quo fides afferatur ei quod supra vs. 26 dictum erat, totum illum terræ tractum, in quo Chesbon sita erat, esse Moabitibus ab Amoræis ereptum. Verum contextui magis congruum videtur, hos vs. pro Epinicio Hebræorum in victoriam de Amoræis parta capere. Cf. quæ de h. l. disseruit Eb. Bleek in *dem bibl. exeget. Repertor.* a nobis edito p. i., p. 4, sqq. **בְּאֶרְצוֹ, Venite Chesbonem.** Verba Hebræorum adhortantium se ad firmandam et restaurandam urbem, bello dirutam. **בְּבִנְיָהּ, Struatur,** i. e., restauretur; videtur primo impetu capta ab Hebræis incensa esse, uti fieri solet, si hostes urbem antea diu obsessam capiunt. Apud Syros etiam verbum **בָּנָה** non solum significat urbem exstruere, sed etiam eam munire et restaurare. **וְיָסְדָהּ, Et firmetur,** muniatur. **וְיָסְדָהּ, Urbs Sihonis,** regia ejus.

28, 29, **וְיָצָא, Nam egressus est ignis Chesbone, et flamma ex urbe Sihonis, quæ absumsit Arem Moabi et eos, qui loca excelsa ad Arnonem incolebant.** Idem ille hostilis ignis, qui Chesbonem conflagraverat, Ari illatus, hanc in cineres redegerat. Poëta significat, Chesbonem primo, deinde Arem ab Hebræis, vel, ut alii volunt, ab Amoræis esse captam. Videtur tamen hæc urbs postea rursus a Moabitibus recuperata, cf. ad Jes. xv. 1. — **וְיָצָא, Qui habent,** tenent, i. e., incolæ, habitatores, ut Jos. xxiv. 11; Jud. ix. 2, sqq. — **וְיָצָא, Excelsa Arnonis.** — 29 **וְיָצָא, Va tibi, Moabe! periisti!** *popule Cemoschi! filios suos qui evaserant et filias suas dedit in captivitatem regi Amoræorum, Sihoni.* **וְיָצָא, Populus Cemoschi** vocantur Moabitæ, quorum idolum erat *Cemosch*, cf. 1 Reg. xi. 7; Jer. xlviii. 46. Coluisse illud et Ammonitas patet ex Jud. xi. 24. Nonnulli interpp. eundem deum putant, qui Græcis *κῶμος*, comessationum, comotationum et omnis lasciviæ et proterviæ Deus. Alii conjiciunt **וְיָצָא** idem esse ac Arab. **كَمْش**, quod *culices* significat: fuisseque imaginem culicis, astrologicâ arte confectam ad averruncandos culices. Sic Accaronitæ **וְיָצָא, dominum muscarum** coluerunt. Alii putant nomine **וְיָצָא** significare *solem*, coll. Arab. **كَمْش, celerem esse, properare**, quod sol summa celeritate utrumque hemisphærium peragrarè videatur. Hackmann (*de Cemoscho Moabitarum idolo*, Brem. 1730) a verbo **וְיָצָא**, quod non solum summam celeritatem ac promptitudinem, verum et omnem strenuitatem et fortitu-

dinem exprimere ait, nomine **וְיָצָא** numen bellicum, sive strenuum belli præsidem, Martem, significare existimat. Quum porro Hebræi tradant, Cemoschum fuisse nigrum lapidem, quem pro idolo colerent Moabitæ, Hackmannus illum haud diversum censet a lapide illo nigro in angulo templi Cessani, *Caaba* dicti, quem prisci Arabes adorabant. Equidem malim **וְיָצָא** ex Arabico **وَيْح**, *tetricus, austerus* pro nomine aliquo sævo, terribili habere. **וְיָצָא, Dedit,** reddidit *filios suos evasores*, profugos. Cemoschus eo reddigi cultores suos sivit, ut quærendus eis esset modus et ratio evadendi, nisi gladio perire vellent. Uti Hebræi *filii Dei*, ita Moabitæ hic vocantur filii Cemoschi. Ad **וְיָצָא** repetendum est **וְיָצָא, filias suas in captivitatem dedit**, i. e., abducendas permisit.

30 **וְיָצָא, Jaculis confecimus eos.** *Periit Chesbon usque ad Dibonem; desolavimus omnia usque ad Nofach, quod usque ad Medba extenditur.* **וְיָצָא** est 1 Plur. Fut. a **וְיָצָא, jaculatus** est præfixo vau conversivo, pro **וְיָצָא, sive וְיָצָא**, ut et alias suffixum masc. plur. præmisso *Camez* loco *roû Segol* adjicitur, vid. Gesenii *Lehrg.*, p. 206. Aben-Esra quoque exponit: *posteaquam jaculis confecimus eos*, periit Chesbon, et quæ sequuntur. In alia omnia discesserunt veteres interpp., qui **וְיָצָא** pro nomine ceperunt, quamvis in ejus interpretatione in diversas partes abeunt. LXX, τὸ σπέρμα αὐτῶν ἀπολείται, quasi legissem **וְיָצָא, soboles eorum.** Onkelos: *cessavit regnum Chesboni.* Videtur *ui* cepisse pro nomine, *lucernam*, hinc metaphorice *regni et posterorum gloriæ* significante, ut 1 Reg. xi. 36; xv. 4. Ita et Arabs Erpenii: *dominium eorum periit una cum Chesbone.* Saadias: *ablatum est vestigium eorum e Chesbone.* Vulgatus: *jugum ipsorum* (coll. Arab. **وَيْح** et Syr. **وَيْح, jugum**) *disperiit ab Hesebon usque Dibon*, ut sensus esset, totam illam ditionem inter Chesbonem et Dibonem, quæ antea Moabitibus subdita esset, eorum imperio ac dominationi avulsam fuisse, sic ut intra terminos longe angustiores Moabitæ concluderentur; *jugum* enim sæpe *dominium* significat, cf. Jer. xxvii. 8, 11; xxviii. 2, 14. Syrus: *et agri Chesbonis perierunt.* Similiter nos olim verba **וְיָצָא** interpretati sumus *agri eorum virentes perierunt.* Etenim a primaria verbi **וְיָצָא, splendendi, lucendi**, notione, nomen **וְיָצָא** Arab. præter alia etiam significat *tractus lucidos viæ, sulcosve nitentes*; unde Hebræi

agrum, qui aut a spinis et sylvis, aut ab herbis, quæ quiescenti increverant, liberatur ad novam semetipsum accipiendo, וַיִּשְׁלַח וְיִבְנוּ אֶת הַבָּיִת וְיִשְׁלַח וְיִבְנוּ אֶת הַבָּיִת solent appellare, quasi *sulcum lucidum agri novalis*. Qua significatione legitur Jer. iv. 3; Hos. x. 12; Prov. xiii. 23. Hinc verti possit *ager virens*. Sed quo minus וַיִּשְׁלַח pro nomine cum suffixo habeamus, prohibet primo *Vau* conversivum, quod nusquam nominibus præfigitur, sed tantum verbis. Nec, quod aliqui sumunt, וְיִבְנוּ contracte positum esse pro וַיִּבְנוּ, locum habere potest, quum nominibus, quæ pronomina suffixa adjecta habent, articulus præmitti non soleat, nisi pauca quædam loca excipias; vid. Gesenii *Lehrg.*, p. 658. Deinde vero וַיִּשְׁלַח cum וְיִבְנוּ jungere vetant accentus, qui וְיִבְנוּ וְיִבְנוּ nectere jubent. Denique וַיִּשְׁלַח manifeste parallelum est וַיִּשְׁלַח, *desolavimus*, altero vs. hemistichio. וְיִבְנוּ וְיִבְנוּ וְיִבְנוּ, *Periit Chesbon usque ad Dibon*, depopulati sumus totum illum tractum Chesbonem inter et Dibonem, quæ erat urbs agri Moabitici, vid. Jes. xv. 2; Jer. xlviii. 18, 22. Hieron. in locis Hebraicis: “*Dibon*, villa prægrandis, juxta Arnonem, quæ, quum primum fuisset filiorum Moab, et post eam Sihon, rex Amœorum, belli jure tenuisset, a filiis Israel capta atque possessa, in partem venit tribus Gada.” Urbis *Dibon* ruinæ in planitie Arnoni ad septentrionem sitæ sunt. Vid. *Alterthumsk.* ii. 1, p. 269, sq. Quæ sequuntur, וַיִּשְׁלַח וְיִבְנוּ, LXX reddunt: καὶ αὐτοὶ καταστράφησαν ἐν τῇ πόλει, quia וַיִּשְׁלַח significat *mulieres*, et וַיִּבְנוּ, *flavit*. Vulgatus: *lassi pervenerunt in Nopheh*, quasi וַיִּשְׁלַח esset a וַיִּשְׁלַח Chald. et Syr. *spiravit, anheliavit*, spirantes, i.e., *lassi*. Sed non dubium est, vendendum esse *vastavimus*, est enim וַיִּשְׁלַח 1 Plur. Fut. Hiph. a וַיִּשְׁלַח. Forma est chaldaizans, dagesch inserto primo radicali; vid. Gesenii *Lehrg.*, p. 369. *Vastavimus* interpretantur Onkelos, Syrus, et Saadias. Verba וַיִּשְׁלַח וְיִבְנוּ וְיִבְנוּ vulgo sic intelligunt: *quod*, sc. extenditur *usque ad Medbam vastavimus*. Sed וַיִּשְׁלַח a Masorethis ut suspicuum est notatum puncto extraordinario literæ ו imposito, quo videntur indicare voluisse, eam in aliis codd. deesse. Ac sane in cod. Sam. legitur וַיִּשְׁלַח, et LXX habent וַיִּשְׁלַח. Ad ascripta lectione vendendum erit: *ignis belli usque ad Medbam*, scil. sæviit. Hillerus de arcano *Kethibh et Keri*, p. 156, puncto extraordinario literæ ו imposito aliam vocum distinctionem, quæ in codd. nonnullis obtinuerit, indicari existimat,

videlicet hanc: **וְהָיָה מְדָבָה** desolavimus
usque ad **Nophcham**, quæ **Medebam** usque
pertingit. **וְהָיָה**, inquit, "idem quod **וְהָיָה**
ut eodem sensu manente permutantur **וְהָיָה**
et **וְהָיָה**, *saturitas*, **וְהָיָה** et **וְהָיָה**, *commotio*,
וְהָיָה et **וְהָיָה**, *robur*. Aleph enim venit pro
He femineo, ut in **וְהָיָה** civitatis nomine
1 Chr. ii. 49 pro **וְהָיָה**; in **וְהָיָה** 2 Sam. vi. 3
pro **וְהָיָה** 2 Sam. vi. 7, 8, et in aliis."
Ceterum de Medeba Hieronymus: "*Medaba*
usque hodie urbs Arabiæ, antiquum nomen
retinens, juxta Ezebon." Urbis *Madba*
rudera describit Burckhardt. Vid. *Alter-*
thumsk. l. l., p. 267, sq.

Ver. 32.

Au. Ver.—32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

And they took the villages thereof. So the
Heb.

Ged., Booth.—And they took it [Sam.] and its villages.

CHAP. XXII. 1.

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת
מוֹאָב מֵעֵבֶר לִירְדֵן יַרְחוֹ :

καὶ ἀπάραντες οἱ υἱοὶ Ἰσραὴλ παρενέβαλον
ἐπὶ δυσμῶν Μωάβ παρὰ τὸν Ἰορδάνην κατὰ
Ἱεριχώ.

Au. Ver.—1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

On this side Jordan.

Rosen.—מִצְרַיִם, *Trans Jordanem*. Ita vocatur omnis regio ad ortum Jordanis sita. Cf. ad Deut. i. 1.

By Jericho.

Bp. Patrick.—Rather against Jericho, as the LXX translate it: for Jericho was on the other side of Jordan, directly opposite to the place where they now pitched. And therefore the Vulgar Latin translates, or rather paraphrases it, “where Jericho is situated beyond Jordan:” i. e., passing the ford, they came directly to Jericho.

Ver. 5.

וישלח מלאכים אל־בבל עם בְּרִצְדָּנִי
פְּחוּרֵה אִשָּׁר עַל־הַנְּהָר חֲדָשׁ בְּגֵרְעִמֹן
לְקַרְאֵלּוּ לְאָמֹר הִנֵּה עִם יָצָא מִסְּפָרִים
הַנָּה כְּסֹף אֲתֵּעִין הָאָרֶץ וְהָיָה לְאֹב
מִמֶּלֶךְ :

καὶ ἀπέστειλε πρέσβεις πρὸς Βαλαὰμ υἱὸν
Βεὼρ Φαβουρά, ὃ ἐστὶν ἐπὶ τοῦ ποταμοῦ γῆς

υἷων λαοῦ αὐτοῦ, καλέσαι αὐτὸν, λέγων. ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κατεκάλυψε τὴν ὄψιν τῆς γῆς, καὶ οὗτος ἐγκάθηται ἐχόμενός μου.

Au. Ver.—5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face [Heb., eye] of the earth, and they abide over against me.

Which is by the river of the land of the children of his people. So Pool, Patrick, Rosen.

Pool.—By the river, i. e., by Euphrates, which is oft called the river, by way of eminency, as Gen. xv. 18; Josh. xxiv. 2, 15, and here the river of Balaam's land or country, to wit, of Mesopotamia or Aram, Numb. xxiii. 7.

Ken., Ged., Booth.—Which is on the river of the land of Ammon [so Sam., Syr., Vulg., and sixteen MSS.].

The description now given of Balaam's residence, instead of being particular, agrees with any place in any country, where there is a river, for he lived at *Pethor*, which is by the river of the land of the children of his people! But, was Pethor then near the Nile, in Egypt? Or in Canaan, near Jordan? Or in Mesopotamia, on the Euphrates, and belonging to the Ammonites? This last was in fact the case: and therefore it is well that twelve Heb. MSS. confirm the Sam. text here, in reading (instead of עַם, his people) עַמּוֹן, Ammon: with the Syr. and Vulg. versions.—*Kennicott.*

Rosen.—עַמּוֹן עִירָא דְּבִלְעָמִי, Quæ est (urbs) ad fluvium patriæ suæ. הַנָּהָר, Fluvius, Euphrates, cf. ad Gen. ii. 14, coll. xv. 18; Jos. xxiv. 2, 15, אֶרֶץ בְּנֵי-עַמּוֹן, Terra filiorum populi sui, sive popularium suorum, est patria Bileami. Sed pro עַמּוֹן legunt עַמּוֹן 14 Codd. Kennicottiani et duo Rossiani cum textu Samar. et versione Vulgata et Syriaca. Sed quod in Codd. Judæo Hebraicis longe plerisque scriptum reperitur, עַם, recte se habere, docet locorum situs. Constat enim, Ammonitas Euphrati neutiquam confines fuisse. Accedit quod xxiii. 7 diserte dicitur, Bileamum arcessitum esse ex Mesopotamia. וְעַם בִּלְעָם, Et conssedit e regione mei, contra me, mihi et regno meo imminet.

Ver. 6.

Au. Ver.—6 Come now therefore, I pray

thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land, &c.

Bp. Patrick.—Peradventure.] But I hope, &c. For the Hebrew word וַל is not a particle of doubting, but of hoping: "Non est particula dubitantis, sed bene ominantis et sperantis;" as Forsterus observes (Isa. xxxvii. 4; Zeph. ii. 3).

Ver. 9.

מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ —

— τί οἱ ἄνθρωποι οὗτοι παρὰ σοι;

Au. Ver.—9 And God came unto Balaam, and said, What men are these with thee?

Ged., Booth.—What want these men with thee?

Ver. 11.

הִנֵּה הָעָם הַיָּצֵא מִמִּצְרַיִם וַיָּבֹאוּ אֵת-
עֵין הָאֲרֶזַע עִתָּהּ לִכְהֶנְדֹּלִי אֹתָם
אֲנִי אֶנְכֹּל לְהִלָּחֵם בָּם וַיִּגְרָשׁוּנִי:

ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ κεκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ οὗτος ἐγκάθηται ἐχόμενός μου. καὶ νῦν δεῦρο ἀρασαί μοι αὐτὸν, εἰ ἄρα δυνήσομαι πατάξαι αὐτὸν, καὶ ἐκβαλὼν αὐτὸν ἀπὸ τῆς γῆς.

Au. Ver.—11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them [Heb., I shall prevail in fighting against him], and drive them out.

Ged.—Lo! there is a people come out of Egypt, who cover the face of the earth, and are now set down in my neighbourhood [LXX]: come now, and curse them for me: perhaps, I may be able to give them battle, and to drive them out of the land [LXX].

Ver. 18.

וַיַּעַן בָּלָעַם וַיֹּאמֶר אֶל-עַבְדָּיו בָּלָה
אֲסִיתוֹלִי בָלָה מְלֵא בֵיתִי כֶסֶף וְזָהָב
לֹא אֶנְכֹּל לַעֲבֹד אֶת-פִּי יְהוָה אֱלֹהֵי
לַעֲשׂוֹת הַמַּעֲשֶׂה הַזֶּה בְּדוּלָהּ:
כִּי בִי

καὶ ἀπεκρίθη Βαλαάμ, καὶ εἶπε τοῖς ἀρχουσι Βαλάκ. ἐὰν δὴ μοι Βαλάκ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ, ποιήσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου.

Au. Ver.—18 And Balaam answered and said unto the servants of Balak, If Balak

would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

Servants.

Ged.—Chiefs [so LXX].

And gold.

Ged.—Or [Sam.] gold.

Less or more.

Rosen.—*Non potero transgredi os Jovæ, ut faciam parvum aut magnum quid*, i. e., nihil quidquam a me contra Dei jussa imptabit, quodcunque offerat pretium. Phrasis nec parvum nec magnum apud Hebræos significat nihil quidquam, vid. v. g. 1 Sam. xx. 2.

Ver. 19.

וַעֲמָךְ שָׁבוּ נָא בְּיָדָהּ וּבְסִמְלָתָהּ הַלֵּילָהּ וְנָא

καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, κ.τ.λ.

Au. Ver.—19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

Now therefore.

Rosen.—Nevertheless. וְעַתָּה, *Et nunc.* Sed hæc particula h. l. habet significationem adversativam, attamen, interea, uti Deut. v. 22; Ruth iii. 12.

Ver. 20.

וַיָּבֹא אֵלֵיהֶם וְאֵלֵיבָלָעַם לֵילָהּ וַיֹּאמֶר לֹא אֶסְלַקְנָהּ לָךְ כִּי אֵין הַמְּנָשִׁים הָאֵלֶּים לָךְ אִתָּם וְאֵין אֶת־הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֲתוֹ הַעֲשֶׂה :

καὶ ἦλθεν ὁ θεὸς πρὸς Βαλαὰμ νυκτὺς, καὶ εἶπεν αὐτῷ. εἰ καλεῖσαι σε πάρεισιν οἱ ἄνθρωποι οὗτοι, ἀναστὰς ἀκολούθησον αὐτοῖς. ἀλλὰ τὸ ῥῆμα, ὃ ἐὰν λαλήσω πρὸς σε, τοῦτο ποιήσεις.

Au. Ver.—20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

If the men come, &c.

Ken.—For as much as the men are come, &c.

But yet the word, &c.

Ged., Booth.—But do thou only the thing which I shall say to thee.

Bp. Patrick.—Some take these words to be not so much a command as a prediction;

that he should not be able to say a word but what he was ordered by God.

Pool.—*That shalt thou do*: these words signify not so much his duty as the event and his disappointment, Thou shalt not do what thou desirest, to wit, curse my people, and so enrich and advance thyself; but I will so overrule thy mind, and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest; and therefore though I permit thee to go, thou shalt lose thy design in it.

Ver. 22.

וַיִּחַר־אַף אֱלֹהִים בַּיּוֹהָלָהּ הַזֶּה וַיִּתְּנָהּ בַּלְעָם בְּיָדָהּ לְשָׂטָן לְוֹ

καὶ ὠργίσθη θυμῷ ὁ θεός, ὅτι ἐπορεύθη αὐτός. καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβαλεῖν αὐτόν, κ.τ.λ.

Au. Ver.—22 And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him, &c.

Pool.—*God's anger was kindled*; either, 1. Because he went of his own accord with the princes of Moab, and did not wait till they came to call him, i. e., urged him to go, which was the sign and condition of God's permission, ver. 20, but rather himself rose and called them, as it may seem from ver. 21. Or, 2. Because those words, ver. 20, did contain no approbation nor license, but a bare permission, and that in anger, as Balaam might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to Judas, John xiii. 27, *That thou doest, do quickly.* Or, 3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from Deut. xxiii. 5; for God hath been oft and justly angry with those who have done what God bade them, when they did it in evil manner, or for evil ends, as appears from Isa. x. 6, 7, and many other places.

Kennicott, Geddes, Boothroyd.—22 "And God's anger was kindled because he went with a covetous intention" [Arab.], &c. That the anger of God should be kindled against Balaam, merely because he went, if he had before given him leave to go, is not

to be supposed. But leave seems to have been given him; and the context requires, that in ver. 20, the words should be rendered, *for as much as the men are come—go with them*: and we are therefore to assign the cause of this Divine displeasure. With the leave to go, was given a caution as to behaviour; and reason enough there was, because *Balaam loved the wages of unrighteousness*: and, if he went with such a bias on his mind, 'tis no wonder, that God was angry for that wrong disposition. This wickedness of his intention, and *perverse-ness of his way*, seem to have been set before him by the vision of an angel reproving him: and he himself twice says, that *he saw the vision of the Almighty, falling into a trance, but having his eyes open, or opened*. See xxii. 31, 34, 35; and xxiv. 4, 16. Observe also, that the angel still bids him go, but commands him to be cautious and obedient. On these repeated authorities from the context, we may safely adopt the reading preserved here in the *Arab.* version; in which there is a word expressing this very disposition. *God was angry with him, because he went (averse) with a covetous inclination*. And the *Arab.* version will be the more easily admitted now; because of the proofs lately given, that it agrees with Heb. MSS. in several places, where it does not agree with the versions either Greek or Syriac: consequently it has a right to be considered, as being sometimes a *primary* version likewise. See my Gen. Dissert., p. 20.—*Kennicott*.

Ver. 23, 24, 25, 26, &c.

Au. Ver.—The angel of the Lord.

Booth.—The angel Jehovah.

Ver. 24.

וַיַּעֲבֹד מִלְּפָנֶיךָ יְהוָה בְּמִשְׁכָּנֹךְ
הַפְּרָמִים בְּדֶרֶךְ מִצְרָיִם וּבְדֶרֶךְ מִצְרָיִם :

καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαῖς τῶν ἀμπελῶν. φραγμὸς ἐντεύθει, καὶ φραγμὸς ἐντεύθει.

Au. Ver.—24 But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

In a path of the vineyards.

Ged., Booth.—In a path between two vineyards.

Gesen.—לְפָנֶיךָ, m. *A narrow path, hollow way*, Numb. xxii. 24 only: הַפְּרָמִים, m.

path between the vineyards. Comp. הַלְוִי, the hollow hand.

Professor Lee.—לְפָנֶיךָ, m. r. הַלְוִי, once.

Arab. مَسْجَلٌ, *fauces, locus ubi tussitur*.

Conf. fauces montium. A narrow way.

Rosen.—הַפְּרָמִים, *In semita vinearum*, i. e., in angusta calle, inter vineas maceris (עֲרֵי קֶפֶה וְעֵרֵי קֶפֶה) cinctas. הַלְוִי, h. l. tantum obvium coll. הַלְוִי, pugillus (Jes. xl. 12) videtur proprie esse spatiolum, quod in pugno seu contracta manu cernitur.

Ver. 32.

— הִנֵּה אֲנִי וְאַחֲרַי לְשָׁטָן קִרְיָבִים
הַחֲרִיקָה לְנִפְתִּי :

— καὶ ἰδοὺ ἐγὼ ἐξηλθὼν εἰς διαβολὴν σου, ὅτι οὐκ ἀστέία ἡ ὁδὸς σου ἐναντίον μου.

Au. Ver.—32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee [Heb., to be an adversary unto thee], because *thy way is perverse* before me:

Because thy way is perverse before me.

Bp. Patrick.—His intentions and purposes were not sincere and honest; for pretending to obey God, he designed, if he could, to serve Balak. The word we translate *perverse* signifies *perplexed and intricate* in the Arabian language: and so Bochartus thinks it should be translated here.

Gesen.—שָׁטָן only in *Kal*, probably, to be destructive. (Arabic, جَرَسَ, to precipitate into ruin) Numb. xxii. 32: הִנֵּה אֲנִי, *for the way is destructive in my eyes, οὐκ ἀστέία ἡ ὁδὸς σου ἐναντίον μου*. Vulg., *quia per-versa est via tua, mihique contraria*. The Samaritan has (from a gloss), וְדָע.

Prof. Lee.—שָׁטָן, Arab. جَرَسَ, *præcipitem dedit in exitum*; conj. v. *lapsus fuit in exitum. Precipitating into ruin*, Job xvi. 11. See my note. Numb. xxii. 32: הִנֵּה אֲנִי, *thou art lost as to way*, i. e., art in a ruinous state: taking שָׁטָן as a verbal noun.

Rosen.—32 In verborum קִרְיָבִים הַחֲרִיקָה interpretatione et veteres et recentiores ob שָׁטָן præter hunc locum duntaxat Job. xvi. 11, obvium admodum variant. Illorum conjecturas aut somnia si quis scire cupit, adeat Michaelis *Suppl.*, p. 1164. Illustrandum est שָׁטָן ex Arab. شَطْرٌ, *præceps ruit, exitialis*,

periculosus fuit, ut verba ita sint vertenda: *præceps*, i. e., *periculosa est via coram me*, video tibi ingens periculum imminere, ut tutius tibi sit in via non pergere. Ita Saadias: *præceps, periculosa est via*. In cod. Sam. legitur, כי דרך רכך, *quoniam mala est via tua*. Sed ea videtur esse critici Samaritæ emendatio, quales plurimæ in cod. Sam. occurrunt. Affixum tamen secundæ personæ addendum esse תפֿ תפֿ e lectione Samaritana, Dathius existimat cum Clerico.

Ver. 35.

— לְךָ עֲדָה־אֲנִשִּׁים וְאִם אֶת־הַדְּבָרִי
אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֲתוֹ תִּדְבֹּר וְנִי
— συμπορεύθῃ μετὰ τῶν ἀνθρώπων. πλὴν
τὸ ῥῆμα δ' ἐὰν εἴπω πρὸς σε, τοῦτο φυλάξῃ
λαλῆσαι, κ.τ.λ.

Au. Ver.—35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak, &c.

Pool.—*That thou shalt speak*: these words may express either, 1. The event; or, 2. His duty. See above on ver. 20.

Ged., Booth.—But take heed [Sam., LXX] to speak only what I speak unto thee.

Ver. 38.

Au. Ver.—*That shall I speak.*

Ged., Booth.—I will take heed [Sam.] to speak.

Ver. 40.

Au. Ver.—*And sent, &c.*

Ged., Booth.—And sent portions, &c.

CHAP. XXIII. 3.

וַיֹּאמֶר בָּלָאָם לְבָלָק הַחִיטִּי עַל־
עֲלֵיךָ וְאֵלֶיךָ אֲנִי יִקְרָא יְהוָה
לְקִרְאָתִי וְדַבֵּר מִחִינְיָאִי וְהִצַּתִּי לָךְ
וַיִּלֶּךְ שָׁמָּה :

καὶ εἶπε Βαλαὰμ πρὸς Βαλάκ. παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι εἰς μοι φανείται ὁ θεὸς ἐν συναντήσῃ, καὶ ῥῆμα, δ' ἐὰν μοι δείξῃ, ἀναγγελῶ σοι. καὶ παρέστη Βαλάκ ἐπὶ τῆς θυσίας αὐτοῦ. καὶ Βαλαὰμ ἐπορεύθη ἐπερωτῆσαι τὸν θεόν. καὶ ἐπορεύθη εὐθείαν.

Au. Ver.—3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me

I will tell thee. And he went to an high place [or, he went solitary].

I will tell thee.

Ged.—I will tell thee. So Balak stood by his holocausts; while Balaam went to enquire of God [LXX].

And he went to an high place.

Bishop Patrick.—*He went to an high place.*] Or rather, *into a valley*: for he was now in a *high place* when he sacrificed, and did not go into another high place, but down into the plain (as the Hebrew word properly signifies), where he might, in some solitary retirement, address himself to God, and expect his presence with him. So we translate it in the margin, *he went solitary*. Therefore, if we retain the other translation, it must be understood of some part of the *high place*, where he might be solitary, viz., into the *grove*, which high places seldom wanted. In these high places they built their temples, and had their oracles: as we learn from Justin, lib. xxiv., cap. 6, where he saith, the temple of Apollo positum est in monte Parnasso, &c., “was seated upon the mountain Parnassus:” and from Pausanias, who, speaking of the cave of Trophonius in Boeotia, saith, ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ἐπὶ τοῦ ὄρους, “the oracle is in a grove upon a mountain.” The like might be observed of other oracles: which may countenance this conjecture, that some such pretended oracle might be in this high place, where Balaam went for direction from God.

Ged.—Now he went in anxious silence.

Booth.—And he went to an open place.

Gesen.—עַל, a hill, but particularly a bare hill, not covered with wood. Jer. iv. 11; xii. 12: בְּצִדְעֵי הַמִּדְבָּר, hills in the desert, Isa. xli. 18 (parall. תְּהָרִי), xlix. 9; Jer. iii. 2, 21; vii. 29; xiv. 6; Numb. xxiii. 3: עַל הַכּוֹל, and he went up a hill. (In Syr. ܠܗܝܠܐ, planities.)

Prof. Lec.—עַל, An elevated and conspicuous place, having an extensive view.

Rosen.—Verba עַל וְהִצַּתִּי varie exponuntur. Onkelos et Arabs Erp.: *abiit solus*; Vulgatus עַל vertit *velociter*. Ex Chaldaico עַל, *contrivit, attrivit*, nonnulli ex Judæis vocem illam interpretati sunt de animo Bileami quasi attrito, h. e., sollicito et anxio. Equidem sequi mallem LXX, qui habent: *ἐπορεύθη εὐθείαν*, sc. *eis χώραν, abiit in regionem planam*, subaud. montis ubi sacra fiebant. עַל eniin coll. Syr. ܥܬܐ

significat *locum complanatum*, hinc h. l. ubi sermo est de monte, significari videtur *locus planus in monte, in quo liber delur prospectus quoquo versum*. Durior quidem Dathio videtur ellipsis præpositionis *אֶל* in *וְאֶל יִשְׂרָאֵל*. Sed observandum est, Hebræos interrogantibus *quorsum?* respondere accusativo usurpando, sive nomen urbis memorandum sit, ut 1 Reg. xiv. 2; 2 Chr. xx. 36, sive nomen *regionis* aut *loci* appellativum, ut Ps. civ. 8; 2 Sam. xv. 27; Num. xiv. 26. Plura exempla vid. in Gesenii *Lehrg.*, p. 685. Accommodate igitur ad Hebræorum loquendi modum h. l. *וְאֶל יִשְׂרָאֵל* positum est pro *וְאֶל יִשְׂרָאֵל*, *discessit in locum, ex quo prospectum haberet minus impeditum*.

Ver. 7, 8.

וַיֹּאמֶר מִשְׁלֹי וַיֹּאמֶר מִדְּאָרְם יִנְחָנִי
כָּלֶךְ מִלֶּחֶם-מוֹאָב מְהֵרָה יִהְיֶה לְכֹחַ אֶרֶץ
לִי יַעֲקֹב וְיִהְיֶה לְעֵצָמָה יִשְׂרָאֵל :

καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν.
ἐκ Μεσοποταμίας μετεπέμψατό με Βαλὰκ
βασιλεὺς Μωὰβ ἐξ ὁρέων ἀπ' ἀνατολῶν, λέ-
γων. δεῦρο ἄρασαι μοι τὸν Ἰακώβ, καὶ δεῦρο
ἐπικατάρασαι μοι τὸν Ἰσραὴλ.

Au. Ver.—7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

Bp. Patrick.—*He took up.*] A Hebrew phrase for *speaking aloud*.

His parable.] Or, prophetic speech; which was sometimes delivered in *parables*, properly so called; that is, not in plain words, but in apt figures and resemblances (concerning which see Maimonides, par. ii., cap. 43). But here the word *parable* signifies (as it doth in the book of Job) a weighty speech expressed in sublime and majestic words, Job xxvii. 1; xxix. 1.

7, 8. *Defy*.

Ged., Booth., Gesen.—*Execrate*.

Bp. Patrick.—*Curse me Jacob, and come, defy Israel.*] Two different expressions for the same thing; only the latter word (which we translate *defy*) imports something of fury; because he would have had him curse them in such a prophetic rage as should have the most direful effects upon them.

Ver. 10.

מִי מִנְהָ עֶפְרַיִם יַעֲקֹב וּבִסְפָּר אֶת-רִבְעֵה

יִשְׂרָאֵל תִּמְחַת נַפְשִׁי מִזֶּה יִשְׁרָיִם וְהָיָה
אֶחָדִי בְּמֵחָה :

τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ, καὶ
τίς ἐξαριθμῆσεται δῆμους Ἰσραὴλ; ἀποθάνω
ἢ ψυχὴ μου ἐν ψυχαῖς δικαίων, καὶ γένοιτο τὸ
σπέρμα μου ὡς τὸ σπέρμα τούτων.

Au. Ver.—10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me [Heb., my soul, or, my life] die the death of the righteous, and let my last end be like his!

Ged., Booth.—

10 Who shall count the dust-like seed of Jacob?

Who shall number the multitude of Israel? &c.

Pool.—*The dust of Jacob*, i. e., the numberless people of Jacob or Israel, who, according to God's promise, Gen. xiii. 16; xxviii. 14, are now become as the dust of the earth. *Of the fourth part* [so Gesen., Lee, Rosen.] *of Israel*, i. e., of one of the camps of Israel; for they were divided into four camps, Numb. ii., which Balaam from this height could easily discover; much less can any man number all their host. *Of the righteous*, i. e., of this holy and righteous people, the Israelites, called *Jeshurun*, Deut. xxxii. 15, which word signifies *upright* or *righteous*. The sense is, they are not only happy above other nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death; their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I die. *My last end*, i. e., my death, as the word is used. Or, *my posterity*, as this Hebrew word signifies, Psal. cix. 13; Dan. xi. 4; Amos iv. 2. And as the covenant and blessing of God given to Abraham did reach to his posterity, so this might not be unknown to Balaam, which might give him occasion for this wish. Or, *my reward*, as the word is taken, Prov. xxiii. 18; xxiv. 20. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other words, and this includes the third sense, to wit, the reward, which is here supposed to follow death: and for posterity, it doth not appear that he had any, or, if he had, that he was so very solicitous for them: or that he knew the tenour of

God's covenant with Abraham and his posterity. Nay, he rather seems to have had some hope of ruining Abraham's posterity, which he attempted both here and afterwards.

Bp. Patrick.—*And let my last end be like his.*] Or, "let my posterity" (for so the word we here translate *last end* often signifies, Ps. cix. 13; Dan. xi. 4), or, "those that come after me," be like unto his descendants.

Rosen.—10 *קָבַל עָלָיו* *Quis numerat*, i. e., potest numerare *pulverem Jacobi*? i. e., posteros Jacobi pulverem multitudine æquantes. Cf. Gen. xiii. 16; xxviii. 14. Onkelos: *parvulos domus Jacobi, de quibus dictum est: multiplicabuntur instar pulveris terræ.* Verba *אֲדָבָר* *אֲדָבָר* plures sic reddunt: *et numerum quartæ partis populi Israelitici.* *אֲדָבָר* volunt esse Genitivi notam, ut x. 2: *אֲדָבָר* *אֲדָבָר*, *projectio castrorum*, et Jes. xi. 9; Deut. xi. 22; Hab. iii. 13. Sed hisce locis nomina posita sunt pro infinitivis, quæ casus verborum suorum regunt. Sunt, qui pro *אֲדָבָר* h. l. divisim legi velint *אֲדָבָר* *אֲדָבָר*, ut respondeat *אֲדָבָר* *אֲדָבָר* in membro antecedenti. Verum etsi huic conjecturæ faveant 3 Codd. Samaritani et LXX, qui sic vertunt: *καὶ τίς ἐξαριθμῆσται δῆμους Ἰσραὴλ*; tamen vix credibile, scripturam illam, sensum faciliorem reddentem, si unquam in Codd. Hebr. exstisset, ex iis ita evanuisse, ut ne in uno quidem illorum servata sit. Sed nihil difficultatis verbis *אֲדָבָר* *אֲדָבָר* *אֲדָבָר* inerit, si nomen *אֲדָבָר* pro verbo unde est derivatum positum capiamus, quod in poetico stylo haud raro fieri observat Gesen. *Lehrg.*, p. 726, veluti Gen. xlix. 4, *אֲדָבָר* pro *אֲדָבָר*, Jes. viii. 6, *אֲדָבָר* pro *אֲדָבָר*, vid. et Jud. v. 8; Job. xxxvi. 18. Erunt igitur verba illa sic reddenda: *et quis numerabit vel quartam partem Israelis?* *אֲדָבָר* procul dubio est quatuor illarum castrorum Israeliticorum partium, in quas duodecim tribus erant divisæ (Num. ii.), una, quam fortasse Bileamus eminens prospectabat. Ita Onkelos: *aut quis numerabit unum e quatuor castris Israelis?* *אֲדָבָר* *אֲדָבָר* *אֲדָבָר*, *Moriatur anima mea*, i. e., utinam moriar mortem justorum, i. e., Israelitarum, uti ex serie orationis liquet, allusione ad literas *אֲדָבָר* facta, a quibus Israelitarum nomen incipit. Sensus esse videtur: Israelitis tanta fruuntur felicitate, qualem ipse mihi usque ad mortem opto; q. d., utinam mihi contingat æque fortunatum mori. *אֲדָבָר* *אֲדָבָר* *אֲדָבָר*, *Silque ultimum*

meum sicut illius? *אֲדָבָר* aliis non est *finis dierum* sive *vita*, sed *tempus futurum*, ut Gen. xlix. 1. Doederlinio in *Biblioth. Theolog.*, par. i., p. 299. *אֲדָבָר* est *felix rerum in hac vita successus posteritatisque prosperitas*. Innuit Bileamus, totum populum Israeliticum per omnia futura tempora felicissimum fore, neque ullum malum esse experturum. Ceterum quisque sponte intelligit, Bileamum non de singulis Israelitis, sed de toto populo simul sumto hæc verba protulisse, sibi que ejusdem fata esse adprecatum.

Ver. 14.

וַיָּבִיאוּהוּ זֶפְחִים אֶל־יְהוָה הַפָּסֶקָה
καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφῇν λελαξενμένον, κ.τ.λ.

Au. Ver.—14 And he brought him into the field of Zophim, to the top of Pisgah [or, the hill], and built seven altars, and offered a bullock and a ram on every altar.

Bp. Patrick.—*He brought him into the field of Zophim.*] Or, as some translate it, unto *Sede-Zophim*; a place by the very name apt to enchant a superstitious mind with expectation of success, as Dr. Jackson speaks. It is thought by some to be so called from the *watchers* that were placed here, which the word Zophim imports.

Rosen.—*Igitur secum eum duxit per campos speculatorum in fastigium Pisgæ.* Campus speculatorum videtur planities fuisse in summo monte, in qua speculatores collocari solebant. In iis enim regionibus, perpetuis pæne latrociniiis infestis, erant in altis jugis homines, qui voce aut signo adventum latronum significarent, vid. Jes. xxi. 11; lii. 8.

Ver. 18.

— *הִאֲזִינָה עֲדֵי בְנוֹ זִפּוֹר :*

— *ἐνώτισαι μάρτυς υἱὸς Ζεφφώρ.*

Au. Ver.—18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor.

Rosen.—*הִאֲזִינָה עֲדֵי*, *Audi me.* *הִאֲזִינָה* sequente *אֲדָבָר* occurrit et Job. xxxii. 11. Hic non est opus, ut cum Michael pro *אֲדָבָר*, *ad me*, legamus *אֲדָבָר*, *testis meus* (*sey aufmerksam und sey mein Zeuge*), præeuntibus LXX, *ἐνώτισαι μάρτυς* (*אֲדָבָר*) *υἱὸς Ζεφφώρ*. Syrus et interpres Samaritanus: *audi testimonium meum.* *אֲדָבָר* *בְּנוֹ זִפּוֹר*, *Fili Zipporis!* *אֲדָבָר* ad *אֲדָבָר* est paragogicum, vid. ad Ps. l. 10.

Ver. 19.

לֹא אִישׁ אֶל יִבְכָּב וּבְרָאֲדָם וַיִּהְיֶה
 חֶהְמוֹ אִמֶּר וְלֹא יַעֲשֶׂה וּבְרָר וְלֹא
 יִהְיֶה רָעָה :

οὐκ ὡς ἄνθρωπος ὁ θεὸς διατηρήσθαι, οὐδ' ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι. αὐτὸς εἶπας, οὐχὶ ποιήσει; λαλήσει, καὶ οὐχὶ ἐμμενεί.

Au. Ver.—19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Son of man. So most commentators.

Ged., Booth.—Son of Adam.

Spoken.

Ged.—Shall he promise?

Ver. 21.

לֹא־הִבִּיט אֶנֶן פִּי־עֹלָב וְלֹא־רָאָה עָמָל
 בְּיִשְׂרָאֵל יִהְיֶה מַלְחָתוֹ עִמּוֹ וַתִּבְרַעַת
 מַלְחָתוֹ בּוֹ :

οὐκ ἔσται μόχθος ἐν Ἰακώβ, οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραὴλ. κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ.

Au. Ver.—21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

Ken.—HE (God) *hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* This account is contrary to that given by Moses, in many places, particularly Deut. ix. 6—24. 'Tis happy, therefore, that the Samaritan Pentateuch reads here אִישׁ, in the first person; which makes a good and consistent sense. Balaam, from an high place viewing the Israelites, saw them regular and decent, not noisy or tumultuous; without any disorderly violence or idolatrous outrage, on which he could at all fix, as a ground for censure or malediction. He therefore says, as the words should be expressed—"I do not behold iniquity in Jacob, neither do I see perverseness in Israel." The word רָעָה (if not originally אִישׁ) is a participle, *videns*; and *videns sum* is *video*. The Syriac version is rendered here, *non video, nec aspicio*; and in the Chald. par. the first verb is rendered *intueor*.

Ged.—I behold [Sam.] nothing harmful in Jacob; I see nothing disastrous in Israel.

Booth.—

I behold [Sam.] no trouble in Jacob, Nor do I see distress in Israel.

Bp. Patrick.—21 *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* Both the word *aven* (which we translate *iniquity*), and the word *amal* (which we translate *perverseness*) signify frequently in Scripture the highest wickedness, viz., idolatry. And so Onkelos here understood it, when he thus paraphrased these words: "I see that there are none who worship idols in the house of Jacob, nor any servants of trouble and vanity (so they called idols) in Israel." And accordingly the Vulgar Latin expressly translates this verse thus, "There is no idol in Jacob, nor is there any image seen in Israel:" which seemed so clear a truth to Johannes Forsterus, a famous professor of the Hebrew tongue in the beginning of the Reformation, that, in his explication of both these words in his Lexicon, he saith, "From this place all the prophets borrow these phrases, and translated them to express impiety, i.e., idolatrous worship, devised according to men's own humours and desires, and by the instinct of the devil: for Moses was the fountain of all the prophets." Thus he writes upon the word אִישׁ, and he repeats it again upon the word עָמָל. So that this is the reason Balaam gives why God had blessed, and he could not curse them, because they were free from idolatry; unto which, unless they could be seduced, there was no hope that God would deliver them into the power of their enemies; for which reason Balaam afterward counselled this prince to entice them to this sin by beautiful women, as the only way to move God to be angry with them.

There are, indeed, a great many that take these words in the common sense, for all manner of sin, which God is said not to see in this people, i.e., so as to mark it out for punishment; for, though they were many ways great offenders, yet he had such an indulgent kindness to them, that he would not correct them for every sin which they committed. But this returns to the former exposition; that they were safe as long as they kept themselves from the great transgression, that is, idolatry.

The Lord his God is with him. They worshipping God alone, were therefore under his special care and protection. Onkelos

renders it, "the Word of the Lord his God is his help." And so the Jerusalem Targum.

The shout of a king is among them.] God being their king, he prophesies that they should always triumph over their enemies: for he alludes to the shouts which are made when a king or great captain returns victorious with the spoils of those he hath vanquished. So the meaning of the whole verse is this, in brief: Since they do not worship idols, but cleave to the Lord their God, and serve him alone, he is present with them, not only to preserve them from their enemies, but to give them glorious victories over them.

Pool.—*He*, i. e., God, understood ver. 20, and expressed ver. 19, *hath not* or doth not behold or see *iniquity* or *perverseness*, i. e., any sin, in *Jacob* or *Israel*; which cannot be meant of a simple seeing or knowing of him, for so God did see and observe, yea, and chastise their sins, as is manifest, Exod. xxxii. 9; Deut. ix. 13; but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was Balak's desire, and Balaam's hope and design. For as Balaam knew that none but Israel's God could curse or destroy Israel, so he knew that nothing but their sin could move him so to do; and therefore he took a right, though wicked, course afterwards to tempt them to sin, and thereby to expose them to ruin, Numb. xxv. And Balaam had now hoped that God was incensed against Israel for their sins, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken, I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in Sihon and Og and the Amorites, yet he will not do so with Israel; he winks at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said *not to see* sins, as elsewhere he is said to forget them, Isa. xliii. 25; Jer. xxxi. 34, and to *cover* them, Psal. xxxii. 1, which keeps them out of sight, and so out of mind; and to *blot* them out, Psal. li. 1, 9, and to *cast* them *behind his back*, Isa. xxxviii. 17, or *into the depth of the sea*, Micah vii. 19, in which cases they cannot be seen nor read. And men are oft said *not to know* or *see* those sins in their children or others, which

they do not take notice of so as to punish them. And this sense best agrees with the context; God hath decreed and promised to bless this people; and *he hath blessed* them, and *I cannot reverse it*, ver. 20, and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, so for the future he will not behold, i. e., so as to approve it, as that word is oft used, as Gen. vii. 1; Isa. lxvi. 2; Hab. i. 13, or so as to suffer it, *injury against Jacob* [so Rosen.], &c. For *aven*, here rendered *iniquity*, is oft used in that sense, as Job v. 6, 7; Prov. xii. 21; xxii. 8. And the other word, *amal*, rendered *perverseness*, oft notes *vexation* and *trouble*, as Job v. 6, 7; Psal. xxv. 17; xxxvi. 4; and the particle *beth*, rendered *in*, is oft used for *against*, as Exod. xiv. 25; xx. 16; Numb. xii. 1. So the sense is, God will not see them wronged or ruined by any of their adversaries, whereof the following words may be a good reason, for *God is with him*, &c. *The Lord his God is with him*, i. e., he hath a favour for this people, and will defend and save them. So the phrase of *God's being with* a person or people signifies, as Jud. vi. 13; Psal. xlv. 7; Isa. viii. 10. *The shout of a king is among them*, i. e., such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets which were made by God's command, and used upon great solemnities, in which God their King was present in a special manner, Numb. x. 9; Josh. vi. 16, 20; 1 Sam. iv. 5; 2 Chron. xiii. 12.

Dr. A. Clarke.—21 *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.*] This is a difficult passage; for if we take the words as spoken of the people Israel, as their *iniquity* and their *perverseness* were almost unparalleled, such words cannot be spoken of *them* with strict truth. If we consider them as spoken of the patriarch *Jacob* and *Israel*, or of *Jacob after* he became *Israel*, they are most strictly true, as *after that time* a more unblemished and noble character (*Abraham* excepted) is

not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of his father *Isaac*, and his grandfather *Abraham*, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xlix. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. *אָבֵן* *aven* not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*; and these indeed are its *ideal* meanings, and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c., produced by sin. *עַמַּל* *amal*, translated here *perverseness*, occurs often in scripture, but is never translated *perverseness* except in this place. It signifies simply *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words may therefore be considered as implying that God will not suffer the people either to be exterminated by the *sword*, or to be brought under a yoke of *slavery*. Either of these methods of interpretation gives a good sense, but our common version gives none.

Dr. Kennicott contends for the reading of the Samaritan, which, instead of *לֹא הִבִּית* *lo hibbit*, he hath not seen, has *לֹא אָבֵן* *lo abbit*, I do not see, I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Rosen.—21 *בְּיָמָיו*—*לֹא הִבִּית*, LXX reddiderunt: *Οὐκ ἔσται μόχθος ἐν Ἰακώβ, οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραὴλ*. Videlicet *אָבֵן* subinde est *dolor*, ut Gen. xxxv. 18; Deut. xxvi. 14, et *עָמַל*, labor item *molestiam*, *ærumnam* denotat, Ps. lxxiii. 5; Job. vii. 3; xi. 16. Verba activa *הִבִּית* et *רָחַץ* vero Græcus interpres impersonaliter cepit et pro Futuris. Quum autem nomina *אָבֵן* et *עָמַל* et *vanitatem*, *iniquitatem* significant, alii sic vertunt: *nullum peccatum in Jacobo animadvertit*, sc. Deus, i. e., Deus condonat ei peccata; vide similem loquutionem Jer. l. 20. Sed huic interpretationi non favent, quæ sequuntur. Alii *אָבֵן* et *עָמַל* intelligunt de *cultu idolorum*, ut 1 Sam. xv. 23. Ita Onkelos: *Video non esse colentes idola in domo Jacobi, nec servos molestie vanitatis in Israele; et Vulgatus: Non est idolum in Jacob, nec videtur simulachrum in Israel.*

Sed omnibus hisce interpretationibus præferenda videtur illa, quam Gatackerus dedit in *Adversarr. Miscellann.*, l. ii., cap. 4, *Opp. Critt.*, p. 289, quæ talis est: *Non intuetur Jova, i. e., non sustinet intueri, iniquitatem in Jacobum, i. e., injuriam Jacobo illatam, nec videt, videre sustinet molestiam, afflictionem, vexationem, adversus Israelem.* *ב* nominibus *אָבֵן* et *רָחַץ* præpositum valet *adversus*, *contra*, ut Ex. xiv. 25, *Deus pugnat בְּמִצְרַיִם*, *contra Ægyptios*, xx. 16. *בְּמִצְרַיִם*, *contra socium tuum*, Num. xii. 1. *בְּמֹשֶׁה*, *contra Moysen*. Huic sententiæ: non permittit Jova *Israelem* suum injuste gravari, vel affligi, egregie quadrat quod sequitur: *וְיָוָה אֱלֹהֵינוּ עֹמֵד*, *Jova Deus suus cum eo est*, ei adest, averruncator omnium malorum quæ Israelitis imminet, cf. Gen. xxxix. 2. *וְהָרָחַץ בְּלִי עֵינָיו*, *Et clamor regis in eo*. Videntur intelligi lætæ vociferationes, quæ circa tentorium sacrum quod Deus, *rex* Israelitarum habitare credebatur, a gratias agentibus et post salutaria sacra convivantibus mittebantur. Recte igitur Coccejus: Israelitæ acclamant Jovæ ut regi suo, et in eo gloriantur.

CHAP. XXIII. 22, XXIV. 8.

אֵל מוֹצִיאֵם מִמִּצְרַיִם כְּהַיְוָעֶלֶת רָאֵם
: לֹא

θεὸς ὁ ἐξαγαγὼν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτοῦ.

Au. Ver.—22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

Ged., Booth.—

22 God, who brought them out of Egypt, Is to them as the strength of a rhinoceros.

Bp. Patrick.—*He hath as it were the strength of an unicorn.*] Some would have this referred to God, who brought them out of Egypt by a mighty power, because he speaks in the plural number of those to whom the former sentence belongs. But this is no good reason; for the Scripture frequently varies the number, when the same person is spoken of. And in chap. xxiv. 8, it is expressly said, "God brought him (i. e., Israel) out of Egypt; and he hath the strength," &c., which every one allows is spoken of the Israelites, who are said to have the *strength* of this creature, with whom they are compared; or rather the *height*, as the Hebrew word certainly

signifies, Ps. xcv. 4, "The strength of the hills (or rather, the heights of the hills, as it is in the margin) is his also:" and Job xxii. 25, "The Almighty shall be thy defence, and thou shalt have plenty of silver." So the sense led our interpreters to translate the Hebrew word *reem*, which may be literally here rendered *great heaps* of silver. These are the only places where this word is found. The only difficulty is, what creature it is which is here called *reem*; which we translate (as many others have done) an *unicorn*: which, though most now take to be a fabulous creature that is not in being, yet Tho. Bartholinus, in his *Anatomical Histories* (Centur. ii., Histor. 61), tells us, that an ambassador from the king of Guinea to the duke of Courland, assured him, at Copenhagen, that there is a beast in Africa of the bigness of an ordinary horse, very swift and fierce, which hath a horn in its forehead about three spans in length; the dead carcase of which he had seen, though never one alive. But if this be supposed to be true, it is not the creature here meant; for it is plain by the Scripture that the *reem* hath two horns, Deut. xxxiii. 17, where we read of the *horns of the unicorn* (as we translate it), to which the two tribes of Ephraim and Manasseh are compared (see also Ps. xxii. 27). Therefore the famous Bochartus, after a long discussion of other opinions, thinks it most probable that the *reem* is a kind of goat, which the Arabians called *algazel*, and is now called *gazellus*; which is a tall creature (some of them as high as a stag) with long and sharp horns. So that Balaam foretells the Israelites should be as eminent among other people as the *reem* was among other kinds of goats. Unless we will think it refers to what the Arabians observe, that it is proper to this animal to carry his head very high, and to erect his ears, which is an excellent emblem of the people of Israel; who being lately oppressed in Egypt, were asserted by God into a state of liberty, and raised to a great height of glory, in order to be advanced unto a higher (Hierozoicon, par. i., lib. iii., cap. 27). At this Onkelos seemed to have aimed, when he translates these words thus, "fortitude and exaltation are his;" taking *reem* not for a proper name but for an appellative, as if it were derived from *ramam*, which signifies to exalt. I shall only add, that there is one who refers these words

neither to God nor to the Israelites, but to Egypt before mentioned; as if the sense was, Though the Egyptians were as strong as an *unicorn*, they were not able to detain the Israelites any longer in bondage to them; but God brought them thence with a mighty hand and outstretched arm: so Joseph. Hispanus (lib. iii., Ikaurim, cap. 8).

Gesen.—*רֵעַם*, plur. fem. (from *רָעַע*).
1. *Swift course, swiftness*, Numb. xxiii. 22; xxiv. 8: *לֹא יִרְעָעוּ רֵעָם*, *he has the swiftness of the buffalo*. (The ancient translators express it by *greatness, lustre*.) 2. *Weariness, tiresome labour*, see *רָעַע*, No. 2. Whence, probably, *possession, property, treasure*, acquired by labour. Comp. *רָעַע*, No. 3. Ps. xcv. 4: *רֵעָם הָהָרִים*, *the treasures of the mountains*. Job xxii. 25: *רֵעָם כֶּסֶף*, *silver of treasures*, i. e., treasures of silver. Other interpreters, as Bochart, Rosenmüller, render it in all these passages *height, altitude*, by a transposition of the letters, from the root *רָעַע*, Arab. *رَفَعَ*, *ascendit, altus fuit*; hence in Numbers as cited, *upright course*. Ps. xcv. 4: *heights of mountains*. Job xxii. 25; *silver of heaps*, i. e., heaps of silver: but the signification given above is very applicable, and is better supported by the Hebrew usage.

רֵעַם, m. Numb. xxiii. 22; Deut. xxxiii. 17; *רָעַע*, Ps. xxix. 11; *רָעַע*, Job xxxix. 9, 10. Plur. *רֵעָם*, Ps. xxix. 6; also *רָעַע*, a wild bull, buffalo. Arab. *ريم*, a kind of antelope, which signification some apply to the Hebrew; but the Arab. signification is here only cognate, and not identical. The Greek *βούβαλος*, *βούβαλις*, is also used of the antelope and wild buffalo, and the Arabs call stags and antelopes wild bulls. From the following passages, Ps. xxii. 13–22; Ps. xxix. 6; Deut. xxxiii. 7; Isa. xxxiv. 7; and from Job's description, xxxix. 9–12, *רֵעַם* appears to correspond with the bull. See *Schultens zu Job am angef. Orte*, *De Wette's Commentar zu Ps. xxii. 22*, and compare *Bocharti Hieroz.*, t. i., p. 948, &c. LXX, Vulg., *monoceros, unicornis, rhinoceros*, against which, see *Bochart*, as quoted.

Prof. Lee.—*רֵעַם*, pl. f. constr. *רֵעָם*. Two etymologies are given. (a) Taking *רָעַע*, and the Arab. *رَفَعَ*, *celeriter, cucurrit*;

[1] *Swiftness*, Num. xxiii. 22; xxiv. 8.

[2] *Wealth, treasures*; as being acquired by

activity and fatigue, Job xxii. 25; Ps. xciv. 4.

רָאָם, and רָאָם, masc.—plur. רָאָם, רָאָם. Arab. ^{أور}, *oryx*. And this, Bochart.

Hieroz., i., p. 948, seq., argues, is the animal in question here. Gesenius, with A. Schultens, on Job xxxix. 9, 10, will have it to be a sort of wild ox, viz., *the Buffalo*. The LXX makes it *the unicorn*, μονοκέρωτα, which, although found to exist (see Quarterly Review, No. 47), is not at all likely to be the animal. Gesenius prefers considering it *the buffalo*, from Ps. xxix. 6, where רָאָם, is found in the parallel with צֶמֶר, a calf. The word occurs, Numb. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 22; xxix. 6; xcii. 11; Isa. xxxiv. 7. From these passages of Job and Isaiah, too, this animal is manifestly mentioned as one of the ox tribe. Schultens and Gesenius are, therefore, probably right.

Rosen.—רָאָם רָאָם, *Quasi celsitudines orygis illi sunt*. רָאָם idem est *caprearum* genus, quod Arabes רָאָם vocant. Cf. ad Ps. xxii. 22, et *d. a. u. n. M.*, p. ii., p. 269, sqq., ubi et de *monocerote*, quod animal hic pro רָאָם LXX posuerunt, egimus. רָאָם varie vertunt. LXX, δόξας, Vulgatus, Onkelos, Syrus, Arabs Erp., *fortitudinem*. Sed neutram harum significationum nomen illud in dialectis cognatis obtinet. Michaelis in *Suppl.*, p. 1129, huic loco *celeritatis* notionem aptissimam arbitratur, et vertit: *Deus eduxit eum ex Aegypto, celeritas est illi ut gazellarum*. Quæ imago minus apta videtur. Existimaverim, רָאָם רָאָם idem esse quod Arab. راساء *elatio caprearum*, qua phrasi Arabes indicant, capreas capite sursum elato arrectisque auribus adstare, id quod hæc animalia præ alacritate solent facere. Sic pulchra imagine sistetur populus Israeliticus antea sub Aegyptiorum servitute oppressus, nunc vero in libertatem assertus et in feliciorum statum evectus. Unde hunc vs. ita vertere malletm (sensus magis quam propriam verborum vim exprimens): *Deus hunc populum eduxit ex Aegypto, alacritas ei est ut gazellis (Aus Aegyptens Sklaverey führte Gott dies Volk; frühlich schaut es nun, gleich Gazellen, umher!)* Ceterum monendum est, ex hac interpretatione vocem רָאָם non esse referendam ad רָאָם, sed, admixta metathesi litterarum, ad Arab. راساء, *ascendit, procerus, altus fuit*. Cf. ad Job. xxii. 25.

Ver. 23.

כִּי לֹא־נִחַשׁ בְּיַעֲקֹב וְלֹא־הָקִים
בְּיִשְׂרָאֵל כָּצֵת יַחַד לְיַעֲקֹב וְלִישְׂרָאֵל
כִּדְחָפְעַל אֵל :

οὐ γὰρ ἔστιν οἰωνισμὸς ἐν Ἰακώβ, οὐδὲ μαντεία ἐν Ἰσραὴλ. κατὰ καιρὸν ῥηθήσεται Ἰακώβ, καὶ τῷ Ἰσραὴλ τι ἐπιτελέσει ὁ θεός;

Au. Ver.—23 Surely there is no enchantment against [or, in] Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Bp. Patrick.—Surely there is no enchantment against Jacob, neither is there any divination against Israel.] Neither I, nor any body else, have power to hurt them, by all the secret arts of sorcery and soothsaying which are practised in the world. The Vulgar Latin takes these words as if they were spoken in praise of the Israelites, that there were no enchantments or divinations used among them, nor any other diabolical arts, which were forbidden by their law in several places. From these they being as free as from idolatry (mentioned ver. 21), they were secure of God's favour to them. And so we acknowledge, in the margin of our Bibles, the words may be translated, "There is no enchantment in Jacob [so Geddes], or among them:" from which God intended in all ages to preserve them by the prophets he raised up to them. And thus R. Solomon expounds this verse, either to signify that they could not be cursed, because they were not given to enchantments and divinations; or that they needed not to make use of diviners and magicians having all that was needful for them to know revealed to them by God's prophets, and by *urim* and *thummim*, &c.

According to this time it shall be said—What hath God wrought!] The LXX translate the first words κατὰ καιρὸν, "when time shall be;" or, *upon all occasions*; not only now, but in future ages, men shall relate with admiration what God hath wrought for this people; not only in bringing them out of Egypt, but in conducting them into Canaan; in drying up Jordan, as he did the Red Sea; and subduing the Canaanites, as he overthrew Pharaoh and his host, &c. If there be any difference between Jacob and Israel, the former signifies this people when they were in their low estate, and the

latter, when they were eminently exalted; in both which God did wonderful things for them, which astonished all that observed.

Ver. 24.

וְהָיָה כְּלִבְיָא יְהוֹם וְכִבְיָא יְהוֹמָא
לֹא יִשְׁכַּב עַד-יִמָּלֵךְ שָׁמָּה וְדָם-חֲלָלִים
יִשְׁתָּה :

מסעס צפ

ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται, καὶ ὡς
λέων γαυρωθήσεται. οὐ κοιμηθήσεται ἕως
φάγῃ θήραν, καὶ αἷμα τραυματιῶν πίεται.

Au. Ver.—24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

A great lion.

Bochart, Rosen., Lee.—A fierce she lion. See notes on Gen. xlix. 9 (page 149).

A young lion.

Patrick, Rosen., Lee.—אֶלֶף, and יָמָא, a lion generally.

He shall not, &c.

Ged., Booth.—Who shall not, &c.

CHAP. XXIV. 1.

וְלֹא-יִהְיֶה כְּפָעַם-בְּפָעַם לְהִרְאֹת
בְּחַיִּים וְגו'

— οὐκ ἐπορεύθη κατὰ τὸ εἶωθός αὐτῶ εἰς
συνάντησιν τοῖς οἰωμοῖς, κ.τ.λ.

Au. Ver.—1 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments [Heb., to the meeting of enchantments], but he set his face toward the wilderness.

Enchantments.

Ged., Booth.—Omens.

Rosen.—אֶלֶף אֶלֶף אֶלֶף, *Non ivit in occursum incantationum*, non discessit ad auguria captanda, uti antea fecit, xxiii. 3, 15, ubi prætendit se Deum velle consulere; sed statim incepit carmen suum fatidicum.

Ver. 3.

Au. Ver.—Took up his parable. See note on xxiii. 7.

Ver. 4, 16.

נָחַם שְׁמַע אֶמְרֵי-יְהוָה אֲשֶׁר מָחַז
שִׁדְי יִחְיֶה נָחַל וְגַלְי עֵינָיו :

φησὶν ἀκούων λόγια ἰσχυροῦ, ὅστις ὄρασιν
θεοῦ εἶδεν ἐν ὕπνῳ. ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ.

Au. Ver.—4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open [Heb., who had his eyes shut, but now opened].

Falling into a trance.

Bp. Patrick.—There being in the Hebrew only the word *nophel*, which signifies *falling*, we supply the sense by adding *into a trance*; lest any one should think he fell to the ground [so Rosen.], or fell asleep [so Gesen.]; which seems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward senses. Yet the forementioned Targum takes it as if he had fallen flat on his face; and the LXX translate it, "he saw the vision of God in sleep;" according to that, Gen. xv. 12, "a deep sleep fell upon Abraham;" where the word *naphela* is thought by some to give a good explication of *nophel* in this place.

Gesen.—De propheta, qui in somno visiones videt divinitus sibi oblatas, intelligenda sunt verba Num. xxiv. 4: *qui visiones Dei videt* נָחַם אֶלֶף עֵינָיו in somno iacens et reclusis oculis (sc. mentis); neque enim audiendus vir doctus, qui nuper (Ephemerid. lit. Jen. 1830, iv., p. 381) נָחַם h. l. de morbo caduco interpretari volebat.

Rosen.—נָחַם, *Procidens* in terram. Indicat, se, ut prophetam, in terram pronum se prostravisse ut perciperet, quæ Numen sibi patefacere vellet; vid. ad xvi. 4. Bene Syrus: qui *quum prostrernit aperiuntur oculi sui*.

Ver. 6.

כְּנָחֳלִים נָחֳיָה בְּנָחֳלָת עֲלֵי נָהָר
כְּנָחֳלִים נָחֳיָה בְּנָחֳלָת עֲלֵי נָהָר :

ὥσεί νάπαι σκιάζουσαι, καὶ ὥσεί παράδεισοι ἐπὶ ποταμῶ, καὶ ὥσεί σκηναί, ἃς ἔπηξε κύριος, καὶ ὥσεί κέδροι παρ' ὕδατα.

Au. Ver.—6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

Bp. Patrick.—As the valleys are they spread forth.] This refers either to the tabernacles, which extended themselves on either side of a wide space, which, like a valley, lay between; or rather, to the Israelites themselves, whom he compares to those fruitful valleys which abound with water: for the Hebrew word signifies either *valleys* or *brooks*.

Ged., Booth.—Like vales planted [Sam., נָחַשׁ, LXX, Vulg.] *with groves.*

Prof. Lee.—נָחַשׁ. Cogn. Arab. نَهْل. (a) *A stream, whether river or brook.* (b) *A torrent, whose bed fills suddenly, and is dry during part of the year.* Thence, (c) *A valley, through which streams run.* (a) Gen. xxxii. 24; Lev. xxiii. 40; Deut. ii. 13, 24; iv. 48, &c. (b) 1 Kings xvii. 7; Job vi. 15; xxviii. 4. (c) Numb. xiii. 23, 24; xxxii. 9; Deut. i. 24, &c.

Rosen.—6 נָחַשׁ, *Instar torrentium exporrecta sunt*, scil. tentoria longo ordine, quæ late se diffundunt. *Exporrighendi sese* significatu Niphal verbi נָחַשׁ legitur et Zach. i. 16. *Ut xylaloe quas plantavit Jova, non hominum opera.* נָחַשׁ esse xylaloem, satis verisimile est. Hæc arbor, quæ et *agallochum* vocatur, perquam magna et umbrosa est, ligna autem ejus perquam odorata. Nascitur Agallochum in India Orientali. In Arabia non provenit. Nihilominus hæc arbor nota esse poterat Bileamo Euphratis accolæ per mercatores. Ceterum pro נָחַשׁ extulerunt נָחַשׁ (sicuti tentoria quæ fixit Deus) LXX, Vulgatus, Syrus, Saadias, Samaritanus, amboque Chaldæi recentiores. Sed huic lectioni non favet parallelismus membrorum.

Ver. 7.

יָצַל-מַיִם מִבְּדֵלָיו וְזָרְעוּ בְּמַיִם רַבִּים
וְיָרֵם מִמֶּנּוּ מַלְכוּתוֹ וְהַפְסִיחַ מַלְכוּתוֹ :

ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν. καὶ ὑψωθήσεται ἡ Γῶγ βασιλεία, καὶ αὐξηθήσεται βασιλεία αὐτοῦ.

Au. Ver.—7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

He shall pour the water out of his buckets.

Ged., Booth.—Water shall flow from the urn of Jacob.

Pool.—He, i. e., God, will abundantly water the *valleys, gardens, and trees*, which represent the Israelites, ver. 6, i. e., he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by *waters*, John iii. 5; iv. 10; vii. 38, 39, and at last with eternal life, the contemplation

whereof made Balaam desire to die the death of the righteous. Others thus, God shall make his posterity numerous; for the procreation of children is oft signified by waters, fountains, cisterns, &c., as Psal. lxviii. 26; Prov. v. 15, 18; ix. 17; Isa. xlviii. 1. But there is no necessity of flying to metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it.

Rosen.—נָחַשׁ, *Fluet aqua ex ejus situla; erit fœcundus, multos procreabit liberos; sicut situla plena copiosam dat aquam, ita prosapia Israelitarum erit fœcunda.* Propagatio liberorum sæpe per aquas significatur, veluti Ps. lxiii. 27; Jes. xlvii. 1; Nah. ii. 9. Alii: *fluet aqua ex ejus ramis*, quam significationem femininum נָחַשׁ habet Jer. xi. 16; Ez. xvii. 6, 23, ut h. l. significetur arbor, quæ non modo aqua fluviatili, sed etiam cœlesti rorum et pluviarum irrigatur. Utraque hæc irrigatio etiam conjungitur Gen. xlix. 25. Attamen prior interpretatio ob parall. membrorum præferenda videtur.

And his seed shall be in many waters.

Ged.—And his seed shall become a numerous people.

Booth.—And his seed shall become as many waters.

Bp. Patrick.—*In many waters.*] Or, “by many waters;” i. e., be sown in a ground well watered [so Pool], and consequently bring forth a plentiful crop [Isa. xxxii. 20]. There are those who refer both these to their numerous posterity; procreation of children being sometimes expressed in Scripture by the metaphors of waters, and fountains, and cisterns, as every one knows. And both the LXX and Onkelos interpret this of one particular person that should arise of their seed. For thus the former of them renders this part of the verse; “There shall come a Man out of his seed, who shall rule over many nations.” And the latter of them paraphrases in this manner; “There shall be a great King, who shall be anointed of his children, and shall have dominion over many people;” which the Jerusalem Targum saith expressly is Christ: for thus this verse begins in that paraphrase: “A king shall arise out of his sons, and their Redeemer from among them,” and thus concludes; “and the kingdom of the king Messias shall be magnificently exalted.”

Rosen.—תָּרַשׁ בְּמִים רַגִּים, *Et semen ejus in multas aquas*, sc. se diffundet, i. e., hic populus mirum in modum multiplicabitur, magnum capiet incrementum. Haud infrequens comparatio, cf. Ps. cxliv. 7; Jer. xlvii. 2.

His king, &c.

Ged., Booth.—

Their king shall be higher than Agag,
And his kingdom more highly exalted.

Ver. 8.

אֵל מוֹצִיאוֹ מִמִּצְרַיִם בְּתוֹעֵלֶת רַגְלָם
לֹא יֵאָכֵל גּוֹיִם צִדְדֵי וְעַצְמוֹתֵיהֶם יִנְהָם
יִחַצְצֵי יִמְחָצוּ :

θεὸς ὠδήγησεν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρως αὐτῷ. ἔδεται ἔθνη ἐχθρῶν αὐτοῦ, καὶ τὰ πᾶχη αὐτῶν ἐκμυελιέι, καὶ ταῖς βολίσιν αὐτοῦ καταροξέουσι ἐχθρόν.

Au. Ver.—8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

God brought him forth, &c.—unicorn. See notes on xxiii. 22.

And shall break their bones.

Gesen.—רָגַם, pr. resecuit, ut Syr.  et Arab. . In V. T. semel sq. dat.

reposuit, asservavit. Zeph. iii. 3: אֵל גִּרְמֵי, *nihil reponunt in diem crastinum.* Optime ita LXX, οὐχ ὑπελείποντο. Vulg., non relinquebant ad mane. Cf. יִצְפֵּן, Gen. xxvii. 36, adde , Cor. xi. 87.

Pi. רָגַם (denom. a רָגַם) ossa derosit. Num. xxiv. 8: comedit gentes, hostes suos, וְעַצְמוֹתֵיהֶם יִנְהָם, *et ossa eorum derodit.* Hinc translate Ez. xliii. 34: *ebibes et esugues illud* (poculum) וְעַצְמוֹתֵיהֶם יִנְהָם, *et testes eius rodes*, i. e., lambes, ne guttam quidem vini in illo relictura.

Prof. Lee.—Pih. רָגַם, *Shall utterly cut away, destroy*, Numb. xxiv. 8, *their bones*, i. e., strength; Ezek. xxiii. 34, וְעַצְמוֹתֵיהֶם יִנְהָם, *her vessels*, i. e., of wine. How the “*reposuit*,” “*derodit*,” rodes, i. e., “*lambes*,” of Gesenius, in these several places, can either be derived or defended, I know not.

And pierce them through with his arrows.

Bp. Patrick.—Or, as some translate the Hebrew words, “break their arrows in pieces;” i. e., quite disarm them.

Booth.—And in their blood (they shall) bathe their arrows. So *Ged.*

Prof. Lee.—רָגַם, *Dash* violently, the foot into blood, Ps. lxviii. 24. — arrows at one, Num. xxiv. 8.

Rosen.—רָגַם, *Et tela ejus*, unumquodque telorum ejus *transfiget*, sc. cos, hostes, subaudito suffixo ex וְעַצְמוֹתֵיהֶם, quod præcedit. Vel: *tela ejus*, hostis, *conquasabit* populus Israeliticus. Sensu haud multum abludit, quod Hos. i. 6, *arcus confringi* dicitur.

Ver. 9.

Au. Ver.—*As a lion and as a great lion.* See notes on xxiii. 24; and on Gen. xlix. 9, page 149.

Ver. 13.

Au. Ver.—*Silver and gold.*

Ged.—Silver or [Sam., Syr., Arab.] gold.

Au. Ver.—*But what the Lord saith.*

Ged.—But what the Lord saith to me [Sam., Syr.].

Ver. 14.

— לְכָה אֲנִי צִדְדֵי יִשְׂרָאֵל יַעֲזֹב הָעָם
הַזֶּה לְצִדְדֵי בְּאַחֲרֵית הַיָּמִים :

— δεῦρο συμβουλευέσω σοι, τί ποιήσει ὁ λαὸς οὗτος τὸν λαόν σου ἐν ἑσχάτου τῶν ἡμερῶν.

Au. Ver.—14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

Pool.—*Advertise thee*, or, *inform thee* [so Rosen.], to wit, concerning future things, as it here follows, for this word seems inseparably joined with the following. Others, *give thee counsel*, and tell thee *what this people*, &c. So it is a short and defective speech, such as we have Exod. iv. 5; xliii. 8. And by *counsel* they understand that which is related Numb. xxv. 1, 2; which was done by Balaam's counsel, Numb. xxxi. 16; Rev. ii. 14. But the former sense is more unforced and agreeable to the following words as they lie. *In the latter days*: not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 Sam. viii. 2, &c.

Bp. Patrick.—*I will advertise thee, &c.* But before I go, permit me to give thee some advice. So the Hebrew word *jaatz* constantly signifies, “to give counsel.” And so the Vulgar here translates it; but took it for the wicked advice, which we read, in the next chapter, was executed after Balaam's

departure, and of which he was certainly the author (ch. xxxi. 16), and therefore thus translates the next words, "What thy people shall do unto this people." But the Hebrew text and the LXX are directly contrary unto this; being as we translate the words, "What this people shall do to thy people." Therefore Onkelos, to take in the foregoing sense, without altering the latter part of the verse, puts in one word, and makes the whole run thus: "I will give thee counsel what to do, and (will show thee) what this people shall do to thy people in the latter days." And the Jerusalem Targum more largely and plainly, "I will advise thee what thou shalt do to this people; make them to sin: otherwise thou shalt not have dominion over them; but this people shall domineer over thy people in the latter end of days."

Rosen.—*Prædicam tibi, quid hic populus populo tuo post multas atates factururus sit.* פָּרַעְתִּי הִic habet notionem prædicendi, quasi monendi de rebus futuris, non vero consilium dandi, uti non pauci interpp. voluerunt, qui de consilio Bileami xxxi. 16 memorato cogitarunt.

Ver. 15.

Au. Ver.—*And he took up his parable.* See notes on xxiii. 7.

Ver. 16.

Au. Ver.—*Falling into a trance, &c.* See notes on verse 3.

Ver. 17.

אֶרְאֶהוּ וְלֹא אֶשְׁכְּנֵהוּ וְלֹא אֶשְׁכְּנֵהוּ
דִּרְךְ פּוֹלֵב מִיִּצְחָק וְקָם שָׁבֶט מִיִּצְחָק
וַיַּחֲזֵק בְּאַחֲרֵי מוֹאָב וַיִּקְרַח בְּלִי-פְנֵי-שֶׁת׃
מלרע

δειξω αὐτῷ, καὶ οὐχὶ νῦν. μακαρίζω, καὶ οὐκ ἐγγίξει. ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, ἀναστῆσεται ἄνθρωπος ἐξ Ἰσραὴλ. καὶ θραύσει τοὺς ἀρχηγοὺς Μωὰβ. καὶ προνομεύσει πάντας υἱοὺς Σήθ.

Au. Ver.—17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab [or, smite through the princes of Moab], and destroy all the children of Sheth.

Bp. Patrick.—*I shall see him.* Or, *I do see him* (for the future tense is often used for the present); that is, he saw the person of

whom he was going to speak, represented to him in a vision.

But not now. He saw him not as in being, now at present, but to come in future times.

Ged., Booth.—

I see it, though it will not be now:

I behold it, though the event is not near:

Rosen.—וִידֵעוּ וְלֹא עֲדָה, *Video illud sed non nunc*, i.e., prævideo rem multa post secula futuram, non brevi; rem, quam, inter futuros eventus veluti remotam, intueor. Alii suffixum ad וִידֵעוּ vertunt cum, sc. regem, ex Israele proditurum, de quo statim.

The corners, i.e., the borders. So Pool, Rosen.

Booth.—The two corners.

Prof. Lee.—In Num. xxiv. 17, וִידֵעוּ has been taken by some to denote *both sides*, dual constr. i.e., *every part*; several of the versions translate it by *chiefs*, *princes*, as being *prominent* persons. Probably, *and shall crush the companies of Moab*. Arab. قَدَمَ, agmen hominum.

And destroy all the children of Sheth.

Bp. Patrick.—*Destroy all the children of Sheth.* They who interpret this of David, take Sheth to have been some great person in that country, or some place of great note, the inhabitants of which are here threatened to be destroyed. But these are mere conjectures, which have no foundation in history; whereas, if we understand it of Christ, and translate the first word, *not he shall destroy*, but (as Castalio and others do) *he shall rule over*, the sense is very remarkable; it being a prophecy, that, in the times of the Messiah, there shall be no longer such a distinction as God now made between the Israelites and other nations (by the peculiar laws he gave them at their entrance into Canaan), but all mankind, who are equally descended from Seth, shall be united under his government. And thus not only Lyranus, and Abulensis, and others interpret it, but Onkelos also, whose words are, "He shall have dominion over all the sons of men:" for he thought it reasonable, by *the children of Sheth*, to understand all mankind who were propagated from him, who succeeded in the place of Abel that was killed; all the seed of Cain perishing in the flood.

Ged., Booth.—And the crown [Sam. יָסָד] of every son of sedition.

Gesen.—And shall destroy all the children of pride.

Rosen.—In verborum מִצְרַיִם וְעַתָּה versionem magnopere dissentiunt interpretes. Et ante omnia notandum, codicem Sam. pro וְעַתָּה legere וְעַתָּה, *vertex*, quod referri deberet ad מִצְרַיִם, ita ut sensus esset, *contundet principes Moabi et verticem filiorum Seth*. Fortasse hunc locum ita legit olim Jeremias, qui huc manifeste adludit xlviii. 45, ubi calamitates Moabitarum describit: *ignis exiit Chesbone, et flamma e Sichone* (cf. xxi. 28), *et absumsit angulum Moabi, verticemque (וְעַתָּה) filiorum sonitus* (וְעַתָּה), i. e., tumultus, belli, bellicosos. *Vertex* autem *Moabitarum* esset Rex ejus gentis. Sed potuit etiam fieri, ut Jeremias וְעַתָּה data opera mutarit in וְעַתָּה, sicuti pro מִצְרַיִם posuit וְעַתָּה. Lectionem tamen Masorethicam referunt omnes interpp. antiqui, quamquam in illius interpretatione in diversas abeunt partes. LXX וְעַתָּה vert. *προνομήσει*, quod Hesychio est, ἀρπάξει, κατασφύξει, αἰχμαλωτεύει, Suidæ ληΐζει et αἰχμαλωτίζει. Symmachus ἐρευνήσει, quomodo hoc verbum Hebr. etiam reddunt Syrus et Chaldaeus Jes. xxii. 5. Onkelos et Arabs Erp.: *dominabitur*. Vulgatus: *vastabit*. Syrus; *et subjiciet, subjugabit*. Saa-dias: *et tremefaciet*. E recentioribus Castellus in Heptaglotto verbo וְעַתָּה notionem *dominandi* tribuit, quam præter interpretes antiquos etiam confirmari dicit usu Arabum, quibus וְעַתָּה, *regionem patentem* significat, et hinc etiam Armenis *Kirak, karuk*, sit *potens*. Sane significato *dominandi* huic loco bene conveniret, modo ea probari possit argumentis solidioribus quam Castellus attulit. Vix dubium est, וְעַתָּה esse verbum *privativum* a וְעַתָּה, *murus* derivatum, et significare *diruere, destruere*, quo significato וְעַתָּה Talmudicis usurpatur, uti iisdem וְעַתָּה est *vastatio, destructio*. Eodem *destruendi* significato particip. hujus verbi occurrit Jes. xxii. 5, ad quem loc. cf. not. De מִצְרַיִם similis est interpp. dissensus. Plures *filiis Sethi* indicari putant omnes homines, quod nos omnes Sethi, filii Adami (Gen. iv. 25), posterii sumus. Ita Onkelos. Sed non est credibile, vatem hoc dicere voluisse, omnes populos ab Israelitis vastatum iri. Quodai מִצְרַיִם h. l. nomen proprium sit, magis probabile fuerit, *Sethiis* indicari populum aliquem Moabitis et Amalekitis vicinum, cujus notitia interiit. Qui מִצְרַיִם pro nomine appellativo habent, in diversas abeunt partes. Nonnulli, illud ad מִצְרַיִם, *ponere* referentes, vertunt *filiis fundamenti* sive *sedis*, intelliguntque populos, qui sedem firmam et tran-

quillam habeant; quod de Moabitis dicitur Jer. xlviii. 11. Alii interpretantur *filiis natis* sive *ani* (quo significato מִצְרַיִם legitur 2 Sam. x. 4; Jes. xx. 4), qua appellatione intelligi existimant vel populos incestuoso cultui Baal-Peoris deditos, quales erant Moabitæ. Alii aliter explicant. Ceteris verisimilior est eorum sententia, qui arbitrantur, מִצְרַיִם positum esse contracte pro מִצְרַיִם sive מִצְרַיִם a מִצְרַיִם, quod dicitur de strepitu et tumultu, v. c. undarum, et deinde de strepitu et tumultu militari Jes. xiii. 4; Jer. li. 55; Am. ii. 1, quibus locis forma substantiva מִצְרַיִם legitur. Extat vero מִצְרַיִם cum מ radicali Thren. iii. 47, ubi jungitur מִצְרַיִם מִצְרַיִם quod de eversione rerum et calamitate gravissima dicitur. Quæ explicatio eo magis probatur, quod qui h. l. vocantur מִצְרַיִם, iidem Jer. xlviii. 45 dicuntur מִצְרַיִם, vocabulo prorsus synonymico. Qui hanc interpretationem adsciscunt, per *filiis strepitus* sive *tumultus bellicosi* intelligendos putant populos Israelitis vicinos, Moabitas, Ammonitas, Edomitas, eis semper infestos, sive, ut verbis prophetæ utamur, belli strepitus excitantes.

Ver. 18.

וְעַתָּה מִצְרַיִם וְעַתָּה מִצְרַיִם
וְעַתָּה מִצְרַיִם וְעַתָּה מִצְרַיִם

καὶ ἔσται Ἐδὼμ κληρονομία, καὶ ἔσται κληρονομία Ἡσαὺ ὁ ἐχθρὸς αὐτοῦ. καὶ Ἰσραὴλ ἐποίησεν ἐν ἰσχύϊ.

Au. Ver.—18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Pool.—His enemies, the Israelites. *Do valiantly*, or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

Booth.—

8 And Esau shall be his possession;

Also Seir, his enemy, shall be his possession:

For Israel shall do valiantly [so Ged.].

Rosen.—וְעַתָּה מִצְרַיִם, *Eritque Idumæa possessio, eritque Seir possessio hostium suorum*, i. e., Israelitarum. וְעַתָּה Aben-Esa monet esse nomen adjectivum formæ מִצְרַיִם, Lev. xv. 33, et מִצְרַיִם, Prov. xxvii. 7, hic vero pro substantivo מִצְרַיִם usurpari. *Seir* fuit nomen montium Idumæorum, quos hujus terræ aborigines habitaverant, qui nominantur Gen. xxxvi. 20—30, et postea cum Esavi posteris in unam gentem coaluerunt. Hic autem *Seir* ex parallelismo membrorum

cum præmisso ל post verbum וַיֹּאמֶר et alias est *passive* capiendus, ut Jos. ii. 5. וַיִּשְׁעַר הַיָּם, *erat porta ad claudendum*, i. e., instabat tempus, quo claudi debuit porta: Deut. xxxi. 17, וַיִּשְׁעַר הַיָּם, *consumetur*. Cf. Gesen. *Lehrg.*, p. 787. Quod Bileamus hic præ-nunciat, eos haud longe, uti videtur, post tempore ab Assyriis captivos abductum iri, ita evenisse, non est proditum. Veteres in hoc vs. nonnulla aliter ac nos legisse videntur. In Cod. Sam., pro עַד מָשָׁה הַיָּם ita legitur: עַד מָשָׁה הַיָּם, *donec ex Assyria inquilinus, incola, tuus redeat*: הַיָּם exhibet quoque unus codex ex illis, quos Rossius inspexit. LXX, καὶ ἐὰν γένῃται τῷ Βαίῳ νοσσιὰ πανουργίας, Ἀσσύριοι αἰχμαλωτεύσουσί σε, *et si factus fuerit Beor nidus astutiae, Assyrii te capient*, ac si in codice suo ita scriptum reperissent: וַיִּשְׁעַר הַיָּם לְבֵיטָן. *Beor* autem pro nomine proprio, forsitan ducis alicujus Kinæorum vel Moabitarum, videntur accepisse. Itaque juxta illam legendi rationem sensus hic erit: si posueris in petra nidum tuum, illaque rupes Kinæorum duci *nidus* sit *astutia*, hoc est, habitatio et quasi nidus, in quo astute latitet; tamen Assyrii te captivum abducent. Vulgatus: *sed si in petra posueris nidum tuum, et fueris electus de stirpe Cin, quamdiu poteris permanere? Assur enim capiet te*; quasi ita Hebræa legisset: כִּי אִם חָשַׁם בְּסֵלַע, *quasi ita Hebræa legisset: כִּי אִם חָשַׁם בְּסֵלַע*, hoc sensu: sed etiamsi ad rupes tuas confugeris, et ibi habitationem tuam in loco adhuc munitiore constitueris, imo quantumvis extiteris juvenis electus et robustus; non tamen poteris diu consistere; Assyrii enim te depopulabuntur et captivum abducent. Quod attinet ad codices hodiernos, in cod. Rossiano 16 omissum est כִּי. Totum autem כִּי omittunt varii codd. Targumici, ex Rossianis 5, 12, 16, ac quatuor editi, Constantinopolitani ab annis 1502, 1522, 1546, Thessalon. 1516. Ex quibus omnibus hoc saltem potest intelligi, hunc vs. ad ea pertinere loca, quæ critici vocant adfecta.

Ver. 23.

וַיִּשְׁאָל מֹשֶׁה מִן ה' וַיֹּאמֶר אֵלָיו מִי יִחַי
מִשְׁכָּן אֵל :

καὶ ἰδὼν τὸν ὄγ, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ, εἶπεν. ὦ ὦ, τίς ἔξῃσεται. ὅταν θῇ ταῦτα ὁ θεός;

Au. Ver.—23 And he took up his parable, and said, Alas, who shall live when God doeth this!

Bp. Patrick.—23 *He took up his parable, and said.*] See ver. 3.

Alas, who shall live when God doeth this!] What miserable times will those be, when the Assyrians shall overrun a great part of the world! how few will escape their devastation! or, who would not desire rather to die, than live in those days?

But some, I observe, refer this not to what goes before, but to what follows; which relates to the desolations made by the following empires, especially the Roman.

Rosen.—*Heu! quis vivet?* quis tamdiu viveret, ut posset coram intueri, quæ porro raticinor? הֵיכָּה אֵל, *A ponendo eum istud, vel ista, i. e., cum Deus id fecerit*. Sunt, qui הֵיכָּה hic pro *Dei* nomine habeant, hoc sensu: quis vivet, quum fecerit illud Deus? Sed malumus הֵיכָּה h. l. pro pron., quod alias הֵיכָּה est, habere, ut Gen. xix. 8, 25; xxvi. 3, 4; Lev. xviii. 27; 1 Chr. xx. 8. Illustratur hæc constructio ex Jes. xlv. 7, ubi post כִּי cum suffixo sequitur *casus accusativus* (כִּי עֲשֶׂה אֵל). Vid. et Ez. xv. 7: כִּי אֶשְׂכֵּן אֶת-פָּנַי בְּכָדָי, *cum posuero faciem meam in eos*. Recte Onkelos hujus loci sensum expressit ita: *væ peccatoribus qui vivent, cum fecerit Deus ista*. הֵיכָּה nonnulli post interp. Samar. referendum putant ad עֲשֶׂה, *desolari, vastari*. Nec ob stare putant puncti diacritici diversitatem, quum constet v olim una ratione pronuntiatum fuisse, nempe ut Syriacum א. Tunc erit sic vertendum: *quis vivet, cum Deus eum vastarit*, i. e., perdidit. Sic Michaëlis quoque hæc verba videtur intellexisse; nam in notis ad vers. vernaculam h. l. dicit, proprium sensum esse: *wer kann leben, wenn Gott ihn unglücklich macht?*

Ver. 24.

וַיֹּאמֶר מֹשֶׁה מִן ה' וַיֹּאמֶר אֵלָיו מִי יִחַי
מִשְׁכָּן אֵל :

καὶ ἐξελεύσεται ἐκ χειρῶν Κιτταίων, καὶ κακώσουσιν Ἀσσοῦρ, καὶ κακώσουσιν Ἑβραῖους, καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται.

Au. Ver.—24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

Bp. Patrick.—24 *Ships shall come from the coast of Chittim.*] Whether this prophecy hath respect (in the word Chittim) to the Greeks or to the Romans, or to both, it was plainly fulfilled, as the learned Huetius

observes. But it must be noted, that not only St. Jerome, but Onkelos, and Jonathan, and the Jerusalem interpreter, and the Arabic, understand by Chittim the country of Italy, or some part thereof. And Bochartus proves, by many arguments, that the people of that country did descend from Chittim (see Gen. x. 4). Yet it is not likely that Chittim, being the son of Javan who peopled Greece, went so far at first from the rest of his brethren; but his children peopled some part thereof: from whence, in aftertimes, when they were increased, they sent colonies into Italy; particularly Macedonia is called by the name of Chittim, in the Book of Maccabees (1 Mac. i. 1; viii. 5); and therefore I take the Greeks under Alexander to be here intended in the first place, and then the Romans in the next; each of them fulfilling the several parts of this prophecy.

Shall afflict Ashur.] This was done by Alexander, who overthrew the Persian empire, which ruled over the Chaldeans and Assyrians. So Theodoret understands the word Chittim, to signify Alexander and his Macedonians, whose country was anciently called *Μακερία*, as Hesychius tells us, they being a mixture (as Mr. Mede probably conjectures in his forty-eighth Discourse, p. 377), of the sons of Madai and Chittim. The Romans, indeed, afterward overthrew the Greek empire, but we do not read that they made war against the Assyrians till the time of Trajan, who subdued them, and reduced them into a province, as Dio relates (lib. lxxviii.).

Shall afflict Eber.] This was done by the Romans, not by the Grecians. For we are to understand by Eber, the Hebrew nation, called the *children of Eber*, Gen. x. 21. So the LXX translate it, *τοὺς Ἑβραῖους*: the name of Hebrews being as plainly derived from Eber, as that of Jews from Judah. Now they were not afflicted by Alexander in his conquests, but rather kindly treated by him: and therefore this cannot be meant of the Greeks; unless we will think it fulfilled in the time of Antiochus, who descended indeed from the Macedonians, but did not come from that country; nor did he afflict them long, much less make them desolate, as the Romans under Vespasian and Titus did; which seems to be here intended.

He also shall perish for ever.] This doth not refer to Eber, but to the nation that afflicted him, viz., the Roman empire, which

he prophesies shall not always afflict others, but at last be utterly destroyed itself. Aben Ezra, indeed, refers it to the kingdom of the Seleucidæ, or the Greek empire: but R. Isaac, before mentioned, thinks the destruction of the Romans is intended in this prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Rosen.—*מִן הַיָּד הַזֶּה, Et naves ex manu,* i. e., *a parte Cittaorum, sc. advenient.* מִן signifies *naves*, patet ex Jes. xxxiii. 21, ubi מִן tanquam synonymum *טוֹב* ponitur. Scribitur Pluralis hic defective, pro מִנֵּי, cf. ad Ez. xxx. 9. Sed pro מִן olim videtur voc. lectum fuisse ad מִן, *egredi* referendum. Nam 1) LXX legerunt מִן, vertunt enim: καὶ ἐξελύσονται ἐκ χειρὸν Κερταίων. 2) Textus Samar. exhibet מִן et interpres ejus: *ezire eos fecit* (liberavit) *ex manu Cuthæi*, cod. Samarit. 61 vero habet מִן, et 62 cum Alexandrinis מִן. 3) Unus cod. Kennicottianus, sed recentioris ætatis ex Seculo 15. Hebræo-Latinus (No. 69), cum Jod legit מִן, et alius, vetustus, cum rasura מִן; legebatur sine dubio olim מִן. Cod. de Rossianus secundus מִן, et decimus primus מִן. Vulgatus habet: *venient in triremibus de Italia*. Onkelos: *coetus emittentur ex Cittaïs*, Syrus: *et legiones egredientur e terra Cittaorum*. Attamen hos quoque interpp. cum LXX pro מִן legisse מִן, certe dici nequit, quoniam substantiva illa, *triemes* Vulgati, *coetus* Onkelosi, et *legiones* Syri respondent nomini מִן, ad quod necessario verbum ei aptum supplendum fuit. Michaëlis et Dathius lectionem Alexandrinorum præferunt masorethicæ. Chittim esse Latium opinio erat multorum. Verum seriore ætate Maccaica Hebræos מִן, *Macedoniam* appellasse (1 Macc. i. 1 Alexander egressus dicitur ἐκ τῆς γῆς Κερταίου), ex iis quæ Michaëlis attulit in *Suppl.*, p. 1377, dubium esse vix nequit. Attamen proprie מִן fuisse priscum Cypri insulæ nomen, persuasum est Gesenio in *Commentar. ad Jes.* xxiii. 1, auctoritate potissimum Josephi, qui *Antiqq.* i. 6, 1. Geneseos cap. x. illustrans hæc scribit: *Chethimus insulam Chethim occupavit, quæ nunc Cyprus vocatur, unde Hebræi translato nomine omnes insulas et maritima pleraque Chethim dixerunt.* Indicium meæ explicationis in una Cypri urbe superest, quæ sola nomen servavit. Citium enim ab his, qui ad Græcismum nomen detorserunt, vocatur, ne sic quidem multum a Chethimo abludens.

Conf. *Alterthumsk.*, vol. iii., p. 378. Additur: וְיָצֵא אֱשָׁרָה וְיָצֵא עָרָה, *Et affligent Assurem et affligent Heberum*, "nomine γεναίρχου vocantur, pro more Scripturæ, posterī Hebræi et Arabes, qui paruerunt Alexandro ejusque successoribus: aut *Heber* dicuntur *Trans-Euphratenses* (עֲרָה וְיָצֵא Gen. x. 21). At posterior quidem sensus magis placet, quod Bileam vaticinatur Assyriorum clades in superioribus verbis, quibus nullos aptius potuit conjungere, quam reliquos populos, qui trans Euphratem in vicina degebant, quos omnes Alexander, ejusque successores, subegerunt." Cleric. Verum ad Alexandrum Macedonem hæc sine ratione idonea referuntur; cf. ad vs. 19. Nomine עָרָה et Hyde in *Histor. Relig. Vett. Persar.*, p. 51 sqq. edit. sec., ubi pluribus de hoc loco disputat, regionem *Trans-Euphrateam*, seu potius *Trans-Tigritanam* significari autumat, ut sit exegeticum τοῦ אֲשָׁרָה, hoc sensu: *affligent Assyriam et totam transfuvialem regionem*. וְיָצֵא עָרָה אֲנִי, *Et tandem et hic peribit*, quod num de Hebero, an vero de illo, qui ipsum sit oppressurus, intelligendum sit, dubium est.

Ver. 25.

Au. Ver.—25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

Pool, Bishop Patrick, Rosenmüller.—*To his place*, i. e., to Mesopotamia. *Object.* He went only to Midian, where he was slain, Numb. xxxi. 8. *Ans.* 1. He is said to return home, because he intended and began to do so, though he was diverted by the Midianites; for men in Scripture are oft said to do what they design or attempt to do, as Exod. viii. 18; Numb. xiv. 40. *Ans.* 2. He did go home first, though afterwards he returned to the Midianites, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, Numb. xxv., and that by his advice, Numb. xxxi. 16; Rev. ii. 14.—*Pool*.

CHAP. XXV. 1.

וַיִּהְיֶה הָעָם לְזִנּוֹת אֲלֵיבָנוֹת מִזָּאֵב —

— και ἐβεβηλώθη ὁ λαὸς ἐκπορνεῦσαι εἰς τὰς θυγατέρας Μωάβ.

Au. Ver.—1 And Israel abode in Shittim,

and the people began to commit whoredom with the daughters of Moab.

Began to commit whoredom. So most commentators.

Ged.—Profaned themselves [LXX] by committing whoredom, &c.

Rosen.—*Cæpit populus ad Moabitides scortatum ire*; sive si cum LXX pro ἡγῆσθαι legas ἡγῆσθαι, *profanatus est populus scortando cum Moabitidibus*.

Ver. 3.

וַיִּשְׁתָּאֵל יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּהְיוּ אִתּוֹ בְּיִשְׁתָּאֵל :

και ἐτελέσθη Ἰσραὴλ τῷ Βεελφεγώρ. και ὠργίσθη θυμῷ κύριος τῷ Ἰσραὴλ.

Au. Ver.—3 And Israel joined himself unto Baal-Peor: and the anger of the Lord was kindled against Israel.

And Israel.

Ged., Booth.—And some of the people of [Sam.] Israel.

Joined himself unto. So Pool, Patrick, Gesen., Lee, Rosen.

Bp. Patrick.—This seems to signify, that they were devoted to the service of this idol in great affection; with which they performed the forenamed actions.

Michælis, Ged., Booth.—"Wore the badges of Baal-Peor." By binding their heads with fillets to his honour, and thus openly avowing their idolatry.—*Ged.*

Ver. 4.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רִאשֵׁי הָעָם וְהוֹקֵעַ אוֹתָם לִפְנֵי יְהוָה נִגְדִּי הָעֹשֶׂה וְיָשֹׁב חֲרוֹן אַף־יְהוָה מִיִּשְׁתָּאֵל :

και εἶπε κύριος τῷ Μωσῇ. λάβε πάντας τοὺς ἀρχηγούς τοῦ λαοῦ, και παραδειγματίσων αὐτοὺς κυρίῳ κατέναντι τοῦ ἡλίου, και ἀποστραφήσεται ὀργὴ θυμοῦ κυρίου ἀπὸ Ἰσραὴλ.

Au. Ver.—4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

Ken.—"And the Lord said unto Moses: Take all the heads of the people, and hang them up before the Lord, against the sun." If these words do not mean, that he was to hang up all the people; they must mean all those who were heads or judges of the people. But neither were these judges to be hanged up; because, in the next verse, Moses commanded these very judges to

slay (each in his proper division) such of the people, as had then been idolatrous. The truth is, that some words have been here omitted in the Samaritan text, and some in the Hebrew; and both, taken together, will complete the sense, thus: "And the Lord said unto Moses: Speak unto all the heads of the people; and let them slay the men, that were joined to Baal Peor, and hang them up before the Lord against the sun," &c. So Houbigant, Horsley, Ged., Booth.

Geddes.—Take all the chiefs of the people with thee, and let them slay those men who have worn the badges [see notes on verse 3] of Baal-peor [Sam.]; and hang them up before the Lord until sunset, &c.

Pool.—The sense is, either, 1. *Take*, to wit, to thyself and thy assistance, *all the heads*, i. e., the *judges*, as they are called ver. 5, or rulers, *of the people*; and in their presence, and by their help, *hang them*, i. e., the people now mentioned [so Rosen.], to wit, such of them as were guilty, as was said ver. 1. And this sense seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the judges of Israel*, whom he had taken to himself and called together, *Slay ye every one his man*, i. e., each of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or, 2. *Take*, i. e., apprehend, *all the heads*, i. e., the chief, *of the people*, such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment, either for their neglect in not preventing, restraining, or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And so these *heads of the people* differ, as in name and title, so in place and dignity, from the *judges of the people*, ver. 5, which may seem to note the superior magistrates, even the seventy elders, which being persons of great worth and piety, chosen by God, and endowed with his Spirit, most probably kept themselves from this contagion, and therefore were fitter to punish others; and the *heads of the people* seem to be the

inferior magistrates, the rulers of tens, or hundreds, or the like, who as they did many of them partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors and condemned persons were, Deut. xxi. 23; 2 Sam. xxi. 6. *Before the Lord*; to the vindication of God's honour and justice. *Against the sun*, i. e., publicly, as their sin was public and scandalous; and speedily, before the sun go down. But withal this phrase may signify, that these also must be taken down about sun-setting, as other malefactors were [so Rosen.], Deut. xxi. 23.

Bp. Patrick.—Take all the heads of the people, and hang them up.] The plain meaning seems to be, that he should *take*, i. e., cause to be apprehended, "the heads of the people," i. e., the rulers of thousands and hundreds, and other principal persons in their tribes, who had been guilty of the foul idolatry before mentioned; and by *hanging them up*, put a stop to the people's lewdness, when they saw these great men made public examples of God's displeasure. For it is very likely, more of the princes of the people were guilty besides Zimri; especially if it be true, which the Samaritan Chronicle affirms, that the daughters of the chief men of Moab were sent finely dressed to allure the Israelites; and one of the king's daughters among the rest. But, though the LXX, and the Vulgar, and Symmachus, thus understand it, that he commanded the heads of the people to be hanged up; yet a great many other ancient translators, and many famous doctors, take the word *otham* (*them* whom he commanded to be hanged up) not to refer to the *heads* of the people, but to such as had joined themselves to Baal-Peor; and they interpret the foregoing words, as if he had bid him "take unto him (i. e., to his assistance) the heads of the people," as they think he did, as is related in the next verse. The judges indeed, there mentioned, seem to be distinct from "the heads of the people;" and Moses did not take them to his assistance, but commanded them to do their duty. Yet it must be acknowledged that there is a great current of interpreters which runs the other way; as if Moses was commanded to order the judges to assemble and call before them such as were suspected; and having examined the fact, accordingly proceeded against them, and punished such as had

offended. Thus the Samaritan copy reads it expressly, and so Onkelos, and the paraphrast called Uzielides, and the Jerusalem Targum, and the Arabic translation of Saadia Gaon: and both the Talmudists and Karaites agree in this sense, as Mr. Selden shows at large, lib. ii. De Synedriis, cap. i., n. 10, and Joh. Coch upon the Gemara of the Sanhedrin, cap. iv., sect. 4, where he observes that Aben Ezra, and Solomon Jarchi thus interpret it, and takes the meaning to be certain, that the heads of the people should divide themselves into several courts of judgment, and examine who had committed idolatry; and after conviction cause them to be hanged. For there is great reason to think the constitution of judges, by Jethro's advice, continued all the time they were in the wilderness; who might easily find out the guilty in their several divisions.

Before the Lord.] i. e., Before the sanctuary; as men who had forsaken the worship of their God, and by his sentence were adjudged to die.

Against the sun.] Openly, that all the people might see, and fear to sin. So both R. Solomon and Aben Ezra expound it. For this was a peculiar mark of the Divine displeasure against idolaters and blasphemers, that they should be hanged up, and publicly exposed, after they had suffered death. For none were hanged alive among the Hebrews; but first stoned (which was the common punishment of the forenamed offenders) and then hanged up *in the eyes of all*; as R. Solomon expounds this phrase *against the sun*.

Rosen.—*Comprehende omnes principes populi eosque suspende Jovæ coram sole.* חָפְצוּ אֶת־כָּל־הַנְּסִיחִים, *Omnes principes sive primores populi, et suspende eos, non principes, sed eos ex populo qui peccarunt, aut cum peccantibus consenserunt.* Pertinet pron. suffix. in אֶת־אֲנִי nomen diserte non expressum, sed ex contextu sermone intelligendum, ut alias haud raro, vid. ad Ps. cxiv. 2. Hinc recte Onkelos: *duc principes populi, judica, et occide eum, qui reus erit mortis.* וְהָיָה לְךָ, *Jovæ, i. e., ut pœnas dent Jovæ.* וְהָיָה לְךָ, *Coram sole, i. e., usque ad solis occasum; non enim licebat quæquam in patibulo noctu relinquere, Deut. xxi. 22, 23. Ceterum homines non vivi suspendebantur, sed postquam gladio occisi essent, cf. Gen. xl. 19.*

Ver. 5.

וַיֹּאמֶר מֹשֶׁה אֶל־שֹׁפְטֵי יִשְׂרָאֵל הָרֹגוּ אִישׁ מִנְּשׁוֹ הַנִּשְׁפָּטִים לְבַעַל פְּדוּר׃
καὶ εἶπε Μωϋσῆς ταῖς φυλαῖς Ἰσραὴλ. ἀποκτείνετε ἕκαστος τὸν οἰκεῖον αὐτοῦ τὸν τετελεσμένον τῷ Βεελφεγῶρ.

Au. Ver.—5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

Slay ye.

Houbigant and Horsley read וַיֹּאמֶר. "So Moses spake unto the judges of Israel, and they slew every one his men," &c.

That were joined unto, &c.

Michaëlis, Ged., Booth.—Who have worn the badges of, &c. See notes on verse 3.

Ver. 6.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 8.

וַיָּבֹא אַחֲרָיו אִישׁ־יִשְׂרָאֵל אֶל־הַקֹּהֵן וַיִּדְלֹק אֶת־שְׂנֵיהֶם אֶת־אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־הַבֶּרֶתָהּ וְגו'.

εἰσῆλθεν ὀπίσω τοῦ ἀνθρώπου τοῦ Ἰσραηλῆτος εἰς τὴν κάμινον, καὶ ἀπεκέντησεν ἀμφότερους, τὸν τε ἀνδρῶπον τὸν Ἰσραηλίτην, καὶ τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς, κ.τ.λ.

Au. Ver.—8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Into the tent.

Ged., Booth.—Into the bed-chamber.

Bp. Patrick.—It is an unusual word in the Hebrew which we translate *tent*; importing a private, secret place like a cave, as *kubba* or *kobba* is thought to signify, which the Arabians call *alcobba*; from whence comes the word *alcove* [so Lee]; which signifies, as Bochartus observes, conclave camerati operis, quo lectus circumdatur; "a room of arched work, which incloses a bed in it" (see his Hierozoicon, par. i., p. ult.).

Through her belly. Vulg., *in locis genitalibus*. So Houbigant, Dathe, Michaëlis, Schulz, Rosenmüller, and Gesenius.

Gesen.—נִדְלָקָה, cum Suff. נִדְלָקָה, Num. xxv. 8 (pro נִדְלָקָה) vel *anus* i. q. chald. נִדְלָקָה (a rad. נִדְלָק perforavit) vel *vulva* (cf. נִדְלָקָה) sec. LXX, Vulg.

Rosen.—אֶתְכָּח recte LXX, διὰ τῆς μή-
 pas αὐτῆς, et Vulgatus in locis genitalibus.
Ged., Booth.—In the bed-chamber.

Prof. Lee.—קֶדֶח fem. Arab. قُدْح, fornic; *tabernaculum.* An alcove; a recess, place of retirement, tent, Num. xxv. 8. In the latter part of the verse we have, אֶתְכָּח, which has generally been interpreted in reference to the person of the Midianitish woman, but most probably refers to the place where both persons were killed, and therefore should be translated in *her tent*, i. e., the tent into which Zimri had brought her.

Ver. 9.

וַיְהִי הַמָּוֶת בַּמִּדְבָּר אֶרְבָּעָה
 וְעֶשְׂרִים אֶלֶף :

καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πλῆγῃ,
 τέσσαρες καὶ εἴκοσι χιλιάδες.

Au. Ver.—9 And those that died in the plague were twenty and four thousand.

Pool.—Object. They were but 23,000, 1 Cor. x. 8. *Ans.* The odd thousand here added were slain by the judges according to the order of Moses, the rest by the immediate hand of God, but both sorts died of the plague, the word being used, as oft it is, for the sword, or hand, or stroke of God.

Bp. Patrick.—*Those that died—were twenty and four thousand.*] There were but twenty and three thousand who died of the plague itself, as the apostle tells us (1 Cor. x. 8), but there were a thousand more taken off in the plague time, or during the plague, as the Hebrew words may be read: for in the twenty and four thousand, Moses comprehends all those who were killed by the sword, in the day of the plague (as the phrase is ver. 18), whereas St. Paul reckons those only who died of the pestilence, as many have observed, particularly Bochartus (lib. ii. Hieroz., cap. 34, par. i.).

Rosen.—*Peste autem illa viginti quatuor hominum millia interierunt.* At Paulus 1 Cor. x. 8 duntaxat 23,000 ponit. Plerique respondent, 23,000 a Deo, 1,000 a Pinehaso ejusque sodalibus et judicibus cæsa esse, Paulum vero intelligere tantum illa 23,000. Sed Apostolus non ipsa verba Mosis hic allegavit, sed sensum; nec propositum ei fuit accurate illam historiam describere, sed tantum Corinthios monere, quæ ob peccatum illud pœna sit a Deo immissa, multa millia ob id occubuisse.

Ver. 12.

לֵבְנִי יִמְרֵי הַנְּלִי לְךָ אֶת־בְּרִיתִי
 שְׁלוֹמִי :

וְאִי קִבִּיטָא

οὕτως εἶπον. ἰδοὺ ἐγὼ δίδωμι αὐτῷ δια-
 θήκην εἰρήνης.

Au. Ver.—12 Wherefore say, Behold, I give unto him my covenant of peace.

Bp. Patrick.—*My covenant of peace.*] The word *peace*, in Scripture, comprehends all manner of blessings: and therefore this is a solemn promise and engagement to make him and his family prosperous: the particular blessing which he entails upon him, following in the next verse. But some will have this to signify, that he should be the great reconciler of God to his people, and make peace between them hereafter, as he had done at present. Philo seems to think this and the priesthood to be two distinct things; when he saith, "God crowned his piety, διτταῖς δωρεαῖς, εἰρήνῃ καὶ ἱεροσύνῃ, with two gifts, peace and the priesthood." And the Jews make peace to consist in a long life of prosperity; which was fulfilled in Phineas's person, who lived till the latter times of the judges (Judg. xxi. 28). Pirke Eliezer interprets it, "He gave him the life of this world, and of the next."

Rosen.—*Do ei fœdus meum pacis*, i. e., promitto ei omnis generis felicitatem. *Pax* enim sæpe res omnes secundas complectitur; *fœdus* vero *promissum*, ut Gen. ix. 9.

Ver. 15.

— בְּתִצְנֹר רֹאשׁ אֶמְוֹת בִּית־אָב
 בְּמִדְיָן הָיָא :

— θυγάτηρ Σούρ, ἀρχοντος ἔθνους Ὀμώθ, οἶκον πατριᾶς ἐστὶ τῶν Μαδιάμ.

Au. Ver.—15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

Bp. Patrick.—*He was head over a people, and of a chief house in Midian.*] The Hebrew word *ummoth* (which we translate *people*) signifies *nations*; so that if we translate these words exactly, they sound thus, "he was head of nations, of a house of a father in Midian;" that is, chief of divers families, who all sprung from the same father or original in that country.

Rosen.—אֶמְוֹת בִּית־אָב, *Caput famili-
 arum domus patriæ*, est caput tribus alicujus

in gente sua. Idem vs. 18 vocatur *princeps Midianita*, et xxxi. 8 numeratur inter *reges Midianiticos*.

CHAP. XXVI. 3, 4, 5.

וַיִּדְבֹּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֹתָם
בְּעֶרְבַת מוֹאָב עַל-יַרְדֵּן יִרְחוֹ לְאֹמֶר :
מִכֹּן עֲשָׂרִים שָׁנָה וּמַעַלָּה בְּאִשְׁרֵי צִיָּה
יִהְיֶה אֶת-מֹשֶׁה וּבְכָנִי יִשְׂרָאֵל הַיְצִיאִים
מֵאֶרֶץ מִצְרָיִם : 5 רְאוּבֵן בְּכֹר יִשְׂרָאֵל
בְּנֵי רְאוּבֵן חֲנוּךְ מִשְׁפַּחַת הַחֲבֹלָי
לְכֹלֵיהֶם מִשְׁפַּחַת הַפְּלִיאִי :

3 καὶ ἐλάλησε Μωυσῆς καὶ Ἐλεάζαρ ὁ ἱερεὺς ἐν Ἀραβῶθ Μωάβ ἐπὶ τοῦ Ἰορδάνου κατὰ Ἱεριχώ, λέγων. 4 ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὃν τρόπον συνέταξε κύριος τῷ Μωυσῇ. καὶ οἱ υἱοὶ Ἰσραὴλ οἱ ἐξεληθότες ἐξ Αἰγύπτου, 5 Ῥουβὴν πρωτότοκος Ἰσραὴλ. υἱοὶ δὲ Ῥουβὴν Ἐνώχ, καὶ δῆμος τοῦ Ἐνώχ. τῷ Φαλλοῦ, δῆμος τοῦ Φαλλοῦ.

Au. Ver.—3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoth, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

Bp. Horsley.—3, 4, This passage is undoubtedly corrupt. רב ראם, in the 3d verse, is an unusual construction; and the sense in the 4th is defective. The easiest emendation will be thus: at the beginning of verse 3d, for ידבר, read יסד; at the end of the verse expunge לאמר, or rather, for לאמר, read כל יד; and instead of the full stop between the verses, place only a comma. In the 4th verse place a full stop at ספס. Then the two verses may be thus rendered:

3. "And Moses and Eleazar the priest numbered them in the plains of Moab by Jordan-Jericho, every male, 4. From twenty years old and upwards, as Jehovah had commanded Moses. Now the children of Israel who came forth out of Egypt [were these]: 5. Reuben," &c.

Ged., Booth.—3 So Moses and Eleazar the priest numbered them in the plains of Moab, by Jordan opposite Jericho, 4 From twenty years old and upward; as Jehovah

had commanded Moses: Now the Israelites who had come out of the land of Egypt were: 5 Reuben, &c.

That a part of both these verses is corrupted no one at present doubts. In our authorized version there are words in italic for which there is nothing in the original; and according to this translation, the Lord's order to number the people was given not only to Moses and Eleazar, but to all the children of Israel who had come out of Egypt: which is contradictory to ver. 1. In truth, the whole passage is in its present form an unintelligible farrago; which no commentator can clear, without correcting the text. From the antient translators little help is to be derived; both because they all seem to have had vitiated copies of the original before them, and because those who translate not literally, guess at some general consistent meaning. Houbigant would make two supplements; one after לאמר thus: שמו ראם, take up the sum; the other after ויסד, thus: ויסדו, and they did so. "Or, if ויסד be not added (says he), לאמר must be expunged; and ויסדו ראם ויסדו, and they took up the sum of them, put in its stead." Michaëlis would, with Syr. supply ויסד after ויסד, although in his German version he has not followed that emendation. Dathe's version is: "Moses igitur et Eleazar sacerdotes hoc eis promulgârunt in castris Moabiticis juxta Jordanem e regione Hierichuntis, Atque numerum inierunt eorum qui annum vicesimum exceperant, quemadmodum Jova Mosi præceperat et Israelitis, cum ex Ægypto essent egressi."

He omits (rightly, I think) the word לאמר and repeats, with Houbigant, ויסדו ראם ויסדו, but doubts whether the last part of ver. 4 should be connected with what precedes, or with what follows. I wonder he had any doubt on this head: but the Masoretic division, it appears, had some weight with him on this occasion. Rosenmüller, who hesitates between Dathe and Houbigant, adds: "Quidquid statuas, hoc saltem certum est, locum hunc esse adfectum, qui opem criticam adhuc expectat." First of all, I throw out לאמר as evidently an intruder, although a very early one. It was, probably, introduced by some ignorant copyist, who understood not the meaning of יד, and thought it must be followed by a לאמר, as in ver. 1. 2dly, I think יד here does not signify to speak, but to count, sum

in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord :

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men : and they became a sign.

9 *Famous in the congregation.* See notes on chap. i. 16.

Pool.—*Swallowed them up together with Korah*: according to this translation Korah was not consumed by fire with his two hundred and fifty men, Numb. xvi., but swallowed up by the earth [so Houbigant, Michaëlis, Dathe, Rosenmüller, Hezel, &c.]. But others rather think he was devoured by the fire, of which see on Numb. xvi. 32, 35, and render these words, *and the things of Korah*, or belonging to *Korah*, to wit, his tent, and goods, and family, children excepted, as here follows; which interpretation receives strength by comparing this place with Numb. xvi. 32, *And the earth opened her mouth, and swallowed them* (to wit, *Dathan and Abiram*, as is manifest from ver. 24, 25, 27) *up, and their houses, and all the men that appertained unto Korah*; which variation of the phrase plainly shows that Korah himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of Dathan and Abiram, ver. 24, 27, but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master, to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a nominative case, as it is 2 Kings vi. 5; Neh. ix. 19; Jer. xxxviii. 16; Ezek. xxxix. 14; xliii. 7, and there may be a defect of a verb, which is most frequent; and so the place may be rendered thus, *and the earth opened her mouth, and swallowed them up*, to wit, *Dathan and Abiram*, ver. 9, *and Korah*, or, *and as for Korah*, he died (which verb is easily understood out of the following noun, of which ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured*

the two hundred and fifty men. And so this place, and Numbers xvi. 35, explain one another; and whereas there is mention only of two hundred and fifty men consumed by that fire, Korah is here added to the number.

Bishop Patrick.—*The earth opened her mouth, and swallowed them up together with Korah.*] These words seem to import, that Korah was swallowed up with Dathan and Abiram, as I have observed upon chap. xvi. 32 (see there). But it must be acknowledged, that these words may receive another interpretation, and that very natural, in this manner: "The earth opened her mouth, and swallowed them up" (viz., Dathan and Abiram, and the rest, mentioned ch. xvi. 32), and then the next words *veeth Korah*, may be thus translated, "and as for Korah (who was the great incendiary), when that company died," i. e., he died when the company which offered incense died: for there is in many places a defect of a word, to be supplied from the word that follows. This is a very easy construction, and agrees with the Psalmist, Ps. cvi. 17, where he mentions only Dathan and Abiram's company as swallowed up, and then adds (ver. 18), "A fire was kindled in their company (i. e., in the other company of rebels), and the flame burnt up the wicked;" viz., Korah, and those that were with him.

What time the fire devoured two hundred and fifty men.] If the interpretation now mentioned of the foregoing words be admitted, then Korah must be added to the number of the two hundred and fifty men; which Moses takes occasion to explain in this place.

Whiston, Kennicott, Geddes, Boothroyd, and others, follow the Samaritan text, which reads—

וַתִּפְתָּח הָאָרֶץ אֶת פִּיָּהּ וַתִּבְלַע
אֶת־הָאָרֶץ בְּמוֹת הָעֵדָה בְּאֶכְלֵי הָאֵשׁ
אֶת־קֹרַח וְאֶת־חֲמִשִּׁים וּמְאֹתָיִם אִישׁ
וְיָחִיו לִנֶּסֶם :

Ged.—9, 10, This was the Dathan, and this the Abiram, who, being of the national council, conspired with Korah and his associates against Moses and Aaron; which so provoked the Lord, that the earth opened its mouth and swallowed them up; and they were made an example of: at what time their associates died, and fire consumed Korah and other two hundred and fifty men.

Booth.—9, 10, This was the Dathan, and

this the Abiram, who being of the council of the congregation, contended with Moses and Aaron in the company of Korah; when they so provoked Jehovah, that the earth opened her mouth, and swallowed them up; and when this company died, a fire devoured Korah and the two hundred and fifty men [Sam.]. Thus they became an example.

Ken.—Verse 10 is very remarkable; for, according to the Hebrew text here, Korah was swallowed up with the Reubenites; but the Samaritan text says, he was destroyed by fire, with his brethren the Levites. See also ch. xvi. 6, 7, 16, 17, 27, 38, 40. This difference is well stated by Mr. Whiston in these words: "We have, in the book of Numbers, a very particular account of the destruction of the seditious Reubenites, Dathan and Abiram, and their partners; with Korah and his 250 Levites. Of the Reubenites, by the earth swallowing them up; and of the Levites, by fire. But what death Korah himself died, is not directly told us in our present Hebrew and Greek Bibles; it rather seems by them, that he was swallowed up, than that he was burnt—contrary to the reason of the thing itself, which would rather require that Korah, the head of the Levites that burnt incense, should perish with those that burnt incense with him: as Dathan and Abiram, the heads of the Reubenites, were swallowed up with the other Reubenites. Now here we have both the Sam. Pentateuch, and Josephus, as authentic witnesses that the original Hebrew asserted, that Korah was burnt with his Levites; and in effect the Psalmist's testimony also (Ps. cvi. 17), who mentions only Dathan and Abiram, as swallowed up and not burnt. Also we have the testimony of the Apostolical Constitutions, and in effect of Clement of Rome, of Ignatius, and Eusebius, that the Septuagint version originally gave the same account. So that here we have a clear instance of the alteration of both the Heb. and Gr. copies of the Old Testament, since the first century."—*Essay on the true Text of the Old Testament*, pp. 64, 65.

Ver. 12.

Au. Ver.—*Nemuel, Nemuelites.*

Ged.—Jemuel, Jemuelites. So Gen. xlv. 10.

Ver. 13.

Au. Ver.—*Zerah, Zarhites.*

Ged.—Zohar, Zoharites. So Gen. xlv. 10.

Ver. 14.

אַלֶּה מִשְׁפְּחֹת הַשְּׁמֵעֹנִי שְׁנֵים
וְעֶשְׂרִים אֶלֶף וּמֵאָתָּה :

οἱτοὶ δῆμοι Συμεὼν ἐκ τῆς ἐπισκέψεως
αὐτῶν, δύο καὶ εἴκοσι χιλιάδες καὶ διακόσιοι.

Au. Ver.—14 These are the families of the Simeonites, twenty and two thousand and two hundred.

Twenty and two thousand, &c.

Ged.—And of them were mustered [LXX, Vulg.] twenty and two thousand, &c.

Ver. 16.

Au. Ver.—*Ozni, Oznites.*

Ged.—Ezebon, Ezebonites. So Gen. xlv. 16.

Ver. 42, 43.

Au. Ver.—*Shuham, Shuhamites.*

Ged., Booth.—Hushim, Hushimites. So Gen. xlv. 23.

Ver. 56.

Au. Ver.—56 According to the lot shall the possession thereof be divided between many and few.

Ged.—According to their lot let their inheritances be apportioned whether they be many or few.

Ver. 59.

וְשֵׁם אִשְׁתּוֹ עַמְרָם יוֹכֶבֶד בַּת־לֵוִי
אֲשֶׁר יָלְדָה אֵת־הָאֶלֶף בְּמִצְרָיִם וְהָיָה
לְעַמְרָם אֶת־מִשְׁכָּה וְאֶת־מִשְׁכָּה וְאֶת־
מִרְיָם בָּתָּהּ :

τὸ δὲ ὄνομα τῆς γυναίκος αὐτοῦ Ἰωχαβὶδ,
θυγάτηρ Λεὺι, ἣ ἔτεκε τοὺτους τῷ Λεὺι ἐν Αἰ-
γύπτῳ, καὶ ἔτεκε τῷ Ἀμράμ τὸν Ἀαρὼν καὶ
Μωυσήν, καὶ Μαρίας τὴν ἀδελφὴν αὐτῶν.

Au. Ver.—59 And the name of Amram's wife was Jochebed the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

Whom her mother bare to Levi in Egypt.

Ged.—*Whom Atha bare to him in Egypt.*

With Michaëlis I take אֵת to be a proper name, the mother of Jochebed. Those who follow the present Hebrew punctuation are obliged to supply something; as our English translators have done: "the daughter of Levi, whom *her mother* bare to Levi in Egypt." Others supply *his wife*. The Septuagint seem to have read אֵת, referring it to the posterity of Levi in the following

verse. The Latin Vulg., Onk., Syr., Saad., took יָלִיד to be in the passive voice; and either read not יָלִיד, or disregarded it: or, perhaps, they considered it as a nominative. The other antient versions follow the present Hebrew. Against the natural and easy reading of Michaëlis I can see only one objection; namely, that it makes Jochebed the immediate daughter of Levi, and consequently the aunt of her husband Amram.

Rosen.—אִשָּׁה יִלְדָה אִמָּה לֵוִי בְּמִצְרַיִם. *Quam ei in Egypto peperit, sc. יָלִידָהּ, uxor ejus.* Aben-Ezra notat: *Meminit Jochabedæ propter honorem filiorum ejus; non meminit autem ejus, quæ illam peperit* (matris ejus, uxoris Levi), *brevitatis studio*, sicut 1 Chr. vii. 14: *Aschriel, quem peperit*, scil. mater ejus, uxor Menassis. Similis locus est 1 Reg. i. 6: *et pepererat eum post Absolonem*, sc. mater ejus, Chaggitia. LXX hunc locum sic reddiderunt: ἡ ἔτεκε τοὺς τῷ Λεὺ ἐν Αἰγύπτῳ, quasi pro אִמָּה legissem אִשָּׁה. Quæ interpretatio falsum quid dicit. Jochabed enim, uxor Amrami, peperit Moysen et Aaronem non τῷ Levi, sed Amramo.

CHAP. XXVII. 2, &c.

Au. Ver.—*Tabernacle of the congregation.* See notes on Lev. xxvii. 21.

Ver. 3.

אָבִינוּ מָת בְּמִצְרַיִם (וְהָיָה לֹאֲהָרָה)
בְּתוֹךְ הָעֵדוּת הַקּוֹפְצִים עַל־יְהוָה
בְּעֵצַת־לֵוִי כִּי־בָחֲטֹא מָת וּבָנָיו לֹא
הָיוּ לוֹ :

ὁ πατήρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ, καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς τῆς ἐπισυστάσεως ἑναντίον κυρίου ἐν τῇ συναγωγῇ Κορὲ, οὗτι δὲ ἁμαρτίαν αὐτοῦ ἀπέθανε, καὶ υἱοὶ οὐκ ἐγένοντο αὐτῷ.

Au. Ver.—3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

Pool.—*He was not in the company of Korah*, nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either, 1. Because he might possibly be accused to be guilty of this. Or, 2. Because he, being an eminent person, might be thought guilty of that rather than of any other, because the great

and famous men were more concerned in that rebellion than others. Or, 3. To gain the favour of Moses, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or, 4. Because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or, rather, 5. Because that sin, and, as it may seem, that only of all the sins committed in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, Numb. xvi. 27, 32, as was usual in like cases, as Deut. xiii. 15; Josh. vii. 24; whence it is noted as a singular privilege granted to the *children of Korah*, that they *died not*, Numb. xxvi. 11, whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just. *In his own sin*; either, 1. For that sin mentioned Numb. xiv., which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, i. e., the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, Numb. xiv. 33 [so Bp. Patrick]. Or rather, 2. For his own personal sins; for, 1. These were more properly *his own sins*. 2. It was a truth, and that believed by the Jews, that death was a punishment for men's own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of Canaan, and death only by way of consequence upon that.

Ged.—*For his own sin only died our father* [Sam.]; *having no sons.* These words *our father* are in the Samaritan only, and may possibly be an interpolation: but the phrase is so idiomatically pleonastic, that I can hardly not believe it a genuine reading. It ought not, however, to be concealed, that great critics are of a different opinion; nay, who think that the words in question are not even to be understood. They suppose, that it is not Zelophehad who is here said to have died in his own sin; but Korah, who is mentioned immediately before. Among these critics is Rosenmüller: "Rectius, sine dubio, verba מָת בְּחַטָּאתֵי אָדָם ad Korachum,

subjectum proxime antecedens, referuntur; ut sensus sit, Pater noster mortuus est in Deserto, filiis non relictis; neque tamen fuit inter eos qui contra Jehovam rebellaverunt cum Koracho, qui ob peccatum suum mortuus est." [In Rosenmüller's Compendium, and in the third edition of his Scholia, the passage is translated as in our authorized version. See below.] This is plausible; and the text, I think, will absolutely bear such a meaning; but the *sine dubio* is too strong; and I am rather inclined to think with Dathe, that the sin here mentioned is to be referred to Zelophehad: "Scilicet commune illud (peccatum) omnibus Israelitis, qui, propter incredulitatem, intra quadraginta annos in Deserto mortui sunt." If the Sam. lection be admitted, it totally excludes any other meaning.

Rosen.—3 זֶלֶפְחָדִי—זֶלֶפְחָדִי, *Et ipse non fuit in coetu illo rebellium illorum, qui conspiraverant contra Jovam* (xvi. 11). זֶלֶפְחָדִי מֵהַיָּמִין, *Nam in peccato suo mortuus est*, i. e., in proprio peccato, quo nulli præterquam sibi nocuit. Jonathan addit: *nec peccare fecit alios.*

Ver. 7.

לְבָנֹת זֶלֶפְחָדִי דְּבָרָה בָּרָה וְרָחֵל וְלֵאָה וְזִינָה
לְהֵם אֲחֵי זֶלֶפְחָדִי בְּרוּךְ אֲחֵי אֲבִיהֶם
וְהַעֲבִירָה אֶת־נַחֲלַת אֲבִיהֶם לָהֶם :

ὁρθῶς θυγατέρες Σαλπαὰδ λελαθήκασιν.
δοῦμα δώσεις αὐταῖς κατὰσχεσιν κληρονομίας
ἐν μέσφ ἀδελφῶν πατρὸς αὐτῶν, καὶ περι-
θήσεις τὸν κλῆρον τοῦ πατρὸς αὐτῶν αὐταῖς.

Au. Ver.—7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

Ken.—The history here tells us of a petition preferred by the daughters of Zelophehad; and, in ver. 5, we read, that Moses laid before the Lord *סִסְמָן*, *causam earum*. The pronoun suffixed to this noun is regularly feminine, and distinguished in some written and most printed copies by its being much larger than common; to denote, say the rabbies, that these daughters did great honour to their sex, and had more than common merit. But, how then are the two pronouns in ver. 7 (which equally respect these daughters), found masculine? Why, say they, for the greater honour of these young women, because they had behaved themselves like men. Wonderfully-con-

sistent illustrations! The petitioners are first honoured with a fem. pronoun of an uncommon size, to show they were honourable as women; and then twice with a masc. pronoun, to show that, though they were women, yet in their behaviour they were as honourable as men! And does our text want such explanations, as these are?

Non tali auxilio, nec defensoribus istis
Tempus eget—

However, instead of censuring, let us compassionate these poor critics; who have given the best accounts they could get of what they were told was, every letter of it, the writing of Moses: and let us proceed to observe, that these pronouns have been corrupted. For that זֶלֶם and אֲבִיהֶם were originally זֶלֶם and אֲבִיָּהֶם, is not only evident from the Sam. text, but must be confessed by all, who will allow the great author of the Pentateuch to write with common sense and consistency—because the very two words זֶלֶם and אֲבִיָּהֶם are found even in the printed Heb. text, and in the very same verse, just after זֶלֶם and אֲבִיהֶם. To which it may be added, that where it is אֲבִיהֶם, *pater eorum* in the printed text, it is אֲבִיָּהֶם, *pater earum* in MSS. 1, 4, 7, 10 (here changed), and 17; in Erfurt MS. 4, and also in 3 originally; but Michaëlis tells us, that in Ms. 3, the ך having been erased in obedience to the Masora, a ם is superscribed.

Dr. A. Clarke.—7 There is a curious anomaly here in the Hebrew text which cannot be seen in our translation. Speaking of the brethren of the father of those women, the *masculine* termination זֶלֶם, *THEIR*, is used instead of the *feminine*, זֶלֶם, governed by בָּנוֹת, *daughters*. So זֶלֶם, to *THEM*, and אֲבִיהֶם, *THEIR fathers*, masculine, are found in the present text, instead of זֶלֶם and אֲבִיָּהֶם, feminine. Interpreters have sought for a *hidden meaning here*, and they have found several, whether *hidden here* or not. One says, "the *masculine* gender is used, because these daughters are treated as if they were *heirs male*." Another, "that it is because of their *faith* and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit *men*." Another, "that it signifies the free gift of God in Christ, where there is neither *male* nor *female*, *bond* or *free*, for all are one in Christ;" and so on, for where there is no rule there is no end to conjecture. Now the plain truth is, that the masculine is in the

present printed text a mistake for the feminine. The *Samaritan*, which many think by far the most authentic copy of the Pentateuch, has the *feminine* gender in both places; so also have upwards of *fourscore* of the MSS. collated by *Kennicott* and *De Rossi*. Therefore all the curious reasons for this anomaly offered by interpreters are only serious trifling on the blunder of some heedless copyists.

Rosen.—7 Suffixa masculina in *לְהָא* et *אֲדָיָה* ad filias Zelophchadi respiciunt, pro populari et minus correcte loquendi modo, et alias haud raro obvia; cf. ad Ex. i. 21. In cod. Sam. et in paucis quibusdam Judaicis leguntur suffixa feminina, quæ vix dubium est intempestivo emendandi studio deberi.

Ver. 11.

וְהָיָה לְבָנִי יִשְׂרָאֵל לְחֶקֶת
מִשְׁפָּט פְּנֹאֶשֶׁר צָנָה יְהוָה אֶת־מִשְׁפָּחָהּ :

— καὶ ἔσται τοῦτο τοῖς υἱοῖς Ἰσραὴλ δικαίωμα κρίσεως, καθὰ συνέταξε κύριος τῷ Μωυσῇ.

Au. Ver.—11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

And it shall be, &c.

Ged.—So this became a statute-law, to the children of Israel; as the LORD gave in command to Moses.

Bp. Horsley.—So it was a settled rule of decision to the children of Israel, &c.

Pool.—A statute of judgment; a statute or rule by which the magistrate shall give judgment in such cases.

Ver. 12.

Au. Ver.—12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

Dr. A. Clarke.—*Get thee up into this mount Abarim.*] The mountain which Moses was commanded to ascend was certainly Mount *Nebo*, see Deut. xxxii. 49, &c., which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim*, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. As in Hebrew עבר, *abar*, signifies to *pass over*, *Abarim* here probably signifies *passages*; and the ridge in

this place had its name in all likelihood from the passage of the Israelites, as it was opposite to these that they passed the Jordan into the promised land.

Ver. 14.

בְּמַרְיָבָהּ הָעֵצָה לְהַקְדִּישָׁנִי בְּמַיִם
לְעֵינֵיהֶם הֵם מַרְמְרִיבַת קֹדֶשׁ מִדְבָּר
זִין :

διότι παρέβητε τὸ ρῆμά μου ἐν τῇ ἐρήμῳ Σιν, ἐν τῷ ἀντιπίπτειν τῇ συνάγωγῇ ἁγιασθαι με, οὐχ ἡγιασάτε με ἐπὶ τῷ ὕδατι ἔναντι αὐτῶν. τοῦτ' ἔστι τὸ ὕδωρ ἀντιλογίας ἐν Κάδῃς ἐν τῇ ἐρήμῳ Σιν.

Au. Ver.—14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is, the water of Meribah in Kadesh in the wilderness of Zin.

To sanctify me, &c.

Booth.—Instead of sanctifying me before their eyes at the waters. These were the waters of Meribah, in Kadesh, &c.

Ged.—14 Because when the assembly were contentious in the wilderness of Zin, ye disobediently neglected to glorify me in their presence at the waters.

Rosen.—14 מַרְמְרִיבָהּ, *Rebellastis contra os*, i. e., mandatum *meum*, mihi non morem gessistis. Ante *וְ* suppl. *וְ*, quod xx. 24 expressum est. יִקְדֹּשִׁי, *Ad sanctificandum me*, i. e., ut me sanctum, adeoque veracem, a vobis haberi, coram toto populo significaretis. Hoc referendum est ad initium versus, *imperio meo rebelles fuistis sanctificare me*, i. e., qua occasione honorem mihi tribuere debebatis coram toto populo; ubi ostendere debebatis vos meæ omnipotentiae fidere. LXX, *Vulgatus*, *Syrus*, et *Saadias* sensum expresserunt: *non sanctificastis me*.

After this verse Geddes and Boothroyd add the following passage which the Sam. Pent. inserts at ch. xx. 13.

"Moses then said, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty power; for what God is there in the heavens, or on the earth that can do such mighty deeds as thou hast done? Let me, I pray thee, go over, and see that good land which is beyond the Jordan, that excellent mountainous country, and Lebanon. But Jehovah said to Moses, Let it suffice thee; speak no more unto me of this

matter. Go up to the top of Pisgah, and raise thine eyes and look westward, and northward, and southward, and eastward, and behold it with thine eyes: for over this Jordan shalt thou not go. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt only see." See note on chap. xx. 13, and compare Deut. iii. 24.

Ver. 20.

וְנִתְּנָהּ מִהוֹדֶךָ עָלָיו לְמַעַן יִשְׁמְעֶנָּה
כָּל-עֵדוּת בְּגִי יִשְׂרָאֵל :

καὶ δώσεις τῆς δόξης σου ἐπ' αὐτὸν, ὅπως
ἀν εἰσακούσωσιν αὐτοῦ οἱ υἱοὶ Ἰσραὴλ.

Au. Ver.—20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Thou shalt put some of thine honour upon him.

Pool.—Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, showing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be [so Patrick, Rosen.]. Some understand this honour of those spiritual endowments which did adorn Moses, which Moses was now to confer upon him. But this Joshua had before, for in him was the spirit, ver. 18; and he received a further measure of the spirit by Moses's laying on of hands, from both which this honour is distinguished; and, had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it a putting not of honour, but of the spirit, upon him, as it is called, Numb. xi. 17. And seeing the word honour here may very well be properly understood, why should we run to figurative significations?

Ver. 21.

וּלְפָנַי אֵלֶּיךָ הִפָּחֵן יַעֲזָר וְשֹׁמֵר לִי
בְּמִשְׁפַּט הָאֲדָמִים לִפְנֵי יְהוָה עַל-פִּי
יֵצֵא וְעַל-פִּי יֵבֹאוּ הוּא וְכָל-בְּנֵי-
יִשְׂרָאֵל אִתּוֹ וְכָל-הָעֵדוּת :

καὶ ἔναντι Ἐλεάζαρ τοῦ ἱερέως στήσεται,
καὶ ἐπερωτήσουσιν αὐτὸν τὴν κρίσιν τῶν δῆλων
ἔναντι κυρίου. ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύ-
σονται, καὶ ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύ-

σονται αὐτὸς καὶ οἱ υἱοὶ Ἰσραὴλ ὁμοθυμαδόν,
καὶ πάντα ἡ συναγωγή.

Au. Ver.—21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

Pool.—After the judgment, or, by or from the judgment, i. e., by seeking and receiving and communicating to him the judgment or sentence thereby given: or, by the judgment is here put defectively for by the breast-plate of judgment, as it is called Exod. xxviii. 30, as the testimony is oft put for the ark of the testimony. Or, concerning the judgment, or sentence, i. e., what the mind and will of God is in the matter. Or, after the manner or rite, for so the Hebrew word mishpat here used oft signifies. Urim, understand, and of Thummim, for these two generally go together; only here, as also 1 Sam. xxviii. 6, Urim is synecdochically put for both Urim and Thummim. For the manner of this inquiry and answer, see on Exod. xxviii. 30. Before the Lord; ordinarily in the tabernacle near the second veil, setting his face to the ark, or otherwise presenting himself as in God's presence, as Abiathar did by David's direction, 1 Sam. xxiii. 9, when they were both banished from the ark. At his word, i. e., the word of the Lord, last mentioned, delivered to him by the high priest.

Bishop Patrick.—Who shall ask counsel for him after the judgment of Urim.] Because the word thummim is here wanting, some understand these words as if he had said, the high-priest shall ask counsel for him, by the "illumination of the Spirit of God." So Conradus Pellicanus. But the word thummim, in all likelihood, is here to be understood, though not expressed, being always joined with urim (except in this and one other place, where urim only is named, after a short manner of speaking), in Exod. xxviii., Deut. xxxiii., Ezra ii., Neh. vii. For they were inseparable from "the breast-plate of judgment," as it is called Exod. xxviii. 30 (see there), with which the high-priest appeared before God when he consulted him in great affairs concerning the public safety, more especially in times of war; of which we have many instances in Judg. i. 1; xx. 18; 1 Sam. xiv. 18; xxviii. 6.

David, indeed, is said to consult God by the *ephod*, but it must be observed that the *breast-plate* was annexed to it; which Abiathar brought along with him when he fled from Saul, who commanded the priests to be slain, 1 Sam. xxii. 2, 9; xxx. 8; 2 Sam. v. 19.

Before the Lord.] The high-priest never inquired by *urim* and *thummim*, but standing before the Lord; that is, before the ark, where the Shechinah was.

At his word shall they go out, and—come in.] That is, said Grotius, at the word of the Lord, “by the judgment of *urim*,” which goes just before. Others, “at the word of the priest:” which comes to the same. And this the Hebrew doctors understand concerning the people of Israel making war; which is wont to be meant in Scripture by the words *going out* and *coming in*. And they distinguish between the war that was made by the Divine commandment (against the seven nations of Canaan, and against Amalek), and that which was voluntary against any of their neighbours, or others, as there should be reason. In the former case, they think there was no need to ask whether they should make war or not, because it was commanded; and Joshua and the kings afterward did it when they pleased. But in the other, they were not to make war without this divine order (see Selden, lib. iii. De Synedr., cap. 12, n. 4). But it is plain from Judg. i. 1 that they consulted the Lord also in the first sort of war (with the people of Canaan), how to manage it to the best advantage.

Both he, and all the children of Israel with him, even all the congregation.] By the first word [*he*] the Jews understand Joshua, and all the succeeding princes of Israel, who were bound to advise with God by *urim* and *thummim* before they made war. And by the next words [*all the children of Israel with him*] they understand the priest that was particularly anointed to go with the people to war (Deut. xx. 2). And by the last words [*the whole congregation*] they understand the seventy elders, or the great Sanhedrin. So Maimonides, Abarbinel, and a great many others, expound these words (as Mr. Selden shows in the same place), from which they have framed this general maxim, that no private man might consult this oracle, “but the king, and the head of the great Sanhedrin, and he that

was appointed by all the people in their name.” And that *col ha edah* [all the congregation] signifies frequently the great assembly of the elders and judges (see also Bertram De Repub. Jud., p. 72).

Here the Jews start a difficulty, as they account it, why we never read in the whole book of Joshua, that he consulted the Lord after this manner; but as soon as ever he was dead they did (Judg. i. 1). From whence Abarbinel concludes, that Joshua was bound to do this only at the first entrance upon his office, that all Israel might know he was Moses’ successor, and that God was with him: but that afterward the spirit of prophecy rested upon him, and conducted him without this oracle. But if nothing was done that is not recorded in the Scripture, he might as well have said that Joshua never consulted the oracle at all, for we do not read he did, though he be here so ordered. R. Levi ben Gersom, therefore, seems to me to speak more reasonably, when he says that those words in the beginning of the book of Judges do not import that they did not consult God by *urim* in the life of Joshua, but only that after his death the children of Israel would not adventure to proceed in the war of Canaan without the same direction.

Rosen.—21 וְיִשְׁרָאֵל יִשְׁלָחֵם אֶת־יְהוֹשֻׁעַ, *Et interroget, consulat eum*, sc. Josua Eleazarem, *per judicium roû Urim*, de quo vid. Ex. xxviii. 30. Verbum וְיִשְׁלָחֵם nomini personæ, quam quis interrogat, jungitur per וְ, ut 2 Reg. viii. 6. Sed potest et sic verti: *interroget*, sc. sacerdos *pro eo*, Josua, in ejus gratiam (ut xxii. 11, 17), *judicium roû Urim*, eadem constructione, quæ 1 Sam. xxii. 15: הֲיֵשֶׁתִּי אִתְּךָ יְהוָה, *num hodie incepti interrogare pro eo Deum?* וְיִשְׁלָחֵם, *Secundum os suum*, jussa sua. וְיִשְׁלָחֵם, *Exibunt et egredientur*. Hac phrasi cum expeditiones tum cetera omnia publica populi negotia significantur, cf. Deut. xxviii. 6.

Ver. 23.

Au. Ver.—23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

Ged., Booth.—23 And he laid his hands upon him, and gave him a charge, as Jehovah commanded him: and said to him, Thine eyes have seen what Jehovah hath done to these two kings! so will he do to all the kingdoms through which thou hast

to pass : be not afraid of them : for Jehovah your God, himself will fight for you [Sam.].

СНАР. XXVIII. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

צוֹ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֶת־קֶרְבָּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִחֲחִי
תַשְׁמְרוּ לִהְקָרִיב לִי בְּמוֹעֲדוֹ :

ἐντελεῖται τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτοὺς, λέγων. τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὁσμὴν εὐωδίας διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου.

Au. Ver.—2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour [Heb., a savour of my rest] unto me, shall ye observe to offer unto me in their due season.

Bp. Patrick.—Command the children of Israel.] These commands had been given before, but are here repeated, because this was a new generation, who either had not heard them when they were first delivered eight-and-thirty years ago; or, at least, had need to have their memories refreshed. Some things also are now more particularly explained concerning the sacrifices which were to be offered at certain times: and they are reduced into a certain order; some being *daily*, others *weekly*, others *monthly*, and some *anniversary*; all which were of such importance, that Moses, being shortly to leave them, thought good to repeat most of them once more in the book of Deuteronomy.

My offering, and my bread.] The word *and* is not in the Hebrew, but the words are, *my offering, my bread*; which Isaac Abarbanel thus excellently explains: Concerning offerings for sin, and trespass-offerings, and the rest, I shall not need to admonish you: but concerning my daily sacrifices, which properly of themselves are my *own oblation*, my *daily bread*, or my food (which the Divine presence, dwelling among them, required, Exod. xxix. 42, 44, 45). And so others by the word *bread* understand meat or food in general, as we translate it, ver. 24, though it may have a particular respect to the *meat-offering*, which was made of meal, and always accompanied the *burnt-offerings*, which seem here to be peculiarly meant;

though some think these words relate to all the sacrifices, some part of which was God's portion.

Pool.—*Made by fire.*] According to this translation the sense is, *My offering*, i. e., my offering or sacrifices, and *my bread*, i. e., either my shew-bread, or rather my meat-offering made of bread or meal, for *my sacrifices made by fire*, i. e., which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread*, i. e., my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *corban* or *offering*, as Lev. ii. 1; vi. 20; but because *corban* signifies not only a meat-offering, but other offerings also, as Lev. vii. 37, 38, therefore he limits that general word, by adding *my bread with* (so the Hebrew *lamed* is oft used, as Gen. xlii. 26; Ezra i. 5; ii. 63, &c.) *my sacrifices made by fire*, which may be understood either, 1. Generally for all the sacrifices, as that phrase is sometimes taken, as 1 Sam. ii. 28, where it must needs be so meant, because the burnt-offerings properly so called were not given to the priest, but reserved to God himself, and the priest's portion lay in the other sacrifices only; or, 2. Specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

Ged., Booth.—לֶחֶם וְאֶשֶׁר our translators have rendered, “my bread for my sacrifices made by fire.” But לֶחֶם here means not *bread*; but the victims, or other offerings, that were thrown into the altar fire to feed it.

Rosen.—2 לֶחֶם, *Panis Dei* hic vocantur carnes et victimæ in sacrificiis oblatae, cf. Lev. iii. 11; xxi. 6. Repetuntur hæ leges in Moabiticis campis, quod quum Israelitæ pecore devictorum populorum aucti essent et brevi Jordanem trajecturi, possent ab hoc tempore solemnia sacra facere; quod non potuerant in deserto, rerum necessarium copia destituti. אֶת־קֶרְבָּנִי—בְּמוֹעֲדוֹ, Oblationes mihi sacras, quæ sicut dapes meæ igne sacro mihi immolantur, diligenter curate suis quasque temporibus.

Ver. 4, 8.

Au. Ver.—*At even.* See notes on Exod. xii. 6.

Ver. 5.

See notes on Exod. xxix. 40.

5, 8, &c. *Meat-offering.* See notes on Lev. ii. 1.

Ver. 7.

Au. Ver.—*Hin.**Houb., Ged., Booth.*—*Hin* of wine [Vulg., Syr.].

Ver. 8.

וְאֵת הַכֶּבֶשׂ הַשְּׂנִי תַעֲשֶׂה בֹקֶר
 הָעֶרְבָיִם בְּמִנְחַת הַבֹּקֶר וּבְכֶסֶף הַתְּעִשָּׂה
 אֵשָׁה הַיָּיִן יִחַם לַיהוָה :

καὶ τὸν ἀμνὸν τὸν δευτερον ποιήσεις τὸ πρὸς
 ἑσπέραν. κατὰ τὴν θυσίαν αὐτοῦ καὶ κατὰ τὴν
 σπονδὴν αὐτοῦ ποιήσετε εἰς ὄσμην εὐωδίας
 κυρίου.

Au. Ver.—8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

Pool.—Thou shalt offer it, or, thou shalt offer with it. Or, with the meat offering of the morning, and with the drink offering thereof, thou shalt offer it; the letter *caph* being put for *beth*, which are alike in Hebrew, and the words are said to be read with *beth* in some copies.

Ged.—With the other lamb, to be offered in the evening-twilight [see notes on Exod. xii. 6], shall be offered the same donative and the same libation as at the break of day, for a sweet-savoured burnt-offering to the Lord.

Booth.—And the other lamb shall ye offer in the evening: and ye shall offer the same wheaten-offering and drink-offering as in the morning, as a burnt-offering of a sweet savour to Jehovah.

Ver. 9.

Au. Ver.—9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

*Two lambs.**Ged., Booth.*—Two more lambs.

Bp. Patrick.—On the sabbath day two lambs of the first year.] He doth not mean, that, whereas every morning and evening

they offered one lamb, on the sabbath-day they should offer two; but that there should be two lambs offered on the sabbath, over and above the daily offering, as appears from ver. 10. So Pool, Rosen., &c.

Ver. 18.

Au. Ver.—*Convocation.* See notes on Levit. xxiii. 2.

Ver. 24.

לֶחֶם אֵשָׁה הַיִּידִנִּיחֶם לַיהוָה וּגְו' —
 — δῶρον κάρπωμα εἰς ὄσμην εὐωδίας κυρίου,
 κ.τ.λ.

Au. Ver.—24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

The meat of the sacrifice made by fire. See notes on ver. 2.

Bp. Patrick.—Here is the very same word with that verse 2, where he calls this sacrifice his *lechem*, which we there translate *his bread*, but here very properly, *his meat or food*: which was set upon his table (the altar), every day, and by his fire from heaven consumed; which, according to the language of men, was called his eating of it: as the heathen gods also are said to eat the fat of their sacrifices (Deut. xxxii. 38.)

Booth.—The food of the burnt-offering.

Rosen.—אֵשָׁה לֶחֶם, *Panem igniti*, i. e., cibum igne absumendæ oblationis, vid. vs. 2.

Ver. 27.

שְׂבָעָה כֶּבֶשִׂים בְּנֵי שָׁנָה :

— ἀμνούς ἐνιαυτίους ἑπτά ἀμώμους.

Au. Ver.—27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year.

Of the first year.

Ged.—Of one year; all without blemish [Sam., LXX, Vulg.].

Ver. 30.

שְׂעִיר עִזִּים אֶחָד לְכֶבֶד עֲלֵיהֶם :

καὶ χίμαρον ἐξ αἰγῶν ἓνα περὶ ἀμαρτίας, ἐξιλάσασθαι περὶ ὑμῶν.

Au. Ver.—30 And one kid of the goats, to make an atonement for you.

Ged., Booth.—And one goat, for a sin-offering [Sam., LXX, and seven MSS.] to make an atonement for you.

CHAP. XXIX. 1.

יום תרועה יהיה לכם —

— ἡμέρα σημασίας ἔσται ὑμῖν.

Au. Ver.—1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Holy convocation. See notes on Lev. xxiii. 2.

A day of blowing the trumpets. So most commentators.

Ged.—A day of shouting. See notes on Lev. xxiii. 24.

Ver. 3, &c.

Meat offering. See notes on Lev. ii. 1.

Mingled. See notes on Exod. xxix. 2.

Tenth deal. See notes on Exod. xxix. 40.

Ver. 7.

Au. Ver.—Ye shall afflict your souls. See notes on Lev. xvi. 29.

Ver. 12.

Au. Ver.—And on the fifteenth day of the seventh month, &c.

Ged., Booth.—And on the fifteenth day of the same [Sam., LXX, Syr., and four MSS.] seventh month, &c.

Ver. 18.

Au. Ver.—18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

Bp. Horsley.—According to their number, after the manner; rather, for their number, according to the rule.

Ged., Booth.—After the manner prescribed.

Ver. 35.

Au. Ver.—A solemn assembly. See notes on xxiii. 36.

Ver. 39.

אלה תעשו ליהוה בקרבתכם וגו'

ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ὑμῶν, κ.τ.λ.

Au. Ver.—39 These things ye shall do [or, offer] unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

Booth.—These are what ye shall offer [so Patrick, Geddes] at your stated feasts to Jehovah, for your burnt-offerings, your wheaten-offerings, and your drink-offerings, and your feast-sacrifices, besides your vows and your free-will offerings.

CHAP. XXX. 1, 3, 4, &c.

Au. Ver.—His soul—her soul.

Ged., Booth.—Himself—herself.

Heb., Ver. 6, 9; *Au. Ver.* 5, 8.

וְאִם־הָלִיָא מְבִיָה אֶת־הָ אֶת־הָ בְּיוֹם שְׁמִעוֹ רָו

6 ἐὰν δὲ ἀνανεύων ἀνανέυσῃ ὁ πατήρ αὐτῆς, ἢ ἂν ἡμέρα ἀκούσῃ, κ.τ.λ.

Au. Ver.—5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

Disallow her.

Ged., Booth.—Expressly [Sam. וְיָמָא יִמָּא, LXX] disallow her.

Ver. 12.

Au. Ver.—Utterly.

Ged., Booth.—Expressly.

Ver. 13.

Au. Ver.—To afflict the soul. See notes on Lev. xvi. 29.

CHAP. XXXI. 1, 25.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 5.

וַיִּמְסְרוּ מֵאֶלֶף יִשְׂרָאֵל אֶלֶף לַמִּלְחָמָה שְׁנַיִם־עָשָׂר אֶלֶף חֲלוּצֵי צָבָא :

καὶ ἐξηρίμνησαν ἐκ τῶν χιλιάδων Ἰσραὴλ χιλίους ἐκ φυλῆς, δώδεκα χιλιάδας ἐνωπλισμένοι εἰς παράταξιν.

Au. Ver.—5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

So there were delivered.

Bp. Patrick.—Their officers picked out this number from among the rest; or they were chosen by lot for this service; or they stepped out and offered themselves volunteers (as we speak), which the twenty-seventh verse may seem to countenance, where they are called "those that took the war upon them."

Gesen., Lee.—See note on סֵר, ver. 16.

Rosen.—**לִפְנֵי** LXX reddiderunt *ἐξηπι-
θυσαν*. Sed Onkelos, Syrus, et Saadias :
delecti s. segregati sunt, quæ interpretatio et
rei, de qua hic agitur, convenit, et con-
firmatur Arab. **س**, quod proprie est *ex-
trahere*, unde **س**, si de exercitu est sermo,
erit : *ad militiam eligere*. Recentiores He-
bræi fere capiunt significatione *tradendi*,
quam verbum apud Chaldæos obtinet. Ita
et Arabs Erpenii : *et traditi sunt*.

Ver. 6.

Au. Ver.—6 And Moses sent them to the
war, a thousand of every tribe, them and
Phinehas the son of Eleazar the priest, to
the war, with the holy instruments, and the
trumpets to blow in his hand.

Pool.—*The holy instruments*; either, 1.
The ark, with the things belonging to it,
which before the building of the temple
they did sometimes carry into the war for
the encouragement of their army. See
Numb. xiv. 44; Josh. vi. 9; 1 Sam. iv. 4;
xiv. 18. But why then is it thus ambi-
guously expressed, seeing in all the other
places it is called by its proper name? Nor
is the ark ever so called in Scripture. Or,
2. The trumpets, as it here follows, the words
being thus to be read, *the holy instruments*,
that is, the trumpets [so Le Clerc, Bp.
Patrick]; for *and* is oftentimes put exegeti-
cally for *that is*, or *to wit*, as Gen. xiii. 15;
1 Chron. xxi. 12, compared with 2 Sam.
xxiv. 13; Zech. i. 4; ix. 9, &c. Or rather,
3. The holy breastplate, wherein was the
Urim and Thummim, which was easily car-
ried and used, and very useful in war upon
many emergent occasions. See 1 Sam.
xxiii. 9; xxx. 7. *And the trumpets*, which
were to be used in war as well as in the
service of the tabernacle. See Numb. x. 9;
2 Chron. xiii. 12.

Rosen.—Equidem intelligere mallet tum
arcam legum tum Urim et Thummim.

Ver. 12.

Au. Ver.—Unto the congregation of the
children of Israel.

Ged., Booth.—Unto the whole [Sam.,
LXX, Syr., Vulg., Targ., Arab., and fifty
MSS.] congregation of the children of Is-
rael.

Ver. 15, 16.

15 וַיִּאָמֶר אֱלֹהֵיהֶם מִשָּׁה הַחַיִּיתָם כָּל־
בְּנֵיהֶם : 16 תֵּן הַנֶּזֶחַ הַזֶּה לְבִגְדֵי יִשְׂרָאֵל

בְּדָבָר בָּלֶסֶם לְמַסְרָמֶעַל בִּיהוֹז עַל־
דְּבַר־פְּעוֹר וְנִהְיָ הַמַּגֵּפָה בְּעַבְתַּי יְהוָה :

15 καὶ ἔλεπεν αὐτοῖς Μωυσῆς. ἰναὶ ἐζωγ-
ρήσατε πᾶν θῆλυ; 16 αὐταὶ γὰρ ἦσαν τοῖς
υἱοῖς Ἰσραὴλ κατὰ τὸ ῥῆμα Βαλαὰμ τοῦ ἀπο-
στήσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου, ἔνεκεν
Φογώρ. καὶ ἐγένετο ἡ πληγὴ ἐν τῇ συναγωγῇ
κυρίου.

Au. Ver.—15 And Moses said unto them,
Have ye saved all the women alive?

16 Behold, these caused the children of
Israel, through the counsel of Balaam, to
commit trespass against the Lord in the
matter of Peor, and there was a plague
among the congregation of the Lord.

Have ye saved.

Horsley, Ged., Booth.—Why [Sam.,
LXX, Syr., Vulg.] have ye saved.

16 *Behold these caused.*

Ged.—These [Sam., **הנה דעה**], these
caused, &c.

To commit a trespass.

Gesen.—**ס** rad. bis obvia, eaque dubia
et obscura, quam tamen idem valuisse sus-
picor quod **ס** et **נ**, *separavit, separavit*
se. Inde in Kal Num. xxxi. 16 : **לְפָנֵי**
בְּדָבָר, *ad deficiendum perfide a Jehova*, i. q.,
לְפָנֵי, quod est in locis parallelis Num.
v. 6; 2 Par. xxxvi. 14; Ez. xiv. 13, nisi
forte etiam l. o. ita rescribendum est. Alii :
ut auferent defectionem a Jehova, coll. Syr.

ס ausus est, opus aggressus est. Longe
alio contextu legitur in

Niph. Num. xxxi. 5 : **וַיִּפְּסֵם** **שֵׁן** **יִשְׂרָאֵל**
לְפָנֵי, *et segregati sunt ex tribubus Israël-*
itarum mille ex quavis tribu, ut bene Saa-
dias. Liberius Onk. et Syr., *delecti sunt*.
LXX, *ἐξηπιθυσαν*, fort. legentes **וַיִּפְּסֵם**,
vel ex usu Samaritanorum, quibus **ס** est
i. q. Hebr. **פ**.

Talm. **ס** est *tradidit, prodidit*, Syr.
Ethp., *accusatus est*, quod utrumque ab illis
locis alienum est.

Prof. Lee.—**ס**. Arab. **س**, *extraxit*;
concitavit ad simultatem : *prodidit illum*.

Syr. **س**, *opus aggressus est* ; *contempsit*.

Infin. with **ל**, in the phrase **לְפָנֵי**,
constr. med. **ל**. *To stir up rebellion against*,
&c., or, *to extract, wring out, rebellion*,
Num. xxxi. 16. LXX, τοῦ ἀποστήσαι καὶ
ὑπεριδεῖν τὸ ῥῆμα κυρίου. Comp. Num.
v. 6; Ezek. xiv. 13; 2 Chron. xxxvi. 14.

Whence Gesenius was tempted to suspect the reading as incorrect: which is groundless.

Niph. pres. pl. נִקְּחָה, *So there were extracted, selected*, Num. xxxi. 5. LXX, καὶ ἐξεπιθμῆσαν. *Et electi sunt*. Targ., Onk., and Syr.

Rosen.—Verba נִקְּחָה לִּפְסֵי־הַיָּדִים connectanda sunt cum initio hujus vs. הָיָה הָיָה לָנוּ יָמֵינוּ hoc sensu: *illæ Midianitides Israelitis fuerunt auctrices, ut auferent prævaricationem in Jovam*. קָרַב explicandum adhibito Syr. קָרַב, *opus aggressus est, ausus est*. וְעַל־דְּבַר־פְּעֹרִי, *Super verbo, i. e., in negotio Peoris*, vid. xvii. 14; xxv. 18, in festo Peori sacro.

Ver. 19.

— הָיָה חֹמֶשׁ אֶתְּכֶם בְּיָמֵינוּ הַשְּׁלִישִׁי וּבְיָמֵינוּ הַשְּׁבִיעִי : הַשְּׁבִיעִי אַתְּכֶם וּבְיָמֵינוּ הַשְּׁבִיעִי :

— *pās ó anélōn kai ó áptómenos tou tetraménou ágnosthḗsetai tḗ ḥméra tḗ trítḗ, kai tḗ ḥméra tḗ ébdómḗ ὑμεῖς kai ἡ αἰχμαλωσία ὑμῶν.*

Au. Ver.—19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

Bp. Patrick.—*Your captives.*] Or the prey that they had taken; of garments, and other things, mentioned in the next verse: and so the word is translated ver. 26. For we cannot think that the persons they had taken, being Gentiles, were to be purified with that water which was peculiar to the Jews.

Ver. 20.

Au. Ver.—20 And purify all *your* raiment, and all that is made of skins [Heb., instrument, or, vessel of skins], and all work of goats' hair, and all things made of wood.

Geddes and Boothroyd follow the Sam. Pent., which after this verse adds:—"Now Moses had said to Eleazar the priest, Say to those men who have returned from the war, that this is the ordinance of the law which Jehovah commandeth. Only gold, and silver, brass [Ged., copper], iron, tin, and lead; whatsoever can bear the fire, ye shall make to pass through the fire, and it shall be clean; yet it shall be purified with the purification-water; and whatsoever cannot bear the fire, ye shall only pass through the water. And ye shall wash your clothes on

the seventh day, and be clean, and afterward ye may come into the camp."

Ver. 22.

Au. Ver.—Brass.

Rosen., Ged.—Copper. See notes on Exod. xxv. 3.

Ver. 29, 41.

Au. Ver.—*Heave-offering*. See notes on Lev. vii. 14, page 414, and on Exod. xxv. 2, page 320.

Ver. 50.

וְהָיָה כְּלִי־זָהָב אֲשֶׁר יָתַן הָאִישׁ אֶת־הַקֶּדֶשׁ יְהוָה אֱלֹהֵינוּ . מִזָּהָב קְלִי־זָהָב אֲשֶׁר יָתַן הָאִישׁ אֶת־הַקֶּדֶשׁ יְהוָה אֱלֹהֵינוּ . עֲנִיל וְכִנָּו לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לְפָנֵי יְהוָה :

kai προσετηγόμαμεν τὸ δῶρον κυρίῳ ἀνὴρ δ εὗρε σκεῦος χρυσοῦν καὶ χλιδῶνα καὶ ψέλλιον καὶ δακτύλιον καὶ περιδέξιον καὶ ἐμπλόκιον ἐξυλάσασθαι περὶ ἡμῶν ἔναντι κυρίου.

Au. Ver.—50 We have therefore brought an oblation for the Lord, what every man hath gotten [Heb., found], of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.

50, 51, *Jewels of gold.*

Ged., Booth.—Utensils.

Bp. Patrick.—*Jewels of gold.*] Vessels, as the Hebrew word signifies, or all manner of ornaments made of gold; the particulars of which follow, viz., *chains, bracelets, &c.*, but the Jerusalem Targum takes these *jewels* (as we translate it) to have been the golden attire about the heads of their women.

Chains.

Prof. Lee.—וְהָיָה, f. r. זָב i. q. זָבָד. *A bracelet, or clasp, for the arm*, Num. xxxi. 50; 2 Sam. i. 10.

Tablets. See notes on Exod. xxxv. 22, page 380.

Ver. 53.

אֲנִשֵּׁי הַקָּדָשׁ יָתַן הָאִישׁ לְוִי :

kai oi ándres oi polemistai épronómenusan ékastos éautῶ.

Au. Ver.—52 And all the gold of the offering [Heb., heave-offering] that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For the men of war had taken spoil, every man for himself.*)

Bp. Patrick.—53 *The men of war had taken spoil.*] Or rather, "had taken the spoil," mentioned ver. 12, of which part of the booty no division was made between the men of war and the people (ver. 26), but they kept it entirely to themselves, and now very gratefully made a present of a very considerable part of it to the Lord: see ver. 12, where the word *spoil* is used strictly for a part of the booty, distinct from the other two, the *captives* and the *prey*: and so it signifies here.

Ged.—53 Being the spoil which the warriors had respectively taken.

Booth.—Which the men of war had taken as spoil, every one for himself.

Rosen.—53 *Viri exercitus vero*, i. e., milites, scil. gregarii (opponuntur enim præfectis, de quibus antea sermo erat) *prædati sunt quisque sibi*. Sensus est, milites gregarios prædam non tradidisse præfectis, sed sibi eam retinuisse. Alii connectunt hoc cum iis, quæ præcedunt, hoc sensu: *quos*, sc. siclos (vs. 52) *milites quisque sibi prædati erant*.

CHAP. XXXII. 1, 2, 6, 25, 29, 31.

Au. Ver.—Now the children of Reuben and the children of Gad, &c. So the Heb. text, which is followed by Pool, Patrick, Rosenmüller, and most commentators.

Ged., Booth.—Now the Reubenites and the Gadites, and the half tribe of Manasseh [Sam.; comp. Deut. iii. and Josh. xiii.] &c.

Ver. 3.

Au. Ver.—*Nimrah*.

Bp. Patrick.—*Nimrah*.] Called Beth-Nimrah, ver. 36, and given to the same tribe. It is usual, I observed before, for the Hebrews to cut off the first part of the names of places, for brevity's sake (ch. xxv. 1), but this place is elsewhere called at length Beth-Nimrah, Josh. xiii. 27, where it is mentioned as a part of Sihon's kingdom, and signifies as much as *domus pardorum*, a *habitation of leopards*: so Bochartus, who observes, that when both Isaiah xv. 6 and Jeremiah xlviii. 34 speaks of the waters of Nimrim, they mean this very place, which was given to Gad; but, in the days of those prophets, mentioned as in the country of the Moabites; who had usurped upon their neighbours the Gadites, and taken this place from them, as they had done Jazer also; as appears from the place above mentioned (Isa. xvi. 8, 9; Jer. xlviii. 34).

Rosen.—נָחַר נָחַר, plenius נָחַר, *locum aquæ limpidæ et copiosæ* significat, coll. Arab. نَحْر, *aqua limpidâ et salubris*. Cf. vs. 36. Fortasse eadem urbs, quæ Jes. xv. 6 vocatur נָחַר, et cujus ager a propheta laudatur tanquam pascuis abundans. Hieronymus duo hæc loca distinguit, et Nemram ait fuisse suis temporibus *vicum grandem*.

Ver. 14.

וַיִּהְיֶה קִרְיָתָם תַּחַת אֲלֹהֵיכֶם תְּרַבְּרוּ
אֲנָשִׁים חַטָּאִים לְסִפּוֹת עוֹר עַל חֶרֶן
אֲהִי־יָהוָה אֱלֹהֵי־יִשְׂרָאֵל :

ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν, σύν-
τριμμα ἀνθρώπων ἁμαρτωλῶν, προσθεῖναι ἔτι
ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ.

Au. Ver.—14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

To augment yet the fierce anger of the Lord, &c.—So most commentators.

Rosen.—"That ye may yet perish through the anger of Jehovah against Israel." Verba נָחַר נָחַר, LXX reddunt: προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ, tribuerunt verbo נָחַר significatum verbi נָחַר, *addidit*, ut interpretes reliqui omnes. Sed Gussetius in *Commentarr. L. H.* rad. נָחַר, lit. B. huic radicis *addendi* significationem prorsus abjudicat, eamque nonnisi *consumere, auferre*, denotare ait, ut Deut. xxix. 18; Jes. xiii. 15; xxx. 1. Unde hunc locum sic interpretatur: *ad pereundum s. ut per-eatis adhuc propter iram Jovæ in Israelem*.

Ver. 19.

כִּי לֹא נִנְחַל אִתָּם מַעְבַּר לַיַּרְדֵּן
וְהַלָּא כִּי בָחַר נִחַל־הַנָּהָל אֶל־ינוּ מַעְבַּר
הַיַּרְדֵּן מִיָּרֵחָ :

καὶ οὐκέτι κληρονομήσομεν ἐν αὐτοῖς ἀπὸ τοῦ
πέραν τοῦ Ἰορδάνου καὶ ἐπέκεινα, ὅτι ἀπέχο-
μεν τοὺς κλήρους ἡμῶν ἐν τῷ πέραν τοῦ Ἰορ-
δάνου ἐν ἀνατολαῖς.

Au. Ver.—19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

Ged., Booth.—19 For among them we will not inherit on the other side of the Jordan; if our inheritance fall to us on this east side of the Jordan.

Ver. 33.

Au. Ver.—33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

See notes on verse 1.

Bp. Patrick.—*Even to the children of Gad, and—Reuben, and unto half the tribe of Manasseh.*] This half tribe is not mentioned before, because they did not put in any claim till they saw how those of Gad and Reuben would succeed in their petition; which being granted, it is likely that thereupon they represented also what store of cattle they had; and that the country would be more than enough for those who had desired it. This being found to be true, Moses thought fit to give them a portion of it, rather than any other; because the children of Machir, the son of Manasseh, had, by their valour, subdued part of this country (ver. 39; Josh. xvii. 1).

Rosen.—33 פָּתַח מֹשֶׁה לְבָנֵי גָד וְלִבְנֵי רְעֻבֵן וְלִבְנֵי מְנַשֶּׁה בְּנֵי יוֹסֵף מַמְלַכְתָּם הַמִּזְרָחִית מִלְּבַד הַיַּרְדֵּן, *Et dimidiæ tribui Manassi concessit Moses partem regionis trans-Jordanicæ, possidendam, etsi ab illa non rogatus, vid. vs. 2, 25, 29, ubi Rubenitarum tantum et Gaditarum fit mentio. Vid. quæ de hac re diximus in d. Alterthumsk. ii. 1, p. 262.*

Ver. 38.

וְאֶת־נֶבֹז וְאֶת־מֵעֹן וְאֶת־בְּצֵל מִצֻּר מֹסֶסֶת שֵׁם
וְאֶת־שִׁבְמָה וְיִקְרְאוּ בְּשֵׁמֹת אֶת־שְׂמֹת
הָעָרִים אֲשֶׁר בָּנִי :

καὶ τὴν Βεελμεὼν, περιεκυκλωμένας, καὶ τὴν Σεβαμά. καὶ ἐπωνόμασαν κατὰ τὰ ὀνόματα αὐτῶν τὰ ὀνόματα τῶν πόλεων, ὡς φκοδόμησαν.

Au. Ver.—37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim.

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities [Heb., they called by names the names of the cities] which they builded [so Rosen.].

38 *Nebo.*

Bp. Patrick.—St. Jerome suspects that there was an oracle at this place; the word *Nebo* importing *prophecy*, or *divination*, as he speaks.

Baal-meon.] Another place, where, it is likely, Baal was worshipped; which made them change the names of these places, as it here follows.

Their names being changed.]—For Nebo, as well as Baal, was the name of a god; as we learn from Isaiah xlv. 1, and seems to have been an Assyrian deity; there being footsteps of it in the names of several great men there; such as Nebuchadnezzar, Nebuzaradan, and many others. And it is not unlikely, that they therefore changed the names of these cities into some other, because they would abolish all remainders of idolatry in this country, according to the precept, Exod. xxiii. 13, that they should not take the name of their gods into their mouth; but, notwithstanding this, they still retained their ancient names; as appears from Josh. xiii. 17; Ezek. xxv. 9; so hard it is to alter any thing for the better!

Gave other names unto the cities which they builded.] If this refer to all the cities here mentioned, it is manifest they either retained or recovered their former names; for we read of them all in future times; particularly in the fifteenth and eighteenth chapters of Isaiah; and Kirjathaim is mentioned in the place I now quoted out of Ezekiel.

Bp. Horsley.—*And gave other names unto the cities which they builded.* Read with LXX, וַיִּקְרְאוּ, “and called the cities which they builded by their own names.”

Ged.—38 And Nebo, and Baal-meon (its name being changed), and Shibmah: for *in general* they called the cities, which they rebuild, by their former names.

Booth.—38 And Nebo, and Baal-meon (its name being changed), and Shibmah: and they called by their *former* names the cities which they rebuilt.

Rosen.—38 שֵׁם מִשְׁתַּח, *Versas nomine, i. e., mutatis nominibus.* Mutarunt Rubenitæ illarum urbium nomina, quod *Baal* et *Nebo* essent nomina idolorum. Nomina tamen ab Israelitis indita illis urbibus numquam in consuetudinem videntur venisse; nam apud seriores V. T. scriptores semper legimus urbes istas nominibus pristinis appellatas; vid. Ez. xxv. 9; Jes. xv. 2; Jer. xlviii. 1, 22. וַיִּקְרְאוּ בְּשֵׁמֹת אֶת־שְׂמֹת הָעָרִים אֲשֶׁר בָּנִי, *Et vocaverunt nominibus nomina urbium, quas ædificarunt.* Indiderunt urbibus, quas ædificarunt, sua ipsorum nomina; exemplum habemus vs. 42.

Ver. 41.

וַיֵּאֵר בֶּן־מִנְשֵׁה הַלֵּל וַיִּלְכֹּד אֶת־
 הַיְּסוּדִיָּהִם וַיַּהֲרֵם אֶתְּהֶן וַיֵּאֵר :
 καὶ Ἰαῖρ ὁ τοῦ Μανασσῆ ἐπορεύθη, καὶ
 ἔλαβε τὰς ἐπαύλεις αὐτῶν, καὶ ἐπωνόμασεν
 αὐτὰς ἐπαύλεις Ἰαῖρ.

Au. Ver.—41 And Jair the son of Manasseh went, and took the small towns thereof, and called them Havoth-jair.

Bp. Patrick.—*Havoth-jair.*] That is, the "habitations of Jair." For *havah* is a dwelling, as Bochartus observes in his *Phaleg.*, lib. iv., cap. 29. And among the Arabians the word *Havoth* properly signifies many tents orderly disposed in a ring or circle, which in those countries made that which we call a village. For *hava* in their language signifies to compass. The same he observes in his *Hieroz.*, par. i., lib. ii., cap. 44, p. 466.

Rosen.—וַיֵּאֵר וַיִּלְכֹּד, *Et cepit villas eorum.* וַיַּהֲרֵם est referendum ad Arab. וַיַּי, *collegit, congregavit*, in conj. 5 *rotundus fuit*: inde וַיַּי, *tabernaculum ex lana et pilis caprinis*, quale Arabum campestrium esse solet, et וַיַּי, *complures domus tales inter se propinquæ*, id vero est Nomadum Arabum vicus, a rotunditate dictus; in orbem enim poni tuguria solent. Hinc וַיַּי proprie erunt *pagi Nomadum ambulatorii ex tentoriis in orbem positis*, Tatarico nomine, sed in nostras linguas recepto, *Horde* diceret. Sed וַיַּי villas stabiles fixasque fuisse, patet inde, quod in eodem tractu positæ memorantur et Deut. iii. 14; Jos. xiii. 30; Jud. x. 4; 1 Reg. iv. 13.

CHAP. XXXIII. 1.

Au. Ver.—With their armies.*Ged., Booth.*—According to their hosts.

Ver. 2.

וַיִּכְתֹּב מֹשֶׁה אֶת־מִצְוֹתֵיהֶם לְמִסְעֵיהֶם
 עַל־פִּי יְהוָה וְגו'

καὶ ἔγραψε Μωσῆς τὰς ἀπάσεις αὐτῶν,
 καὶ τοὺς σταθμοὺς αὐτῶν διὰ ῥήματος κυρίου,
 κ.τ.λ.

Au. Ver.—2 And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.

Bp. Patrick.—*By the commandment of the Lord.*] This may refer either to their jour-

neys (which were by God's commandment, ch. x. 13), or rather to Moses's writing this epitome of their travels, of which God ordered him to give a distinct account.

Ged., Booth.—And Moses wrote their departures and their journeys which were made at the command of Jehovah: and these, &c.

Rosen.—וַיִּכְתֹּב וַיַּי, *Exitus eorum secundum projectiones eorum*, i. e., *stationes*. Duæ enim hæ voces significant unum idemque, *castrorum ex locis, in quibus per aliquot dies substiterant translationes in alia, ubi aliquamdiu essent*. Nam non omnia, in quibus substiterunt aliquantum Israelitæ, loca Moses hic notat, sed ea dumtaxat, in quibus diutius castra habuerunt. Quantum temporis in qualibet statione transegerint, haud constat. In plerisque vero per aliquot annos permansisse, ex eo colligitur, quod spatio triginta septem annorum septemdecim dumtaxat stationes enumeratæ reperiuntur.

Ver. 3.

Au. Ver.—*With an high hand.* See notes on Exod. xiv. 8.

Ver. 4.

וַיַּמְצְרִים מִקְבְּרִים אֹתָם וַאֲשֶׁר הִכָּה
 יְהוָה בָּהֶם פֶּל־בְּכֹר וּבִמְלֵיכָהֶם עָשָׂה
 יְהוָה שְׁפָטִים :

καὶ οἱ Αἰγύπτιοι θάπτον ἐξ αὐτῶν τοὺς
 τεθνηκότας πάντας, οὓς ἐπάταξε κύριος, πᾶν
 πρωτότοκον ἐν γῇ Αἰγύπτῳ, καὶ ἐν τοῖς θεοῖς
 αὐτῶν ἐποίησε τὴν ἐκδίκησιν κύριος.

Au. Ver.—4 For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments.

*Buried.**Ged.*—Had to bury.*Horsley, Booth.*—Were burying.

Upon their gods also the Lord executed judgments. See notes on Exod. xii. 12.

Pool.—*Upon their gods*; either, 1. Their princes and rulers, who are sometimes called *gods* in Scripture; and so this is added by way of amplification, God slew their first-born, not only of the meaner sort, but even of their king and princes. Or, 2. Their false gods, to wit, those beasts which the brutish Egyptians worshipped as gods, which were killed with the rest, for the first-born both of men and beasts were then killed, Exod. xiii. 15. See more on Exod. xii. 12; xviii. 11.

Ged.—When on their mighty ones he executed his judgments.

Horsley, Booth.—And [*Horsley, For*] upon their gods also Jehovah had executed judgments.

Ver. 32, 33.

וַיִּסְעוּ מִבְּנֵי יִשְׂרָאֵל וַיִּהְיוּ בְּחֹר־הַגִּידְגָּד 32
וַיֵּצְאוּ מִבְּנֵי יִשְׂרָאֵל מִחֹר־הַגִּידְגָּד 33
בְּיַמֵּי בְּנֵי יִשְׂרָאֵל :

32 καὶ ἀπῆραν ἐκ Βαβαία, καὶ παρενέβαλον εἰς τὸ ὄρος Γαδγὰδ. 33 καὶ ἀπῆραν ἐκ τοῦ ὄρους Γαδγὰδ, καὶ παρενέβαλον εἰς Ἑρεβαθά.

Au. Ver.—32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

Hor-hagidgad.

Geddes.—*Mount Gadgada.*] The present Hebrew has גִּידְגָּד. But the Samaritan text and version, and seven Hebrew MSS., and at first four more, have ו instead of ג, and so read Sept. So also Vulg., in *montem Gadgad*. The others read ו. I have, with Houbigant, adopted this reading; and, moreover, read with Sam. גִּידְגָּד instead of גִּידְגָּד.

Ver. 40.

וַיִּשְׁמַע הַכְּנַעֲנִי מִלֶּךְ עֶרְדֹּן וְגו'

καὶ ἀκούσας ὁ Χανανίτης βασιλεὺς Ἀράδ, κ.τ.λ.

Au. Ver.—40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

Ged.—40 *It was then also* that the Canaanite king of Arad, &c. See notes on xxi. 1.

Ver. 52.

וַיִּבְרָחוּם מִן הָאֲרָצוֹת וְגו' —

— καὶ ἐξαπέριε τὰς σκοπίας αὐτῶν, κ.τ.λ.

Au. Ver.—52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

All their pictures. See notes on סִמְלֵיהֶם, Lev. xxvi. 1.

Bp. Patrick.—*Their pictures.*] Or, their temples, or houses of worship, as Onkelos interprets it. But others (particularly the Jerusalem Targum) understand it of the

idols or statues set up in those temples; or some representations of their gods (see concerning the Hebrew word *maskith*, Lev. xxvi. 1).

Their high places.

Bp. Horsley.—Rather, “their consecrated places,” or their chapels.

CHAP. XXXIV. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2, 3.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־בְּנֵי יִשְׂרָאֵל
כִּי־אֶתְּמַר אֶל־הָעָם לֵאמֹר
הָאֲרָצוֹת הַנֵּלֶכֶת לָכֶם בְּנִתְּלָה אֶרֶץ
פְּנִינָה לְבְּלָתִיהָ : וְהָיָה לָכֶם פָּתָח
נֹכַח מִפְּנֵי־עֵדֶי אֱדוֹם וְהָיָה
לָכֶם נֹכַח לְנֹכַח מִקְדָּשׁ יִשְׂרָאֵל
קִדְּשָׁה :

2 ἐπελεῖται τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς. ὑμεῖς εἰσπορεύεσθε εἰς τὴν γῆν Χαναὰν, αὕτη ἔσται ὑμῖν εἰς κληρονομίαν, γῆ Χαναὰν σὺν τοῖς ὄριοις αὐτῆς. 3 καὶ ἔσται ὑμῖν τὸ κλίτος τὸ πρὸς λίβη ἀπὸ ἐρήμου Σιν εἰς ἐχόμενον Ἑδὼμ, καὶ ἔσται ὑμῖν τὰ ὅρια πρὸς λίβη ἀπὸ μέρους τῆς θαλάσσης τῆς ἄλυσης ἀπὸ ἀνατολῶν.

Au. Ver.—2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

2, 3, *When ye come, &c., then.*

Horsley, Ged., Booth.—“Ye are now about to enter the land of Canaan, that land which falleth to you for an inheritance; the land of Canaan with its boundaries.” This sentence should not be marked as a parenthesis. The sense is this; “Ye are upon the point of entering the land of Canaan.” “This,” i. e., the country hereafter described, “is the land that is to be your inheritance; even the land of Canaan according to its boundaries.” That this is the true meaning of the place is evident from verse 12; where, the description of the country being finished, it is added, “This,” i. e., the country above

described, "shall be your land, according to its limits every way."—*Bp. Horsley.*

And your south border, &c.

Ged.—So that your southern boundary shall run eastward from the outmost point of the salt sea.

Bp. Horsley.—*The outmost coast*; rather, from the extremity, "the border shall be from the extremity of the salt sea eastward:" i. e., it shall begin on the east from the extreme corner of the Asphaltite lake. The sacred writer describes the line of the southern border from east to west. Its eastern extremity, therefore, he calls its beginning, and this was the southern extremity of the Asphaltite lake.

Ver. 4.

וְנָסַב לָכֶם הַגְּבֹול מִמֶּנֶּב לַמִּצְלָה
עֶקְרָבִים וְעָבַר זִין וְהָיָה הַיּוֹצֵא
מִמֶּנֶּב לְהַרְשׁ וְיָצָא חֲצֵר־אֲדָר
וְעָבַר עַצְמֹן :

וְהָיָה ק'

καὶ κυκλώσει ὑμᾶς τὰ ὄρια ἀπὸ λιβὸς πρὸς ἀνάβασιν Ἀκραβὶν, καὶ παρελεύσεται Ἐννὰκ, καὶ ἔσται ἡ διέξοδος αὐτοῦ πρὸς λίβα Κάδης τοῦ Βαρὴ καὶ ἐξελεύσεται εἰς ἔπαυλιν Ἀράδ, καὶ παρελεύσεται Ἀσεμῶν.

Au. Ver.—4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

Bp. Patrick.—*From the south to the ascent of Akrabbim.*] Or, to Maale-Akrabbim, a mountain on the south end of the Dead Sea (Josh. xv. 3; Judges i. 36), so called, as Bochartus conjectures, from the vast multitude of scorpions found here; from which mountain also, it is probable, the region called Acrabatena, near to Idumæa, had its name (1 Macc. v. 3). See Hierozoicon, par. ii., lib. iv., cap. 29.

Pass on to Zin.] Either to a place called Zin, or part of the wilderness of Zin; which lay on the south of the land of Canaan (ch. xiii. 1).

From the south.] That is, still on towards the south; as appears from what goes before and follows after.

Bp. Horsley.—*And your border shall turn from the south.* A line running from the extremity of the salt sea to the Hills of

Scorpions (Acrabbim) runs to the south, instead of turning from it. The passage should be thus rendered, "And your southern border shall go round by the Hills of Scorpions."

And the going forth thereof shall be from the south to Kadesh Barnea.

Bp. Horsley.—Rather, "and the southernmost point of it shall be at Kadesh Barnea." Or thus, "and its point shall be to the south of Kadesh Barnea." The boundary was to run so far southward. Its point; so I render חֲצֵר־אֲדָר; for this word always signifies either the extremity of the boundary line, or the place where it takes a new direction. "Its point" expresses either. The fact is, that from the salt sea to Kadesh Barnea, the boundary line bore all the way a little to the south. But from Kadesh Barnea it ran due west, through the village called Ader, to Azmon: from Azmon it took a turn again southward, round by the river of Egypt.

And shall go on to Hazar-addar.

Bp. Patrick.—*Hazar-addar.*] Or, to the village of Addar, as the Vulgar Latin renders it; which seems to be justified by Josh. xv. 3, where it is simply called Addar. There is indeed a place called Hezron joined with it, which may be thought to be the same with Hazar: but so is another place also called Karkaa; both which may as well be thought to be here omitted, for brevity's sake.

Rosen.—וְנָסַב לָכֶם הַגְּבֹול, *Circumibit* (Niphil verbi קָנַב *vobis terminus*, i. e., vergant porro termini. לִקְצֵהוּ עֶצְמֹן, *In adensum* (jugum) *scorpionum*. Hic tractus Idumææ vicinus vocatur quoque Ἀκραβατίνη 1 Macc. v. 3. Videtur nomen traxisse a copia scorpionum (hoc enim animal designatur voce עֶקְרָב), cf. Deut. viii. 15; Jos. xv. 3. Etiamnum in hac regione scorpiones sunt frequentes. Vid. *Alterthumsk.* ii. 1, p. 287. וְהָיָה הַיּוֹצֵא, *Et sint exitus ejus*, sc. fines, i. e., extremi in eam cœli plagam fines. Pro וְהָיָה, quomodo legendum esse ad marginem præcipitur (ut est in textu vs. 5), in textu est singularis וְהָיָה, *sit*, distributive capiendus, cf. Gesenii *Lehrg.*, p. 713. וְיָצָא, *Et exibit*, limes, finis. חֲצֵר־אֲדָר, *Ad Chazar* s. *Chezron* prope *Addar*, vid. Jos. xv. 3, 4. LXX, εἰς ἔπαυλιν Ἀδάρ, *Vulgatus: in villam nomine Adar*, propriam vocis חֲצֵר significationem respicientes, de qua vide Gen. xxv. 16.

Ver. 5.

וְנָסַב הַגְּבֹול מִעֶצְמֹן נָחֳלָה מִצְרָיִם וְגו'

καὶ κυκλώσει τὰ ὄρια ἀπὸ 'Ασεμωνᾶ χειμάρ-
ρουν Αἰγύπτου, κ.τ.λ.

Au. Ver.—5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

The river of Egypt.

Ged.—"The torrent of Egypt." It is called Gen. xv. 18 the river of Egypt. It seems to have been a rivulet which ran into the lake Sarbonis.

Dr. A. Clarke.—*The river of Egypt.*] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines, and falls into the gulf or bay near Calieh.

Bp. Patrick.—By the river of Egypt is properly understood Nile: and so Jonathan here renders the Hebrew word *Nahal* (river) by Nilus: which may seem to have taken its name from the word *Nahal*; which the ancients did not pronounce as we now do, but called it *Neel*, as we find in Epiphanius; from whence Nilus was very easily made, as Bochartus observes, Hierozoic. par. ii., lib. v., cap. 15. But if Nile be here meant, it must be the more northerly mouth of it where Pelusium stood (see Genesis xv. 18).

Rosen. in Gen. xv. 18.—Promittit Deus Abrahamo, se ejus soboli possidendum daturum omnem illum terrarum tractum, qui מִן הַיַּרְדֵּן, inde e flumine Ægypti ad fluvium magnum, Euphratem, usque porrigitur. Flumen Ægypti sine dubio est Nilus. Jos. xiii. 3 terminus terræ Israel. fluvio יַרְדֵּן describitur, cujus fluvii Jes. xxiii. 3; Jer. ii. 18 mentio fit, quem Jesajas mox יַרְדֵּן vocat, quo nomine Nilus intelligitur. Numquam quidem Israelitæ fines suos protraxerunt ad Nilum. Laxius tamen Euphrates et Nilus, duo nobilissima flumina tamquam extremi terræ Hebr. termini sibi opponuntur Jes. xxvii. 12; Jer. ii. 18. Præterea Davidis tempore Salomonisque, reges inter illos fluvios positi aut omnes, aut plerique regum IHebræorum vectigales fuere; 2 Chron. ix. 26; coll. 2 Sam. viii. 3. Ad Euphratem vero jam ante Davidem termini terræ Israel. exporrecti erant. Mons enim Gilead, qui in potestate Israelitarum semper fuit, Gileaditidi nomen impertiens, Euphrati fuit quam Jordani propior. Sauli tempore ad Euphratem ipsum Israelitæ transjordanenses fines suos protulerunt; vid. 1 Paral. iv. 9, 10. Ante-

quam ergo Davides regnum capesserat, tres ultra Jordanem tribus desertis Arabiæ usque ad Euphratem potiti erant, libere per illa greges pascentes, aliosque idem facere ventantes. Palmyra autem s. Thadmor, quæ urbs diei tantum itinere ab Euphrate aberat, a Salomone aut condita aut munita erat. 1 Reg. ix. 18; 2 Paral. viii. 4.

Ver. 7, 8.

וְיָדִיתִּיהָ לָכֶם בְּגִבֹּל צִפּוֹן מִרְהֵיִם
הַגִּבֹּל הַתְּחָא לָכֶם הָרַר הָהָר : 8 מִהָרַר
הָהָר הַתְּחָא לָכֶם חֻמַּת וְהָיָה תוֹצֵאת
הַגִּבֹּל צִדְדָה :

7 καὶ τοῦτο ἔσται ὑμῖν τὰ ὄρια πρὸς βορρᾶν, ἀπὸ τῆς θαλάσσης τῆς μεγάλης καταμετρήσετε ὑμῖν αὐτοῖς παρὰ τὸ ὄρος τὸ ὄρος. 8 καὶ ἀπὸ τοῦ ὄρους τὸ ὄρος καταμετρήσετε αὐτοῖς, εἰσπορευομένων εἰς Ἑμβλ, καὶ ἔσται ἡ διεξοδος αὐτοῦ τὰ ὄρια Σαραδάκ.

Au. Ver.—7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

Bp. Patrick.—*Mount Hor.*] Not that mount where Aaron died; for that was on the south of the land of Canaan, towards Edom; but this was diametrically opposite, on the north of it: and therefore must, in all likelihood, be some part of Mount Libanus, which, with Antilibanus (more towards the Great Sea), bounded the promised land on the north. But there were several parts of Mount Libanus which were called by several names; and probably one of them was called Hor, because of its eminency or height above the rest. So the Vulgar translates it; reading, I suppose, the Hebrew, not Hor hahar, i.e., "Hor the mountain," but Har hahar, "the mountain of mountain," i.e., the highest mountain. The Jews generally by this Mount Hor understand Amanus, which is a part of Taurus (as Mr. Selden observes in the place before-named), which the Jerusalem Targum calls more briefly Manus.

8 Unto the entrance of Hamath.] There were two Hamaths; one called by the Greeks Antiochia, the other Ephiphania. The former called Hamath the Great,

Amos vi. 2, to distinguish it from the latter, which is the city that is always meant, when we read the bounds of Judea were to the *entrance of Hamath* northward; as here and ch. xiii. 21. For it is certain, as Bochartus observes, they did not reach to Antiochia, but came near to Epiphania (lib. iv. Phaleg., cap. 36). And this makes it probable, that Hor, as I said before, may be a promontory of Libanus; because in Josh. xiii. 5, Hermon is joined with the *entrance of Hamath*, as Hor is here. Now Hermon was certainly a part of Libanus: by some called Sirion; by others Senir (Deut. iii. 9), and by others Sion (Deut. iv. 48).

Ged., Booth.—7 And this shall be your north boundary: 8 From the great sea ye shall draw a line to the top of *Lebanon* [*Ged., to the top of mount Lebanon*]: from the top of Lebanon [*Ged., mount Lebanon*] ye shall draw a line to the entrance of Hamath; and the boundary shall pass on to Zedad.

Rosen.—7 הָרִי, *Designabitur fines*, h. l. commodè verti potest, lineam ducetis. הָרִי, *Ad montem Hor.* Non intelligendus ille mons Hor in australibus Idumææ finibus, in quo Aaron obiit, xxxiii. 38; xx. 22, sed alius quidam borealis ultra Libanum situs, ut ex hoc ipso et sq. vs. apparet. Scilicet terminus borealis incipit a mari, ab hac linea ducitur ad montem Hor, inde Hamatham; manifestum ergo, medio inter mare mediterraneum et Hamatham montem Hor situm fuisse. Hamatham vero ultra Libanum jacere, tabula geographica ad manus sumta, quisque videt. LXX et Vulgatus pro הָרִי videntur legisse הַי. Illi enim vertunt ὄρος το ὄρος, hic *mons altissimus*. Intellexerunt fortasse Libanum. Quum nusquam alias mentio fiat montis *Hor*; Relandus *Palæst.*, p. 119 suspicatus est, הָרִי non esse nomen proprium, sed infinitivum verbi הָרָה, unde הַי, *mons* deducitur. “Fateor,” inquit, “ignotam esse significationem verbi הָרָה, quum in V. T. non legatur; sed haud dubitandum videtur, quum הַי, *mons* inde ducat originem, aliquid eo indicari, quod monti conveniat, uti *assurgere*, *eminere*, *attolli*, aut simile quid. Quapropter, quodcunque sit, illud הָרָה velim hic accipi pro הָרָה *assurgere montis*, vel re simili. Nec est, quod quis dicat, montis nomen addi oportuisse. Certe quum *Libanus* hic fuerit, mons notissimus, facile colligitur, *illum*, non alium, hic

indicari. Quamvis forsitan pars ipsius Libani nomine Hor dicta fuit.” Quod ipsum et inde est verisimile, quod interpretes Orientales, Chaldæus uterque, Syrus et Saadias, *Hor*, ut nomen proprium, retinuerunt.

Ver. 11.

וַיֵּרֶד הַנָּגֶל מִשֶּׁפְּחָם הַרְבִּלָּה מִקֵּדְם
לְעֵינֵי וַיֵּרֶד הַנָּגֶל וּמָתָה עַל־פְּתָחַי יָם־
בְּנֵי־הַיָּדְמָה :

καὶ καταβήσεται τὰ ὄρια ἀπὸ Σεπφάμαρ
Βηλὰ ἀπὸ ἀνατολῶν ἐπὶ πηγᾶς, καὶ καταβή-
σεται τὰ ὄρια Βηλὰ, ἐπὶ νότου θαλάσσης
Χενερὲθ ἀπὸ ἀνατολῶν.

Au. Ver.—11 And the coast shall go down from Shepham to Riblah, on the east side of Ain: and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward.

Bp. Patrick.—*The east side of Ain.*] The Vulgar reads it “the fountain of Daphne.” And, indeed, *Ain* signifies a fountain; and both Jonathan and the Jerusalem Targum takes Riblah for Daphne; as they do Shepham before mentioned for Apamia. But this is only a vain conceit of the Jews, who would extend their bounds beyond what God gave them. For it is certain the land of Canaan never extended to these places, as Bochartus observes, lib. i. Canaan, cap. 16. And therefore Daphne (which was in the suburbs of Antiochia) cannot be here meant, unless we understand another place, mentioned by Josephus (lib. iv. De Bello Judaico, cap. 1), which lay near the lake of Semechonites, through the middle of which Jordan ran. And then Ain must signify another fountain of Jordan, for it had more than one. And thus David Chytræus explains this part of the verse, and the foregoing; The eastern bounds were the river Jordan, near to which were these places; Enan, which had its name from the fountain of the river; and Shepham, not far from thence; Riblah, which was also near to Jordan, lying between the lake of Semechonites and Gennesaret.

Reach unto the side of the sea of Chinnereth eastward.] To the east side of this sea, or lake, which had its name from a city so called, Josh. xix. 35, and a country, 1 Kings xv. 20, or else it gave them their names: for David Chytræus will have it called Chinnereth, from the Hebrew word

cinnor, which signifies a *harp*, or *lute*, the lake being of that shape and figure, about four German miles long, and two and a-half broad.

Ged.—And from Shepham the boundary shall go to Riblah, to the east side of the source of the Jordan; thence it shall go until it reach to the eastern shore of the lake of Chinnereth.

Booth.—And from Shepham to Riblah, the boundary shall go on the east side of the source of the Jordan; and the boundary shall descend until it reach to the east side of the sea of Chinnereth.

Bp. Horsley.—*Shall reach unto the side; rather, shall take a sweep by the side.*

Rosen.—11 וַיֵּרַד, *Descendet* (finis) a septentrione in meridiem. רִיבְלָה, *Ribla*, urbs Syriæ in terra Hamath, in vallibus Antilibani sita. Cf. 2 Reg. xxiii. 33; xxv. 6, 20. רִיבְלָה לְאֵין, *Ab oriente Ain*, nomen quum *fontem* constet notare, fuere, qui fontem Jordanis, qui in tractu isto est, hic significari putarent. Sed vix dubium, וַיֵּרַד hic esse nomen proprium oppidi, ut Jos. xv. 32, quo tamen loco quod memoratur *Ain* diversum est a nostro; illud enim in australi parte tribus Judæ situm erat. וַיִּפֹּקֶה, *Et feriet*, i. e., stringet, adtinget (ex usu Chaldaico verbi וַיִּפֹּקֶה *ad humerum*, sive latus *lacus Cinnereth ad orientem versus*, sc. terminus. Sensus est: amplexetur terras, quæ sunt ad ripam orientalem lacus, qui nomen habet ab urbe Cinnereth in tribu Naphtali, Jos. xix. 35. Idem ille intelligitur lacus, qui postea lacus Genesareth, Galilææ aut Tiberiadis vocatus est. Cf. Jos. xi. 2; xii. 3. De tota hac pericopa (vs. 2—12), qua fines Cananææ, proprie sic dictæ, describuntur, cf. *die bibl. Alterthumsk.* ii. 1, p. 77, sqq.

Ver. 12.

Au. Ver.—12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

Booth.—And the boundary shall go along the Jordan, and its termination shall be at the salt sea: this shall be your land with its surrounding boundaries.

CHAP. XXXV. 2.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 3.

וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְקָשָׁם וְלִכְלֵל חֵיקָם :

— καὶ τὰ ἀφορίσματα αὐτῶν ἔσται τοῖς κτήνεσιν αὐτῶν, καὶ πᾶσι τοῖς τετράποσιν αὐτῶν.

Au. Ver.—3 And the cities shall they have to dwell in: and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

For their cattle, &c.

Booth.—For their cattle and for their substance, even all their other animals.

Bp. Patrick.—*For their goods.*] The Hebrew word signifies, not only all kinds of household stuff, but whatsoever was necessary for them and their cattle without doors.

Rosen.—וּמִנְשֵׁיהֶם, *Et facultatibus eorum.* שֵׁיהֶם in genere *facultates* seu possessionem quamvis denotat, in specie vero, ut hic, pecus quodvis et jumentum, quibus potissimum divitiæ veterum constabant. Cf. Gen. xiv. 11, 21; 1 Chr. xxvii. 31.

Ver. 4, 5.

וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְקָשָׁם וְלִכְלֵל חֵיקָם :
וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְקָשָׁם וְלִכְלֵל חֵיקָם :
וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְקָשָׁם וְלִכְלֵל חֵיקָם :
וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְקָשָׁם וְלִכְלֵל חֵיקָם :

4 καὶ τὰ συγκυροῦντα τῶν πόλεων, ὥστε τοῖς Λευίταις, ἀπὸ τείχους τῆς πόλεως καὶ ἔξω δισχιλίου πῆχους κύκλῳ. 5 καὶ μετρήσεις ἔξω τῆς πόλεως τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς λίβα δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς θάλασσαν δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς βορρᾶν δισχιλίου πῆχους. καὶ ἡ πόλις μέσον τούτου ἔσται ὑμῖν, καὶ τὰ ὄμωρα τῶν πόλεων.

Au. Ver.—4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits,

and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

4 *A thousand cubits.*

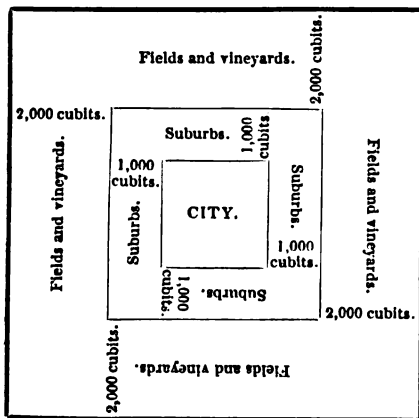
Pool.—Object. In the next verse it is *two thousand*. How do these agree? *Answ.* 1. LXX interpreters read both here and ver. 5, *two thousand cubits* [so Bochart, Drs. Wall and Kennicott], whence some suppose this to be an error in the Hebrew text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the Holy Scriptures. *Answ.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city [so Rosenmüller], and so they well agree; for a line of a thousand cubits being drawn in length eastward, and another westward, and another northward, and another southward, a line drawn at a thousand cubits distance from the city, from east to west, must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits. *Answ.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs—shall be* (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city*, and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it*, or, *from the outward parts of it* (which, being a general and indefinite expression, is limited and explained by the following words), even from *a thousand cubits round about*; which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measuring line should begin. And then it follows, ver. 5, *And ye shall measure from without the city* (not from the wall of the city, as was said before, ver. 4, but *from without it*, i. e., from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east side two thousand cubits, &c.* [so Bp. Patrick]. So in truth there were three thousand cubits from the

wall of the city, whereof one thousand probably were for out-houses, stalls for cattle, gardens, vineyards, and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, Lev. xxv. 34, by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

Ged., Booth.—5 There is an apparent difficulty attending this passage, when compared with the preceding verse. Hence some interpreters have imagined, that the word rendered *wall* in ver. 4, means the *centre* of the city [so Bp. Horsley]; from which a line of 1,000 cubits, drawn in four directions, would give for the limits of the suburbs a square of 2,000 cubits. But this is certainly a forced explanation. The common rendering of both verses is quite consistent; as will appear if the city be supposed to be 1,000 cubits square, and the measurement from each corner 1,000 cubits, the whole contents of the city and suburbs will be a square of 3,000 cubits.

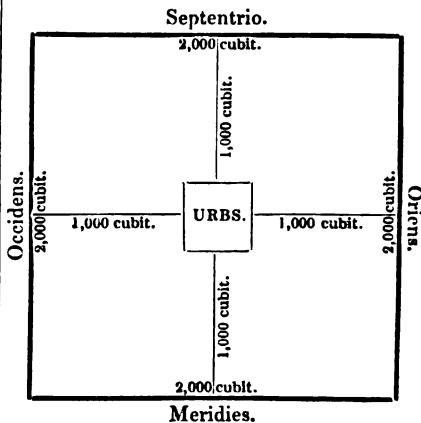
Dr. A. Clarke.—5 *And ye shall measure from without the city—two thousand cubits, &c.* Commentators have been much puzzled with the accounts in these two verses. In ver. 4 the measure is said to be 1,000 cubits from the wall; in ver. 5 the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have *δισχιλιους πηχεις*, 2,000 cubits, in the *fourth* as well as in the *fifth* verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the MSS. collated by Kennicott and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the 2,000, which they measured without the suburbs, were for fields and vineyards" [so Bishop Patrick]. The whole, therefore, of the

city, suburbs, fields, and vineyards, may be represented by the following diagram:—



Rosen.—4, 5, *Et quod attinet ad pomœria oppidorum, quæ Levitis dare debetis, ea foras extra murum oppidi* (מִן הַמִּירָא מִן הַמִּירָא a muro urbis) *mille cubitos pateant.* 5 *Scilicet mensurabitis extra oppidum a latere orientali duo cubitorum millia, totidem a latere meridionali, occidentali et septentrionali. Ipsum autem oppidum sit in medio. Sic se habeant omnium oppidorum pomœria.* מִן הַמִּירָא מִן הַמִּירָא, *Duo millia in cubito, i. e., bis mille cubitorum, cf. Ex. xxvi. 8. מִן הַמִּירָא sc. מִן הַמִּירָא, hæc sit mensura.* Magnopere hic locus interpp. exercuit. Nam vs. 4 suburbanis magnitudo tribuitur mille cubitorum, at vs. 5 2,000 cubb. eadem magnitudo dicitur. Talmudici duos hosce vs. ita conciliare solent, ut dicant, מִן הַמִּירָא esse loca urbibus proxima, quæ inambulationi tantum, lotioni, hominumque recreationi inservirent, et hæc cubitorum 1,000 fuisse. Sed præter hæc fuisse alia his contigua spatia, quæ ab urbe remotiora, cubitos alios mille patuerint, et in his Levitas potuisse arare, serere vineasque plantare; ac idcirco ista superioribus juncta spatia vere 2,000 cubb. in omnem terræ plagam fuisse. Sed hoc Rabinorum commentum merito improbarunt plerique interpp., quum sola Levitis data fuerint *pascua*. Alii existimant, vs. 4 intelligi cubitos sacros (de quibus 1 Reg. vi. 2; vii. 15), vs. 5 autem communes, illis duplo minores. Sed quo signo colligi potest, Mosem modo loqui de sacris, modo de communibus cubitis? Deinde sacri cubiti adhibebantur quidem ad structurarum et ædificiorum sacrorum dimensiones, non vero ad vacuas terræ areas emetiendas. — Ut alias

minus adhuc probabiles explicationes hic prætereamus, simplicissima versum 4 et 5 conciliandi ratio videtur hæc esse, ut statuamus, definiri suburbiis a muris urbis longitudinem *mille cubitorum*, et *bis mille* in circuitu ab omni latere, i. e., in universum 8,000, ut hæc ostendit figura:



Ubi apparet, unumquodque suburbiorum latus esse duplo longius, quam linea ex urbe extrinsecus producta, quæ est *mille cubitorum* (vs. 4), adeoque singulis lateribus relinquuntur 2,000 cubiti. Nihil itaque opus est, ut cum LXX in vs. 4 pro מִן הַמִּירָא legamus מִן הַמִּירָא, uti vs. 5 habetur. Nam quod ille interpres vs. 4, *δισχιλίων πήχεις* posuit, vix dubium esse potest, ab eo factum esse, difficultatis tollendæ causa. Ceterum vero interpp. vett. omnes, et textus Samar. cum nostro textu Hebr. conspirant. Ei quidem adversari videtur Josephus, qui *Ant.* iv. 4, 3 de urbibus Levitarum hæc dicit: *Mandavit Deus* (Hebræis), *ut urbes quadraginta octo præclaras et eximias Levitis distribuerent, et agrum pro mœnibus ad cubitos bis mille in circuitu iis assignarent.* Similiter Philo (*de præmiis sacerdotum*, t. ii., p. 236 edit. Mangey.) ait, Levitas quadraginta octo oppida accepisse, *et in cujusque pomœrio duo millia cubitorum in circuitu, pascendis pecudibus, et in reliquos usus oppidis necessarios.* Sed Philonem ubique *τὸν LXX* sequi constat, et Josephus h. l. ut in pluribus aliis, eosdem LXX sequutus est.

Ver. 6.

וְאֵת הַמִּירָא מִן הַמִּירָא לְלֹאִים
לְשֵׁנֵי הַמִּירָא מִן הַמִּירָא לְלֹאִים

שָׁמַח הָרָצָח וְעַלֵּיהֶם תִּתְּנֵנִי אֲרֻבָּעִים
הָשָׁתִּים קִיר :

καὶ τὰς πόλεις δώσετε τοῖς Λευίταις, τὰς ἑξ
πόλεις τῶν φυγαδευτηρίων ἃς δώσετε φυγεῖν
ἐκεῖ τῷ φωνεύσαντι, καὶ πρὸς ταύταις τεσσα-
ράκοντα καὶ δύο πόλεις.

Au. Ver.—6 And among the cities which
ye shall give unto the Levites *there shall be*
six cities for refuge, which ye shall appoint
for the manslayer, that he may flee thither:
and to them ye shall add [Heb., above them
ye shall give] forty and two cities.

Rosen.—6 וְאֵרֻבָּעִים, *Et cum urbibus*,
i. e., inter eas urbes, quas dabitis Levitis,
dabitis etiam sex urbes asyli. Alii אֵרֻבָּעִים prius
quod attinet vertere malunt, atque alterum
אֵרֻבָּעִים, quod vocem אֵרֻבָּעִים præcedit, pro nota
nominat., vel potius pro verbo substantivo,
ut Aramæorum אֵרֻבָּעִים accipere, quomodo sub-
inde usurpatur. Conf. Gesenii *Lehrgeb.*,
p. 682. וְאֵרֻבָּעִים sunt qui urbes collectionis
sive retentionis vertant, quod is, qui propter
homicidium commissum fugiebat ad urbes
Levitarum, in illis se continere debuit usque
ad mortem pontificis M., coll. vs. 25. Sed
præstat אֵרֻבָּעִים a significatu recipiendi, exci-
piendi, quem אֵרֻבָּעִים apud Chaldæos obtinet,
locum refugii, quo quis se recipit, interpre-
tari.

Ver. 10, 11.

10 דִּבַּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם כִּי אַתֶּם לְכָרִים אֶת־הַיִּהוּדִים
אֲרֻצָּה קִנְצָן : 11 וְהַקְרִיתֶם לָכֶם עָרִים
עָרֵי מִקְלָט תַּחֲיִינְנָה לָכֶם וְגַם וְגו'

10 λαλήσον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς
πρὸς αὐτούς. ὑμεῖς διαβαίνετε τὸν Ἰορδάνην
εἰς γῆν Χαναάν. 11 καὶ διαστελεῖτε ὑμῖν
αὐτοῖς πόλεις. φυγαδευτήρια ἔσται ὑμῖν φυ-
γεῖν, κ.τ.λ.

Au. Ver.—10 Speak unto the children of
Israel, and say unto them, When ye be
come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be
cities of refuge for you: that the slayer may
flee thither, which killeth any person at
unawares [Heb., by error].

Bp. Horsley.—10, 11, *When ye be come*
over Jordan, into the land of Canaan; then
ye shall appoint unto you cities, to be cities
of refuge for you; rather, "ye are going
over Jordan, into the land of Canaan, and
ye will build yourselves cities. You shall
have cities of refuge."

Ver. 12.

וְהָיָה לָכֶם הָעָרִים לְמִקְלָט מִצֹּאֵל וְגו'

καὶ ἔσονται αἱ πόλεις ὑμῖν φυγαδευτήρια
ἀπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, κ.τ.λ.

Au. Ver.—12 And they shall be unto you
cities for refuge from the avenger; that the
manslayer die not, until he stand before the
congregation in judgment.

Cities of refuge. See verse 6.

Avenger.

Bp. Patrick.—In the Hebrew, the word
for avenger is *goel*, which signifying a *re-*
deemer, plainly denotes that the next of kin
to him that was slain is here meant. For to
that person belonged the right of redemption
of estates (Lev. xxv. 25), and of marrying
the wife of a kinsman deceased without
issue (Ruth iii. 12, 13). And consequently
such a person, that is the nearest of kin, is
here intended to be the revenger of blood:
and therefore no man might undertake this
office, but he alone who was the next heir to
him that was slain; as Mr. Selden observes,
lib. iv. De Jure Nat. et Gent., cap. 1, p.
469. Grotius observes the like custom
among the ancient Greeks, of private men
taking revenge for the death of their rela-
tions or friends (lib. ii. De Jure Belli et
Pacis, cap. 20, sect. 8, n. 6).

Prof. Lee.—וְגַם, or וְגַם, m. pl. גַּםִּים.

Arab. جَال, *ivit, venitque.* Cogn. جَال, r.

جول, *obivit; elegit. part.* جَائِل, *peram-*
bulans. Syr. مِسَرْتُس, *misertus est, protexit.*

Cogn. جَوَار, *vicinitatem inivit: in fidem et*
clientelam recepit, conj. iv. أَجَار, *protexit,*
liberavit ab injustitia. Comp. جِيل, and

جير.

The leading notion here seems to be, as
association implies the friendly relation of
hospitality, and as this in the East calls for
a participation in repelling the assaults of
enemies, as well as in social enjoyments; the
person so named was considered, as having a
supreme regard for the interests of the society,
with which he was thus connected, as—

I. *A near relative*, Lev. xxv. 25; 1 Kings
xvi. 11; Ruth ii. 20; iii. 9, 12.

Hence, II. Bound by this consideration,
and the law of retaliation, as *An avenger*, to
vindicate any injury done to the family, par-

ticularly that of manslaughter; and hence he was styled the *Avenger of blood*, אֲבִיר דָּם, Numb. xxxv. 19, 21, &c.

III. Applied to God, as *accompanying* and *avenging* his people, as *Redeemer*, Job xix. 25. מִלְּפָנַי, *My Redeemer*, i. e., avenging Redeemer, *liveth*. Gen. xlviii. 16, joined with מַלְאָךְ, *Angel*. Comp. Is. xlv. 6, with Rev. i. 8; ii. 8; xxi. 6, which will shew that it is a title of Christ. Is. xlix. 7; Ps. ciii. 4, &c.

As such very near relative—the senior usually—was supposed to have at heart the interests of the family, he was also supposed to have *their blood upon him*, until it was duly avenged; hence this expression. Comp. Is. lxiii. 1—7, where our Lord, as *avenging Redeemer*, is thus represented. See also Ib. lix. 16—21. Hence the idea of *pollution* in the verb. See also פָּחַד.

Gesen.—I. מָלַךְ fut. מִלְּכָה. 1) *redemit*, ut agrum fundumque venditum, Lev. xxv. 25; Ruth iv. 4, 6, rem Deo consecratam, Lev. xxvii. 13, 15, 19, 20, 31, servum, Lev. xxv. 48, 49. Part. מִלְּכָה redemptor (agri), Lev. xxv. 26. Creberrime de Deo homines et spec. Israëlẽm redimente, velut ex servitute Egypti, Ex. vi. 6, ex exilio Babylonico, Jes. xliiii. 1, &c. Job. xix. 25: מִלְּפָנַי, *ego scio*, quod *redemptor meus vivit*, Deus ipse me ex his calamitatibus vindicabit. — Iob. iii. 5, in diris in diem natalem iactatis: מִלְּפָנַי וְהָאֵלֹהִים, *tenebræ et caligo eum sibi vindicent*, i. e., recuperent, denuo occupent.

2) sq. דָּם, *sanguinem repetiit*, i. e., *vindicavit, cædis factæ pœnas ab aliquo repetiit*, nonnisi in Part. מִלְּכָה vindex sanguinis. Num. xxxv. 19, sq.; Deut. xix. 6, 12; Jos. xx. 3; 2 Sam. xiv. 11, et omisso דָּם, Num. xxxv. 12.

3) Quandoquidem et redimendi ius (no. 1), et cædis vindicandæ officium (no. 2) proximi consanguinei erat, מִלְּכָה, *consanguineum, propinquum* denotat, Num. v. 8; Lev. xxv. 25; Ruth iii. 12. C. art. מִלְּכָה, *proximus consanguineus*, Ruth iv. 1, 6, 8, cf. iii. 9, 12. Qui hunc proxime excipit, vocatur מִלְּכָה Ruth ii. 20, cf. iv. 4. Plur. מִלְּכָה cognati I Reg. xvi. 11. (Ita Hebræo מִלְּכָה, i. e., *consanguineus* respondet Arab. مَلِكٌ vindex sanguinis, et وَلِيٌّ tum amicum notat et propinquum, tum tutorem et vindicem sanguinis.)

4) Siquidem ex lege Mosaica genere proximi præterea erat, viri sine liberis defuncti viduam ducere (v. אָבָה, אָבָה), verbum מִלְּכָה etiam ad hoc propinquitatis ius et officium transfertur, ibique est denom. a מִלְּכָה. Vide Ruth iii. 13, ubi Boas: מִלְּכָה מִלְּכָה, *si propinquitatis iure te ducere vult, ducat: sed si non vult, ego te ducam*. Cf. Tob. iii. 17.

Niph. pass. Kal no. 1 *redimi*, de agro fundoque, Lev. xxv. 30, de rebus consecratis, Lev. xxvii. 20, 27, 28, 33, de servo, Lev. xxv. 54. Reflex. *se ipsum redimere*, ib. comm. 49.

Rosen.—מִלְּכָה propr. *redimens*, est qui bona a consanguineo proximo vel venditione, vel quocunque alio modo devoluta, *jure propinquitatis sibi assereret*, vid. Lev. xxv. 25, 26. Hinc מִלְּכָה omnino *est assertor jure propinquitatis*, qui, si de bonis ageretur, cognati facultates jure suo sibi vindicabat, vel, si quis interemtus esset, consanguinitate proximus hoc sibi sanctissimum officium impositum esse judicabat, cædis auctorem propria manu interficiendi. Hinc vs. 21 מִלְּכָה, *vindex sanguinis* vocatur.

Ver. 16.

וְאִם בְּיָדוֹ הָיְתָה הַקֶּדָּה וְגו'

ἐὰν δὲ ἐν σκεύει σιδηρῶν παράξῃ αὐτόν, κ.τ.λ.

Au. Ver.—16 And if he smite him with an instrument of iron, so that he die, he is a murderer, &c.

Bp. Patrick.—And if he smite him.] Or rather, "but if he smite him."

Ver. 17.

וְאִם בְּיָדוֹ הָיְתָה הַקֶּדָּה וְגו'

ἐὰν δὲ ἐν λίθῳ ἐκ χειρὸς ἐν φ' ἀποθανείτω ἐν αὐτῷ παράξῃ αὐτόν, κ.τ.λ.

Au. Ver.—17 And if he smite him with throwing a stone [Heb., with a stone of the hand], wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Wherewith he may die.

Bp. Horsley.—Rather, "likely to give him a mortal wound."

Rosen.—*Quo quis morietur*, sed futurum hic ut sæpius hanc habet vim, ut significet id quod fieri *potest* vel *solet*; hinc, *quo quis mori potest*, aut quo probabile est, aliquem interfici posse: id quod vi oppositionis eo pertinet, ut si qui lapide vel fuste (vs. sq.) tam exiguo percussus sit, ut vix opinabile

sit, eo lapide vel fuste interfici posse, percutiens capitis pœna absolvendus sit.

Ver. 20.

וְאִם-בְּשִׁנְאָה יַחַדְּכֶם אֶת-הַשְּׂלִיחַ עָלָיו
בְּצִדָּהּ וְיָבֵתָה :

ἐὰν δὲ δι' ἑχθραν ὥση αὐτὸν, καὶ ἐπιρρίψῃ ἐπ' αὐτὸν πᾶν σκεῦος ἐξ ἐνέδρου, καὶ ἀποθάνῃ.

Au. Ver.—20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

Bp. Patrick.—But if he thrust him of hatred, &c.] Or rather, “for if he thrust him,” &c., that is, if by any other means, besides those mentioned, ver. 16—18, he killed a man wittingly, either by pushing him down violently from a high or steep place; or throwing him into the water; or hurling a stone at him; or letting anything fall down upon his head; if death followed, and it appeared he bore a hatred to him, he was to suffer death, as in the former cases (see Deut. xix. 11).

Or hurl at him.

Houb., Horsley, Booth.—Or hurl anything [LXX and one MS., compare verse 22] at him.

Ver. 29.

Au. Ver.—29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

Bp. Patrick.—A statute of judgment.] A rule whereby to judge between manslaughterers and murderers.

Ver. 32.

וְלֹא-תִהְיֶה כָּפָר לָנוֹס אֶל-צִיר מִקְלָמֶיךָ
לְשׁוֹב לְשִׁבְתָּ בְּצִירָךְ עַד-מִוֶּת חַפְּזָן :

οὐ λήψεσθε λύτρα τοῦ φυγεῖν εἰς πόλιν τῶν φυγαδευτηρίων, τοῦ πάλιν κατοικεῖν ἐπὶ τῆς γῆς, ὥς ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας.

Au. Ver.—32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

The priest.

Ged.—The high [Sam., LXX, Syr., Vulg., and one MS.] priest.

Rosen.—Ne accipiat redemtionem, i. e., mulctam aut pecuniam judici oblatam, ut fugiat, qui de industria cædem commisit, ad sui asyli urbem, ut revertatur ad habitandum in terra ante mortem sacerdotis. Sunt qui putent ante ὡς omissam esse par-

ticulam ὡ, aut, ut sensus sit, nulla mulctæ persolutione, nulla mercede perducī te sines, ut vel is, qui ab urbe asyli sub præsidio publico ad iudicium perductus est, si cognoscatur, deliberato fecisse homicidium, remittatur ad asyli urbem; vel ut ei, qui est in urbe asyli, permittatur alibi habitare ante mortem Pontificis maximi. Alii vero hunc solum hujus legis sensum esse putant, qui in altero illius interpretationis membro propositus est; nempe, ne qui in asylum perfugisset, ulla pecunia ante obitum summi sacerdotis jus ad pristinam sedem revertendi sibi posset redimere. ὡ h. l. est *antequam* (ut Ex. xxii. 25; Lev. xxv. 30). בָּזָח, sc. ἔπειτα.

Ver. 33.

וְלֹא-תִחַנְּפוּ אֶת-הָאָרֶץ אֲשֶׁר אֲנִי
בָּהּ רֹבֵץ :

καὶ οὐ μὴ φονοκτονήσῃτε τὴν γῆν εἰς ἣν ὑμεῖς κατοικεῖτε, κ.τ.λ.

Au. Ver.—33 So ye shall not pollute the land wherein ye are, &c.

Wherein ye (are).

Ged., Booth.—In which ye dwell [Sam., LXX, Syr., Onk., and four MSS.].

CHAP. XXXVI. 1.

Au. Ver.—Moses.

Geddes.—Moses and Eleazar the priest [LXX, Syr.].

Ver. 2.

וַיֹּאמְרוּ אֶת-אֲדָנִי צִנָּה יְהוָה לָהֶם
אֶת-הָאָרֶץ בְּגֻזְלָהּ בְּגֻזְלֵי יִשְׂרָאֵל
וְאֲדָנִי צִנָּה בִּיהְיוֹת לָהֶם אֶת-גִּבְעַת
צֶלְפָּחָד אֲחֵיהֶם לְבָנָיו :

καὶ εἶπαν. τῷ κυρίῳ ἡμῶν ἐνετείλατο κύριος ἀποδοῦναι τὴν γῆν τῆς κληρονομίας ἐν κλήρῳ τοῖς υἱοῖς Ἰσραὴλ. καὶ τῷ κυρίῳ συνέταξε κύριος δοῦναι τὴν κληρονομίαν Σαλπαὰδ τοῦ ἀδελφοῦ ἡμῶν ταῖς θυγατράσιν αὐτοῦ.

Au. Ver.—2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

The Lord commanded my lord—and my lord was commanded by the Lord. So the Masoretic text and most commentators.

Bp. Horsley.—Rather, “Jehovah commanded my lord—and my lord commanded by the direction of Jehovah.”

Ver. 4.

וְאִם־יִהְיֶה חֵיכָל לְבָנֵי יִשְׂרָאֵל
וְנִסְּפוּ עַל נַחֲלָתוֹ עַל נַחֲלַת הַמִּשְׁפָּחָה אֲשֶׁר
תִּהְיֶינָה לָהֶם וְגו'

ἐὰν δὲ γένηται ἡ ἀφεσις τῶν υἱῶν Ἰσραὴλ,
καὶ προστεθήσεται ἡ κληρονομία αὐτῶν ἐπὶ τὴν
κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυ-
ναῖκες, κ.τ.λ.

Au. Ver.—4 And when the jubile of the
children of Israel shall be, then shall their
inheritance be put into the inheritance of the
tribe whereunto they are received: so shall
their inheritance be taken away from the
inheritance of the tribe of our fathers.

Shall be put.

Ged., Booth.—*Will remain joined.*] Most
of the versions of ver. 4 are hardly intelli-
gible. The meaning of our common trans-
lation, if it have any, must be, that the
inheritance of Zalaphahad's daughters would
be "put to the inheritance" of some other
tribe, only when the jubilee-year should
arrive; which certainly cannot be the mean-
ing of the text. Houbigant understood his
text, and has not badly rendered it: "Et,
jubilæo filiis Israel adveniente, manebit
ipsarum hæreditas adjuncta ad eam tribum,
ad quam se contulerint." His version
would have been clearer thus: "Et, vel
etiam jubilæo filiis Israel," &c. I wonder
that Michaëlis and Dathe did not attend to
this. It was attended to by Rosenmüller,
whose scholium is [see below]. Of the
ancient versions, the Septuagint, at least, I
think, admits the meaning.—*Ged.*

Rosen.—Sensus est: etiamsi futurus est
annus Jubilæus, nihilominus tamen manebit
hæreditas illarum penes alios. Etsi enim
Manassitæ fortasse ea prædia redimere
voluissent, attamen ea anno Jubilæo ad
filias Tzelophchad sive earum hæredes re-
diissent ex lege Lev. xxv. 10, data.

Ver. 12.

מִשְׁפָּחֹת בְּנֵי־מִנְשֶׁה בְּיֹרְשָׁם
לְנָשִׁים וְתָהִי נַחֲלָתוֹן עַל־מִשְׁפַּחַת
אֲבִיהֶן :

ἐκ τοῦ δήμου τοῦ Μανασσῆ υἱῶν Ἰωσήφ

ἐγενήθησαν γυναῖκες. καὶ ἐγενήθη ἡ κληρο-
νομία αὐτῶν ἐπὶ τὴν φυλὴν δήμου τοῦ πατρὸς
αὐτῶν.

Au. Ver.—12 And they were married into
the families [Heb., *to some that were* of the
families] of the sons of Manasseh the son of
Joseph, and their inheritance remained in
the tribe of the family of their father.

Bp. Patrick.—*They were married into
the families, &c.*] In the margin, more
exactly out of the Hebrew, to "some that
were of the families:" i. e., to one of the
families of Manasseh, from whom several
families descended (xxvi. 29, &c.).

Their inheritance remained in the tribe.] The word for *tribe* signifies sometimes merely a family in a tribe. And so the LXX (as Grotius observes in the place before named) in this very business, uses sometimes the word δῆμος, and sometimes φυλή; the former of which signifies a part of a whole tribe. And thus Josephus also uses the word φυλή, to signify a *family*. Mr. Selden hath the same observation in his book De Successionibus, cap. 18, that τῶσδε is sometimes translated φυλή; and then it signifies not a tribe, but πατριῶν συγγένειαν, "familiam, cognationem, seu genus sanguine proximum;" "a family, a kindred, or those that are next in blood." But there is no need of these observations, if the words be translated, as they may rightly; "And their inheritance remained in the tribe and the family of their fathers" (see ver. 6).

Ver. 13.

Au. Ver.—13 These are the command-
ments and the judgments, which the Lord
commanded by the hand of Moses unto the
children of Israel in the plains of Moab by
Jordan near Jericho.

Bp. Patrick.—By *commandments*, seem to
be meant the precepts about the worship of
God (ch. xxviii., xxix., xxx.), and by *judg-
ments*, the civil laws about dividing their
inheritances, and regulating their descent to
their posterity, and establishing cities of
refuge for manslayers, which are expressly
called "a statute of judgment" (xxvii. 11;
xxxv. 29).

DEUTERONOMY.

CHAP. I. 1.

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-
כָּל-יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבַּר
בְּעֶרְבָה בֹּזֵל כִּנֹּף בְּיַרְדֵּן וּבְיַרְדֵּן
וְלִקְחוּ יַחְצֵאתָ וְיָי זָהב :

οὗτοι οἱ λόγοι οὓς ἐλάλησε Μωσῆς παντὶ
Ἰσραὴλ πέραν τοῦ Ἰορδάνου ἐν τῇ ἐρήμῳ πρὸς
δυσμαῖς πλησίον τῆς ἐρυθρᾶς θαλάσσης ἀνα-
μέσον Φαράν Τοφὲλ, καὶ Λοβὸν, καὶ Αὐλὼν,
καὶ Καταχρύσεια.

Au. Ver.—1 These be the words which
Moses spake unto all Israel on this side
Jordan in the wilderness, in the plain over
against the Red Sea [or, Zuph], between
Paran, and Tophel, and Laban, and Haze-
roth, and Dizahab.

1, 5, On this side Jordan.

Bp. Patrick.—The Vulgar Latin having
translated the Hebrew words [*beeber*] “on
the other side Jordan,” it hath furnished
some ill-disposed minds with an argument,
that Moses was not the author of this book
[so Geddes]: for he that wrote plainly
shews that he was in Canaan when he wrote
it. But a very little consideration would
have prevented this frivolous objection;
there being nothing more certain, than that
the Hebrew words signify indifferently,
either one side or the other; and may be
literally translated, “in the passage over
Jordan,” or as they were about to pass over
it; as Huetius observes and proves, by
plain examples, that the Hebrews have no
other word to express their mind, when they
would say either on this side or beyond (see
Demonstr. Evang., propos. iv., cap. 14).
To which another learned writer, since him
(Hermannus Witsius, lib. i. Miscel. Sacr.,
cap. 14), hath added several other places,
which evidently show, that *beeber* is a word
that indifferently belongs to either side of
any place (see 1 Sam. xiv. 40), and must be
determined by the matter in hand, to which
it is to be applied. And here, undoubtedly,
it is to be rendered “on this side Jordan”
(see iii. 8).

Rosen.—בְּעֶבֶר הַיַּרְדֵּן, *In transitu Jordanis*,
in ora illius orientali, cf. cap. iii. 8; iv. 41,
47. עֶבֶר, quod proprie significat *transitum*,
trajectum, deinde denotat omnem tractum,

qui fluvio alluitur aut interfluente aqua di-
rimitur, sive tractus ille sit ceterior, sive
ulterior. Hic intelligitur orientalis Jordanis
ripa, Moses enim hunc fluvium numquam
transiit. Nominantur nunc singula loca, in
quibus Moses sermones in hoc libro con-
signatos proloquutus fuerit.

The Red Sea.

*Pool, Patrick, Ged., Booth., Gesen.,
Rosen.*—“Suph.” There is no word in the
Hebrew text for *sea*; and therefore the mar-
ginal translation is to be preferred, which is,
“over against Suph;” which was a place in
the country of Moab (see Numb. xxi. 14),
over against which they now lay encamped;
but were so far distant from the Red Sea,
that there can be no respect to it here.—*Bp.
Patrick.*

Bp. Horsley.—“These be the words,”
&c., i. e., These words, related in this book
of Deuteronomy, are what Moses spake
unto the children of Israel, at these different
places; namely, on the banks of Jordan, in
the wilderness, in the plain beside the Red
Sea, and upon their journeys between Paran
and Tophel, &c. In this verse, as I under-
stand it, the route of the Israelites is de-
scribed in a retrograde course from their
present situation on the banks of Jordan,
back to Kadesh Barnea.

Rosen.—בְּעֶבֶר, *In planitie*, sc. Moabítica,
coll. vs. 5. עֶבֶר verti quoque potest *de-
sertum*; nam in Oriente loca plana ob fon-
tium et pluviarum defectum, sterilia sunt
atque deserta. סוּף, *E regione Suph*.
Quum hic de campestribus Moabiticis sermo
sit, *Suph* videtur locus esse in illa regione
situs, ita dictus fortasse quod in finibus
regionis situs esset; nam סוּף, *finire* et
fnitionem, *terminum* denotat. Haud diver-
sus fuerit אֶרֶץ, Num. xxi. 14. LXX,
Onkelos, et Hieronymus סוּף esse putarunt
i. q., אֶרֶץ, *mare erythræum*. Sed nusquam
voce סוּף sola illud mare indicatur.

Ver. 2.

אֶחָד עָשָׂר יוֹם מִן־הַיָּרְדֵּן חַרְשָׁאִיר
עַד הַדֶּשׁ בִּרְבֵּעַ :

ἐνδεκα ἡμερῶν ἐκ Χωρὸς ὁδοῦ ἐπ' ὄρος Σηεῖρ
ἕως Κάδης Βαρνῆ.

Au. Ver.—2 (There are eleven days'

journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

Dr. Wall, Kennicott, Bp. Horsley, and Boothroyd place this verse between verses 19 and 20 of this chapter. When the learned shall observe, how closely connected the 3d verse is with the 1st, how foreign this 2d verse seems here (which our translators have therefore put in a parenthesis), and how natural a place there is for this 2d verse between the verses 19 and 20, they will probably applaud the following remark of Dr. Wall, in his Critical Notes:—"I cannot apprehend the coherence of this parenthesis with the matter spoken of. It would have fitted at ver. 19, where the Israelites' travel between those two places is recited: to shew, that, how long soever they were in making it, it was in ordinary course of travelling but eleven days' journey; or perhaps, that they went it in eleven days."—*Ken.*

Ver. 5.

בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הָיָאֵל
מֹשֶׁה בָּאֵר אֶת־הַתּוֹרָה הַזֹּאת לְאָמָר :

ἐν τῷ πέραν τοῦ Ἰορδάνου ἐν γῇ Μωάβ,
ἤρξατο Μωσὴς διασαφῆσαι τὸν νόμον τούτου,
λέγων.

Au. Ver.—5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

Began Moses. So Gesen. and most commentators.

Ged.—"Moses was willing." Delgado did well to correct our public version here by changing *began* into *was willing*, although this latter term is not the most proper one. Better Houbigant, *visum fuit Moysi*.

Prof. Lee.—Hiph. הָיָאֵל, pres. הָיָאֵל, and הָיָאֵל. Constr. abs. it. med. הָיָאֵל, Infin. *Be-taking one's self to, undertaking, beginning*, anything with alacrity, willingness, Gen. xviii. 27; Exod. ii. 21; Deut. i. 5; 1 Sam. xii. 22; Hos. v. 10; 1 Chron. xvii. 27; Josh. vii. 7; xvii. 12.

Rosen.—5 הָיָאֵל, *Incepit*, animam induxit, ut Gen. xviii. 27, coll. Arab. هَلَّ, *præcessit*, in conj. 2, *instituit*, *direxit*.

On this side. See notes on verse 1.

To declare.

Bp. Patrick.—To call to remembrance that which any one had forgotten; and to explain that which any one did not understand. So Maimonides expounds these words in Seder Zeraim, "In the end of the

fortieth year, in the beginning of the month Shebat, Moses called the people together, saying; The time of my death draws near, if any one, therefore, hath forgot anything that I have delivered, let him come and receive it; or if anything seem dubious, let him come that I may explain it."

Rosen.—וַיֹּאמֶר, *Explanavit* cum repetitionibus, tum additionibus variis, "in gratiam," ut ait Grotius, "eorum, qui tempore latæ legis aut nondum nati, aut intelligendi incapaces fuerunt."

Ver. 12, 13.

12 אֵיכָה אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה
וְיִרְבְּכֶם : 13 חֲבֹרָה לָכֶם אֲנָשִׁים חֲכָמִים
וְנָבִיִּים וְיֹדְעִים לְשִׁבְשִׁיבְכֶם וְאֲשִׁיחֶם
בְּרָאשֵׁיכֶם :

12 πῶς δυνήσομαι μόνος φέρειν τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν; 13 δότε ἑαυτοῖς ἄνδρας σοφοῦς καὶ ἐπιστήμονας καὶ συνετοὺς εἰς τὰς φυλὰς ὑμῶν, καὶ καταστήσω ἐφ' ὑμῶν ἡγουμένους ὑμῶν.

Au. Ver.—12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you [Heb., give] wise men, and understanding, and known among your tribes, and I will make them rulers over you.

Ged., Booth.—12 How can I alone bear the burdensome charge of you, and of your contentions? Choose ye, &c.

Rosen.—12 בְּרָאשֵׁיכֶם, *Onus vestrum*, molestiam quam mihi creatis.

Bp. Patrick.—12 But how is it possible for one man alone to undergo the labour of hearing all the complaints of such a multitude; and of remedying all their grievances, and determining all their controversies? So the last word signifies *suits at law* (as we speak), as the two former signify other differences, which arose between one man and another, about such things as are mentioned in the twenty-first, twenty-second, and twenty-third chapters of Exodus. The first word, which we translate *cumbrance*, signifies *tædiousam litigantium serram* (as Hottinger interprets it, in his *Smegma Orientale*, lib. i., cap. 6), the tedious pleadings of those that manage causes before a judge, by bills and answers (suppose) and rejoinders, &c.

13 *Take you.*] In the Hebrew it is *give ye*, i. e., present unto me such persons as you think fit, according to the following characters.

Wise men, and understanding.] Men of known wisdom, prudence, and integrity; skilful in Divine and human laws (see Exod. xviii. 21). Some take *wise men* to signify such as knew much; and *understanding*, such as had prudence to make use of their knowledge, being men of experience.

Ver. 15.

Au. Ver.—15 So I took the chief of your tribes, wise men, and known, and made [Heb., gave] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Wise men, and known. So the Heb.

Ged., Booth.—Men wise, and prudent [LXX, comp. verse 13], and known.

Captains over thousands.

Bp. Patrick.—It is a question whether they were commanders over so many families, or persons; as I observed upon Exod. xviii. 25. Hermannus Conringius thinks they were rulers (as the word signifies) over so many fathers of families, understanding by a family that which we now call a household (De Republ. Hebræorum, sect. 18).

Officers. See notes on Numbers xi. 16.

Bp. Patrick.—Hermannus Conringius, in the twenty-sixth section of the same book, takes *shotrim* to have been judges, as well as the rest. His great reason is, because the seventy elders were ordered to be chosen out of them, among others (Numb. xi. 16). Now it is altogether improbable, he thinks, that such a *prophetical college* as that was, should be chosen out of such mean officers, as the Hebrew doctors make these *shotrim* to have been. But see what I have noted upon Exod. v. 14, and Numb. xi. 16. And let me here add, that if they were judges (and not attendants upon them), they were very mean ones, being put below the *rulers of ten*. But howsoever this be, it is certain some of these judges had greater authority than others, being entrusted with a larger jurisdiction; and, it is likely, greater abilities were required in those over thousands than in those over tens. As in the great Sanhedrin afterward, the Jews make more things necessary to qualify men for a place

in it, than were requisite for those in lower courts; where no man could sit (much less in the highest) unless these seven things were remarkable in him, as Maimonides saith (Halacah Sanhedrin, cap. iv., sect. 7), “wisdom, humility, the fear of God, contempt of riches, love of truth, a good fame; and he was beloved also of others.”

Rosen.—*Præfectos.* שָׂרִים non fuisse scribas, uti verterunt LXX et Syrus, colligere est inde, quod semper solent magistratuum mentioni conjungi, vid. Deut. i. 15; xvi. 18; Jos. viii. 33; Prov. vi. 7; 2 Chron. xix. 11.

Ver. 19, 20.

Dr. Wall, Kennicott, Bp. Horsley, and Boothroyd insert ver. 2 between verses 19 and 20. See notes on ver. 2.

Ver. 28.

אָנָה וְאַנְחָנוּ לָלֵים וְגו'

ποῦ ἡμεῖς ἀναβαίνομεν, κ.τ.λ.

Au. Ver.—28 Whither shall we go up? our brethren have discouraged [Hebrew, melted] our heart, saying, &c.

Whither.

Ged., Booth.—How?

Gesen.—Quorsum?

Ver. 32.

וּבְדָבָר הַזֶּה אֵינְכֶם מֵאִמְיָנִים בַּיהוָה אֱלֹהֵיכֶם :

καὶ ἐν τῷ λόγῳ τούτῳ οὐκ ἐνέπιστεύσατε κυρίῳ τῷ θεῷ ἡμῶν,

Au. Ver.—32 Yet in this thing ye did not believe the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Pool.—32 In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land [so Patrick]. Or, in this word, whereby God promised to fight for you, and assured you of good success.

Ged.—32, 33, And are ye in this instance distrustful of the Lord your God, who goeth? &c.

Booth.—32, 33, And in respect to this will ye not believe Jehovah your God, Who goeth, &c.?

Rosen.—32 *Et in hac re non creditis Jovæ, Deo vestro; ne per hanc quidem*

mirificam vestri sustentationem in deserto permoti estis ad fidem Deo habendam.

Ver. 39.

וְשִׁפְכֶם אֶשֶׁר אִמְרֵתֶם לְבִן יְהוָה
וְכִנְיֶם אֶשֶׁר לֹא יֵדְעוּ חַיִּים טוֹב וְרָע
וְנִי

kai pân paidíon néon óstis oúk oíde sήμερον
ἀγαθὸν ἢ κακόν, κ.τ.λ.

Au. Ver.—39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Which in that day had no knowledge between, &c.

Rosen., Ged., Booth.—Who on this day know neither, &c.

Ver. 41.

וְנִשְׁעַנִּי וְנִלְחַמְנִי אֵלֵי חֲמַנְךָ לִיהוָה
אֲנִינִי בְּעֵלָהּ וְנִלְחַמְנִי כָּל־אֲשֶׁר־צָנְנָה
יְהוָה אֱלֹהֵינוּ וְנִתְּחַדְרֵהּ אִישׁ אֶת־כְּלָיו
מִלְחַמָּתָהּ וְנִתְּחַדְרֵהּ לַעֲלֹת הַחֵרֶד :

kai ἀπεκρίθητε, και εἶπατε. ἡμάρτομεν
ἐναντι κυρίου τοῦ θεοῦ ἡμῶν. ἡμεῖς ἀναβάν-
τες πολέμησομεν κατὰ πάντα, ὅσα ἐνετείλατο
κύριος ὁ θεὸς ἡμῶν ἡμῖν. και ἀναλαβόντες
ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτοῦ, και
συναβροσθέντες ἀεβαίνετε εἰς τὸ ὄρος.

Au. Ver.—41 Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

Against the Lord.

Ged., Booth.—Against Jehovah our God [Sam., LXX, Syr., and two MSS.].

Ye were ready to go up.

Gesen., Lee, Rosen.—Ye made light of the matter and went up.

Prof. Lee.—וְנִי, or וְנִי, v. in Kal non occ. Hiph. נִינִי, constr. לִי. Syr. ܢܝܢܝ, mente
præditus fuit. Part. confirmatus, &c. Arab.

هون, r. هان, levis fuit res. Conj. iv. contempsit. They made light of the matter, i.e., despised the consequences, Deut. i. 41. Comp. Num. xiv. 44. LXX, συναβροσθέντες.

Rosen.—וְנִי non est vertendum cum Clerico, parastis vos, sed, contempsistis, neglexistis Dei monitum, et adscendistis montem contra hostes. Nam Arab. radix נון s. הן in conj. 4, quæ respondet Hiphil Hebræorum, significat contempsit, vilipendit, despezit. Magnopere confirmat hanc interpretationem locus Num. xiv. 44, ubi quod hic exstat verbum per נָפַח, negligere exprimitur.

Ver. 44.

Au. Ver.—44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

The Amorites.

Ged., Booth.—The Amalekites and Chanaanites [Sam.].

Ver. 46.

וְנִשְׁכְּנֵה בְּהַדֶּשׁ יָמִים רַבִּים פִּימִים
אֶשֶׁר יֵשְׁבִיכֶם :

kai ἐνεκάθησθε ἐν Κάδης ἡμέρας πολλὰς,
ὅσας ποτὲ ἡμέρας ἐνεκάθησθε.

Au. Ver.—46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Bp. Patrick.—According unto the days that ye abode there.] Some expound it, as long as they did in all the rest of their stations, i.e., nineteen years, as the Jews compute in Seder Olam. But, as the learned Dr. Lightfoot thinks it signifies, “as long as they did at Mount Sinai,” and so they stayed near a whole year, as they had done at Sinai. But the most simple explication seems to be, that they tarried here so long after this, as they had done before it, at least forty days; which was the time the spies spent in searching out the land. Though there is no necessity to confine it to that number, but simply to interpret it, that “as they stayed there many days before this mutiny, so they did as many after it.”

Rosen.—Pro diebus, quibus illic mansistis, ut ipsi nostis. Alii: prout antea, ante reditum exploratorum, satis diu illuc mansistis.

CHAP. II. 5.

Au. Ver.—5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth [Heb., even to the treading of the sole of the foot]; because I have given mount Seir unto Esau for a possession.

Meddle noi, &c.

Rosen.—אִלְחָחֶזְקִי בָם, *Ne incitate eos ad bellum.* Hanc enim *laccessendi* significationem אִלְחָחֶזְקִי cum בָּ personæ constructum in lingua Chaldaica atque Syriaca habet. Saadias recte : *ne eos provocetis.*

A foot breadth.

Ged.—A foot-breadth of possession [Sam., and one MS.].

Ver. 8.

וְנַעֲבֹר מֵאֶת אֶחָיו בְּיַרְעֵשׁוֹ חִישְׁבִּים
בְּשֵׁעִיר מִדְּרֹךְ הָעֶרְבָּה מֵאֵילָת וּמִעִזְיוֹן
בְּקֶרֶת * ס וְנָקֹל וְנַעֲבֹר דְּרֹךְ מִדְּבָר
מוֹאָב :

ססס במצצצ ססס

καὶ παρήλθομεν τοὺς ἀδελφοὺς ἡμῶν υἱοὺς
Ἰσαὺ, τοὺς κατοικοῦντας ἐν Σεὶρ παρὰ τὴν
ὁδὸν τῇν "Αραβα ἀπὸ Αἰλῶν καὶ ἀπὸ Γεσιῶν
Γάβερ. καὶ ἐπιστρέψαντες παρήλθομεν ὁδὸν
ἐρημον Μωάβ.

Au. Ver.—8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

Bp. Horsley.—And when ye passed by, &c., rather, "And we crossed over from our brethren, the sons of Esau, dwelling in Seir, out of the way of the plain from Elath and Eziongeber; and we turned, and went the way of the wilderness of Moab." Compare Numb. xxi. 4. *We crossed over*—"et discessimus, postquam nimirum per ipsorum terram transissemus." Houbigant ad locum.

Geddes, Boothroyd, and others, follow the Samaritan, which to this 8th verse, prefixes the message sent to the king of Edom, and his answer. "So I sent messengers to the king of Edom, saying, Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders. But he answered, Ye shall not pass through my land; lest I come forth to oppose you with the sword" [Sam., comp. Numbers xx. 17]. We, therefore, passed by from our brethren, the posterity of Esau, who dwelt in Seir; and taking the way of the plain from Elath, and Ezion-gaber, we turned and passed on through the wilderness of Moab.—*Ged., Booth.*

Ver. 9—13.

Au. Ver.—9 And the Lord said unto me, Distress not the Moabites [or, Use no hostility against Moab], neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time; but the children of Esau succeeded them [Heb., inherited them], when they had destroyed them from before them, and dwelt in their stead [or, room]; as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, said I, and get you over the brook [or, valley] Zered. And we went over the brook Zered.

Kennicott, Geddes, Boothroyd, and others, consider verses 10, 11, 12, to be an interpolation.

Ken., 9—13 and 17—25.—In this chapter are two very large interpolations: in the first of which are described the antient inhabitants of the country of the Moabites, and in the second, the antient inhabitants of the country of the Ammonites. If these two historical memoirs were not written by Moses, they must have been inserted, as glosses, in the margin of some very antient MS., and from thence taken afterwards into the text. 'Tis by no means probable, that this anecdote of the Emims and Horims (ver. 10—12) made part of the speech of God himself; separating the beginning from the end of that speech, in the strange manner we see at present; or that the history of the Zamzummims and Avims (ver. 20—23) separated as strangely the second speech. It will follow therefore that the second is an interpolation, as well as the first. And the first could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan: for it says, that the children of Esau dwelt in Seir, after driving out the Horims, just as Israel did in the land of his possession, that is, after driving out the Canaanites. Our last translators endeavoured to assist the first of these passages, by putting in the words *said I*, very

improperly, in the midst of the words of God, not of Moses: and the second passage appeared to them so unconnected with the Divine speech, that they have put the whole four verses in a parenthesis.

Ged.—I cannot perhaps do better than here transcribe the remarks of the author of "Commentaries and Essays:" "These verses seem to be an interpolation, perhaps first placed in the margin, from which they crept into the text; as may have been the case with some other passages in this and other books of the Old Testament, and even in this chapter. But I take notice of this more particularly, as the interpolation is more plainly marked, than in some others: for it cuts in two the speech of God to Moses, and by a parenthesis in the midst of a speech which has nothing to do with that speech, and which refers to a fact posterior to that speech, as already past, betrays its non-authenticity in the most glaring manner—'like as did the Israelites in the land, which the Lord gave to them for a possession:' which could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan. Leave out these three verses, and the 9th and 13th will appear connected...Our translators, indeed, add the words (said I), as if Moses were the speaker here. No such thing, however, is in the text; but it is the speech of God to Moses, commanding them to go over the brook Zered: and accordingly Moses adds: 'and we went over the brook Zered.'" There are critics, however, who fancy that the difficulty in verse 12 is obviated by giving to נָתַן, *he gave*, the meaning of *he meant to give*.

Pool.—12 *As Israel did unto the land of his possession.* *Object.* God had not yet given it unto them. *Ans.* 1. The past tense is here put for the future, *will give*, after the manner of the prophets. 2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sense Reuben is said to *deliver* Joseph, Gen. xxxvii. 21; Balak to *fight* against Israel, Josh. xxiv. 9; Abraham to have *offered* his son, Heb. xi. 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole. 4. This may be particularly under-

stood of that part of Israel's possession which was beyond Jordan, which God had actually given to them [So Huetius, Bp. Patrick], that is, to some of them, for even the land of Canaan on this side Jordan was not given to all of them, but only to some of the tribes.

Brook Zered.

Others.—The valley of Zered. See notes on Numbers xiii. 23 and xxi. 12.

Rosen.—Quæ vs. 10—12 et 20—23 inserta sunt de origine et sedibus gentium quarundam antiquissimis, probabile est a Mose addita esse, cum hos sermones ad legatos populi habitos, litteris mandaret. Alii tamen volunt, illa prorsus non esse a Mose, sed ab alia manu historiæ illustrandæ caussa addita. 12 מִן הַיַּרְדֵּן וְעַד הַיַּרְדֵּן, *Quemadmodum facit*, i. e., in eo est, ut faciat *Israel terræ hereditatis suæ*. Verba, quæ actionem indicant, haud raro sunt capienda de re, quæ in procinctu est, ut fiat. Non est igitur, cur hæc verba post Mosen inserta arbitremur.

Ver. 20—23.

Au. Ver.—20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims [Gen. xiv. 5, Zuzims];

21 A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

Kennicott, Geddes, Boothroyd, and others, suppose that these verses are an interpolation, perhaps first placed in the margin, from which they afterwards crept into the text. See notes on verses 9—13.

20 *Zamzummims.*

Rosen.—מִן הַיַּרְדֵּן וְעַד הַיַּרְדֵּן, *Michaëlis Supplem.*, p. 627, existimat ex Meccana Arabia advenas, quum נִזְמִי sit nomen fontis celebri prope Meccam. Alii נִזְמִי eosdem esse volunt ac נִזְמִי, Gen. xiv. 5. Saadias nomen videtur ad נִזְמִי, *cogitavit, molitius est, retulisse*, vertit enim: *homines qui magna moluntur*.

Simonis in *Onomast.*, V. T., p. 135, vel viros superbos, ex Arab. וַסִּים, *sursum sustulit caput, superbiuit*, vel gigantes, coll. Arab. وُصَّاص, *vir crassus, fortis, audax*, nomine וַסִּים indicari arbitrat.

Ver. 29.

בְּאַחַד עָשָׂר לְיָמֵי בְנֵי עִשָּׂו הַיִּשְׂבִּים
בְּעֵינֵי וְהַמֹּאבִּים הַיִּשְׂבִּים בְּגֵר עַד
אֲשֶׁר־אָמַר אֶת־הַיַּרְדֵּן אֶל־הָאֶרֶץ אֲשֶׁר־
יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ :

καθὼς ἐποίησάν μοι οἱ υἱοὶ Ἑσῶν οἱ κατοικοῦντες ἐν Σεῖρ, καὶ οἱ Μωαβῖται οἱ κατοικοῦντες ἐν Ἀροῇ ἕως ἀνπαρέλθω τὸν Ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν.

Au. Ver.—29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

As the children of Esau—did unto me.

Pool.—Object. The king of Edom, i. e., of the children of Esau, did not grant them passage, Numb. xx. *Ans.* They did permit them to pass quietly by the borders, though not through the heart of their land; and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people, the children of Esau.

Bp. Patrick.—29 *As the children of Esau.* He doth not mean that they granted Israel a passage through their country; but that they did not deny to sell them meat and drink for their money, as they passed by their coasts.

Booth.—29 It does not appear that either the Edomites or Moabites permitted the Israelites to pass through their land; at least on the first application, according to the Sam. It is not improbable that, on more full information respecting their designs, they afterwards permitted them, and supplied them with what they wanted for money. It is only on such a supposition that the passage is reconcilable with the text itself, ver. 8 and Numb. xx. 21.

Houb.—Non concesserunt Israelitis Idumæi ut per fines suos transirent ut liquet, ex Num. cap. xx. 21. Eam difficultatem

omnes interpretes vident, quam superest ut solvant.—Nodum solvit pagina ipsa sacra, non omittens וַיִּשְׁבּוּ בַשֵּׂדֶה, ut illi filii Esau, qui nunc aguntur, distinguantur ab aliis, qui vocantur Edom, qui transitum denegant, quique in libro Numerorum non dicuntur, ut hoc loco habitantes in Seir.

Rosen.—29 וַיִּשְׁבּוּ בַשֵּׂדֶה, *Sicut fecerunt filii Esavi, qui in Seire habitant.* Hoc non repugnat iis, quæ legimus Num. xx. 14—21, ubi Edomitæ Israelitis transitum per eorum ditionem negasse dicuntur. Nam de quibus in Num. agitur *Idumæi* (אֲדֻמִּים), qui Hebræis transitum negarant, diversi sunt ab iis, qui hic memorantur, *filii Esavi, qui in Seire habitant.* Hi igitur Esavitæ, qui montana in australibus Palæstinæ finibus, hodie *Dschebal* (דְּשֶׁבַל) dicta, tenebant, Hebræis transitum concesserunt. Cf. *Alterthumsk.*, p. iii., p. 69, sq. Interpretes Samar. h. l. pro וַיִּשְׁבּוּ posuit בגַּל, intellexit procul dubio eam regionem, quæ Ps. lxxxiii. 8 גַּל vocatur nomine eodem, quod hodiernum tenet. Sita erat prope Ammonitas, Idumææ proprie dictæ ad orientem.

Ver. 30.

Au. Ver.—*Hardened.* See notes on Exod. iv. 21.

Booth.—Suffered to become hard.

Ver. 31.

Au. Ver.—Sihon and his land.

Ged., Booth.—Sihon the Amorite king of Heshbon [Sam., LXX], and his land.

Ver. 36.

מִצִּיר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן
וְהָעִיר אֲשֶׁר בְּפִתְחוֹ וְעַד־הַגִּלְעָד לֹא
הָיְתָה קְרִיָּה אֲשֶׁר שְׁגָבָה כִּמְצָנָה אֶת־
הָעָלָּה נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ :

ἐξ Ἀροῆρ, ἥ ἐστὶ παρὰ τὸ χεῖλος χειμάρρου Ἀρῶν, καὶ τὴν πόλιν τὴν οὖσαν ἐν τῇ φάραγγι, καὶ ἕως ὅρους τοῦ Γαλαὰδ. οὐκ ἐγενήθη πόλις ἥτις διέφυγεν ἡμᾶς. τὰς πάσας παρέδωκε κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν.

Au. Ver.—36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us; the LORD our God delivered all unto us.

Bp. Patrick.—From the city that is by the river.] This some take to be the city Ar

(Numb. xxi. 15). But I think these words should rather be translated, "even the city in the river" [so Bp. Horsley]; meaning Aroer still, as a remarkable place, being encompassed with the river (Josh. xii. 2). For Ar, I think, was never in the possession of the Amorites, being the capital city of Moab.

Bp. Horsley.—36 Rather, "From Aroer, which is upon the banks of the river, even the city which is in the river." So, in Josh. xii. 2, and xiii. 9 and 16, and 2 Sam. xxiv. 5, this city is described as in the midst of the river. If the river divided itself into two branches just above the city, which united again just below it, the situation of the city on the island formed by the two arms of the river, would be literally on the banks of the river, and in the middle of the river. See Bishop Patrick on this place, and Reland's Palestine, p. 118.

Ged.—From Aroer, the city which is on the hither brink of the torrent Arnon, unto Gilead, there was not a city, &c.

Booth.—From Aroer, which is on the brink of the river Arnon, and every other city that is on the river, even unto Gilead, &c.

Rosen.—*וְהָיָה אֲשֶׁר בְּיָדָהּ*, *Et urbs*, i. e., urbes aliæ, *quæ ad illum torrentem sitæ erant.* *אֲשֶׁר עָבְדָהּ קִשָּׁשׁ*, *Quæ altior fuerit quam nos*, *quæ munitior fuerit*, quam ut a nobis capi possit. Munitarum nempe urbium alta erant mœnia.

Ver. 37.

Au. Ver.—37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

Pool.—Of the river Jabbok, i.e., beyond Jabbok; for that was the border of the Ammonites, Josh. xii. 2. *Object.* Half the land of the Ammonites is said to be given to the tribe of Gad, Josh. xiii. 25. *Answ.* This is true of that half of it which the Amorites had taken from them, but not of the other half, which yet was in the possession of the Ammonites.

Thou camest not.

Ged.—Ye invaded not.

Rosen.—37 *וְלֹא בָּרַכְתָּ*, *Non accessisti ut eam invaderes.*

CHAP. III. 8—11.

וְהָיָה עִרְשֵׁי בָרְזֵל וְגו' — 11
— ἡ δὲ κλίνη αὐτοῦ κλίνη σιδηρᾶ, κ.τ.λ.

Au. Ver.—8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Dathe, Geddes, and others, consider verses 9 and 11 to be an interpolation.

11 *Au. Ver.*—*Bedstead.* So Rosenmüller, Gesen., Lec, &c.

Michaëlis, Dathe, Ged.—Coffin.

Booth.—9, 10, 11, That these verses are an early interpolation is generally admitted. They are not connected with the narrative, and could not be written by Moses. Houbigant, indeed, attempts to defend them; but his argument, that Moses wrote not for the use of the Israelites alone, is certainly feeble. Let us hear Dathe: "De hac pericopa multo magis quam de illis in precedente capite dubitari potest, an sit a manu Mosis, et non potius ab alia addita. Minimè quidem necessarium videtur, ut Moses Israelites doceat Ogum Basanis regem fuisse gigantem, quippe eum viderant, et prælio cum eo decertarant. Verbum שׁוֹ verti non *lectum*, sed *feretrum*, ex conjectura Michaëlis non improbabiliter... Sed sive per *lectum*, sive per *feretrum* vertatur, neutrum Israelitis innotescere potuit, antequam David hanc Ammonitarum metropolin expugnaret 2 Sam. iii. 3 multo minus Mosi, qui non ita longe post illud prælium cum Ogo commissum e vita decessit." Geddes also renders שׁוֹ, coffin, which sense it has in Arabic. And why was the coffin of Og, a king of Bashan, to be seen at the capital of the Ammonites, and not at his own capital Ashtaroth? To this it is answered, with some probability, that, being wounded in the battle with the Israelites, he fled to Rabbath, and died and was buried there. So Michaëlis and Geddes.

Bp. Patrick.—Is it not in Rabbath of the children of Ammon? This is thought by

some to be a considerable objection against Moses being the author of this book: for how should this bedstead, say they, come to the children of Ammon in his days? No doubt, they imagine it would have remained in Bashan whilst Og lived; though, in length of time, it might be carried into the country of the Ammonites: as, if Og, fearing the worst, might not send his bed and his best furniture unto the Ammonites, knowing they would be safe among them, because the Israelites were forbid to make war upon them. Or Moses having conquered the country, and kept all the spoil (ver. 7), might not sell this, among other goods, to the children of Ammon, who preserved it in their capital city. Nobody can see an unreasonableness in either of these suppositions of Huetius. Nor do I see how the conjecture of another learned person (Andræas Masius, upon the twelfth of Joshua) can be confuted; which is, that the Ammonites drove out that monstrous sort of people, mentioned ii. 21. Og might possibly escape (and so is said here to be left of the remnant of the giants), who, flying hither to the Amorites, was made their king, because of his goodly presence and great valour. But the Ammonites kept his bedstead, and showed it as a monument of that illustrious victory which they got over the Rephaim, or, as they called them, the Zamzummims, in that country.

Ver. 12.

Au. Ver.—12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

Au. Ver.—Possessed.

Ged., Booth.—Took possession of.

Au. Ver.—Which is by the river Arnon.

Ged.—Which is on the brink of [Sam., LXX, Syr., Vulg., Targ., thirteen Heb. and seven Chald. MSS.] the river Arnon.

Ver. 13, 14.

13 וַיְהִי כִּי יִהְיֶה הַגִּלְעָד וְכָל-הַבְּשָׁן מִמְּלֶכֶת
עֹב נָתַתִּי לְחָצִי שְׁבָט הַמְּנַשֶּׁה כֹּל
חֶבְל הָאֲרָצָה לְכָל-הַבְּשָׁן הַזֶּה וְיִהְיֶה
אֲרָץ רַפְאִים : 14 וְאִיר בְּדִמְנַשֶּׁה לְחֶזֶק
אֶת-כָּל-הַחֶבֶל אֲרָצָה עַד-בְּכוֹל הַבְּשָׁנִי
וְהַמְּצַדִּי וְיִהְיֶה אֹתָם עַל-שְׂבָחוֹ אֶת-
הַבְּשָׁן חֵזֶק יִאִיר עַד הַיּוֹם הַזֶּה :

13 καὶ τὸ κατάλοιπον τοῦ Γαλαὰδ, καὶ πᾶσαν τὴν Βασάν βασιλείαν *Ωγ ἔδωκα τῷ ἡμίσει φυλῆς Μανασσῇ, καὶ πᾶσαν περίχωρον Ἀργόβ, πᾶσαν Βασάν ἐκείνην, γῇ Ῥαφαὶν λογισθῆσεται. 14 καὶ Ἰαὶρ υἱὸς Μανασσῇ ἔλαβε πᾶσαν τὴν περίχωρον Ἀργόβ ἕως τῶν ὁρίων Γαργασὶ καὶ Μαχαθί. ἐπωνόμασεν αὐτὰς ἐπὶ τῷ ὀνόματι αὐτοῦ τὴν Βασάν Θανῶθ Ἰαὶρ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name Bashan-havoth-jair, unto this day.

13 *All the region of Argob, &c.*

Booth.—The whole region of Argob, which, of all Bashan, was alone called the land of the Rephaites.

Geddes, Boothroyd, and others suppose that the last clause of ver. 13 and the whole of verse 14 are an interpolation. Houbigant and Rosenmüller suppose that the last three words only have been added to the text.

Ged., Booth.—14 But Jair, the son of Manasseh, took all the country of Argob unto the borders of the Geshurites and Maachathites; and called after his own name that part of Bashan Havoth-jair [the villages of Jair].

Unto this day.

Pool.—This must be put among those other passages which were not written by Moses [so Houbigant, Rosenmüller], but added by those holy men who digested the books of Moses into this order, and inserted some very few passages to accommodate things to their own time and people.

Bp. Patrick.—*Unto this day.*] From whence cavils are raised against Moses being the author of this book: when the most that can be concluded from hence is, that, upon the revising of these books by Ezra, he put in these words to certify the reader, that still they retained this name; as somebody, no doubt, added the history of Moses's death at the end of this book. This the greatest defenders of the authority of these books, as written by Moses himself, make no scruple to allow; particularly Huetius, and since him Hermannus Witzius, in his *Miscellanea Sacra*, lib. i., cap. 14, sect. 47. But there is no necessity to yield so much;

for Moses might say this himself, though it was not long before he wrote this book. For so the holy writers do sometimes mention places, which had their name but newly given them, from a particular fact, that posterity might know the original of it (see Acts i. 19).

Ver. 16, 17.

וְלִרְאֵיבֵנֵי וְלִגָּדִי נָתַתִּי מִדֶּהֶלֶץ 16
וְעַד־כַּחַל אֶרְצוֹ תוֹךְ הַנָּחַל וְיַגְבֵּל וְעַד
יַבֵּק הַנָּחַל בְּבֵל בְּנֵי עַמּוֹן : 17 וְהַיַּרְדֵּן
וְיַהֲרֹק וְיַגְבֵּל מִכְנֹזֶת וְעַד יָם הַחֲדָדָה
יָם הַמֶּלַח תַּחַת אֲשָׁלֹחַ הַסִּפְכָּה
מִזְרָחָה :

16 καὶ τῷ 'Ρουβὴν καὶ τῷ Γὰδ δέδωκα, ὑπὸ τῆς Γαλαὰδ ἕως χειμάρρου 'Αρνὼν μέσον τοῦ χειμάρρου ὄριον καὶ ἕως τοῦ 'Ιαβόκ. ὁ χειμάρρους ὄριον τοῖς υἱοῖς 'Αμμάν. 17 καὶ ἡ 'Αραβα καὶ ὁ 'Ιορδάνης ὄριον Μαχαναβὶθ, καὶ ἕως θαλάσσης 'Αραβα, θαλάσσης ἀλυκῆς ὑπὸ 'Ασηδὼθ τὴν Φαργὰ ἀνατολῶν.

Au. Ver.—16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdath-pisgah [*or*, under the springs of Pisgah, *or*, the hill] eastward.

Pool.—16 *Half the valley*, or rather *to the middle of the river*; for the word rendered *half* signifies commonly *middle*; and the same Hebrew word signifying both a *valley* and a *brook* or *river*, it seems more reasonable to understand it of a *river*, as the same word is here rendered in the next foregoing clause of this verse, than of a *valley*, which was not mentioned before, especially seeing there is here an article added which seems to be emphatical, and to note *that river*, to wit, now mentioned. Add to this, that there was no such *valley*, much less any *half valley*, belonging both unto the Reubenites and Gadites. But according to the other translation the sense is plain and agreeable to the truth, that their land extended from Gilead unto Arnon, and, to speak exactly, to the middle of that river; for as that river was the border between them and others, so one half of it

belonged to them, as the other half did to others. And that this is no subtle device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others: 1. With Josh. xii. 2, where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the selfsame words *there from the middle of the river*, which here they render *half of the valley*; and where the bounds of Sihon's kingdom, which was the same portion here mentioned as given to Reuben and Gad, are thus described, *from Aroer, which is upon the bank of the river of Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok*, which is the border of the children of Ammon. 2. With Deut. ii. 36, *From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, or rather, as the Hebrew hath it, in the river, i. e., from Ar, which was the chief city of the Moabites, and therefore denied to the Israelites, as is here implied, and more fully expressed, Deut. ii. 9, which city was seated in an island in the middle of the river.* So that here we have a just and full reason why the border of this land given to Reuben and Gad is so nicely and critically described here, even to the middle of a river, which, although in truth and strictness it be the bound of those lands which are divided by a river, yet is not usually expressed in the description of borders, either in Scripture or other authors, because here was an eminent city of the Moabites in the middle of this river, which by this curious and exact description is excepted from their possession, as God would have it to be. *And the border even unto the river Jabbok*: the meaning seems to be this, *and the border*, to wit, of their land, *was*, which verb substantive is commonly understood, or *went forth*, (as the phrase is, Josh. xv. 6, 7, &c.) from thence, to wit, from the river *Arnon*, *even unto the river Jabbok*, for so indeed their border did proceed. *Which is the border of the children of Ammon.* *Object.* This was the border between them and the Manassites, as is evident, and therefore not the border of the Ammonites. *Ans.* It bordered upon the Manassites in one part, and upon the Ammonites in another part, to wit, in that part which is remoter from Jordan, and so both are true.

Bp. Patrick.—*Half the valley.*] The same

word in the Hebrew language signifies both a *valley*, and a *brook* or *river*: and being translated in the foregoing words, *the river*, it should be so here likewise, *half the river*; that is, to the middle of the river Arnon; by which the bounds of their country are most exactly set. And thus not only the LXX and the Vulgar, but Onkelos also translates it, "the middle of the torrent;" yea, we ourselves also in the twelfth of Josh. ii., where there are the same words, which in the Hebrew run thus, "unto the river Arnon, the midst of the river:" where the city of Aroer stood, encompassed by the river, as I observed in the foregoing chap., ver. 36.

And the border.] Something is understood, viz., *went* (as the phrase is Josh. xv. 6, 7, &c.) or *reached*, or some such word. Or the meaning must be, "the country bordering upon that river."

Bp. Horsley.—I am inclined to suspect that the two words *תוך הנהל* are misplaced, and that many others are wanting. The next verse describes the extent of the portion of the Reubenites and Gadites, from north to south, on the western side. I guess that this verse described the extent from north to south, on the eastern side; so that the two verses together completely defined the boundaries of that tract of land. I would read,—

ארנון : וגבל מן יבנה הנחל גבול בני
עמון ועד ערער אשר בתוך הנחל
ארנון :

—"Arnon; and the border is from the river Jabbok, the border of the children of Ammon, unto Aroer, which is in the middle of the river Arnon."

Ged.—16 And to the Reubenites and Gadites I gave *all the land* from Gilead unto the torrent Arnon, the whole interior confine of that torrent, and thence to where the torrent Jabok is the boundary of the Ammonites: 17 The plain also, and the coast of Jordan, &c.

Booth.—16 And to the Reubenites and to the Gadites, I gave from Gilead even unto the river Arnon, the whole land within the river, even unto the river Jabbok, which is the boundary of the Ammonites; 17 The plain also, &c.

And the coast thereof from Chinnereth, &c. So Geddes, Boothroyd.

Bp. Horsley, Rosen.—And the border is from Chinnereth, &c.

Bp. Patrick.—The word *thereof* is not in the Hebrew: therefore these words may be better rendered "the coast of Chinnereth." Called "the Sea of Chinnereth," Josh. xii. 3; xiii. 27, it lying upon a country and a city called by that name (Josh. xi. 2; xix. 35), which gave the name to this sea, called in the New Testament, "the Sea of Galilee," and "the Sea of Gennesareth," and at last "the Sea of Tiberias;" in honour of the emperor Tiberius (see upon Numb. xxxiv. 11).

Rosen.—16, 17, וְיָרֵד אֶרֶץ אַרְנוֹן, *Usque ad torrentem Arnon.* Incipit describere circumcundo, quibus terminis tota illa duarum trium terra contineatur. A meridie constituit torrentem Arnon (vid. Num. xxi. 13), et quidem mediam et extremam ejus partem (תֹּךְ הַנְּחָל וְיָרֵד) quæ in mare mortuum fluit. Verba וְיָרֵד אֶרֶץ אַרְנוֹן secundum accentus ita sunt distinguenda, ut illi referatur non ad וְיָרֵד, sed ad nomen אַרְנוֹן, quod præcedit, hac sententia: *et dedi Rubenitis et Gaditis אֶרֶץ הַגִּלְעָד, a Gilead usque ad fluvium Arnon, תֹּךְ הַנְּחָל וְיָרֵד, medium fluvii et termini, vel terminum, id est omne illud, quod est inter fluvium et hunc terminum, vel, ut Jarchi, fluvium et aliquid amplius pro termino, et usque ad Jacob fluvium, terminum filiorum Ammon.* — 17 וְיָרֵד אֶרֶץ אַרְנוֹן, *Et planitiem ad orientalem Jordanis ripam.* וְיָרֵד אֶרֶץ אַרְנוֹן, *Et terminus est a Chinnereth usque ad mare planitiei, id est, mare salis, i. e., mortuum: quod tractum planitiei illius occupat, quam Jordanes permeat. Mare planitiei autem lacus ille vocatur.*

Ashdod-Pisgah.

Ged.—I have retained the Hebrew name, but I have little doubt that אֲשְׁדֹד־פִּסְגָּה means the *streams* or *cataracts* that fell from the mountain Phisga.

Prof. Lee.—אֲשְׁדֹד, m. אֲשְׁדֹד, f. f. constr. אֲשְׁדֹד. Chald. אֲשְׁדֹד, f. *fulcrum, sustentaculum*, Buxtorf Lex. Talmud, col. 234.

Arab. أَشَدَّ, *The being firm*, and ر. أَشَدَّ, *curril, impetum faciens, &c.*; pl. f. أَشْدَاد, constr. أَشْدَاد. *The foot of a mountain at which torrents imbed themselves, and thence occasionally form rivers.* אֲשְׁדֹד הַנְּחָלִים, *Bed of the torrents*, Num. xxi. 15. אֲשְׁדֹד הַהָר, *The feet of the (mount) Pisgah*, Deut. iii. 17; Jos. xii. 3; xiii. 20. Eichhorn's edition of Simonis makes it also signify *nomadum bubile*, sc. *ovile*, in Josh. x. 40; xii. 8; but without reason.

Gesen., Rosen.—*Sub radicibus Pisgæ.* Proprie הַרְצִי sunt *effusiones*, hinc, montium radices, quia ad eas largi rivi effunduntur. Cf. ad Num. xxi. 15.—*Rosen.*

Ver. 25.

אֶפְרַח־הַנָּחַל וְהַרְצִי הַנָּחַל
אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן הַזֶּה הַטּוֹב הַזֶּה
וְהַלְכֵנּוּ :

διαβάς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ Ἰορδάνου, τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν Ἀντιλίβανον.

Au. Ver.—25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

Pool.—*That goodly mountain*, or, *that blessed mountain*, which the Jews not improbably understand of that mountain on which the temple was to be built. For as Moses desired and determined to *prepare an habitation* for God, Exod. xv. 2, and knew very well that God would *choose* a certain *place for his habitation*, and to *put his name there*, Deut. xii. 5; so he also knew that it was the manner both of the true worshippers of God and of idolaters to worship their God in high places, and particularly that Abraham did worship God in the mount of Moriah, Gen. xxii. 2, and therefore did either reasonably conjecture that God would choose some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of Moriah, where Abraham performed that eminent and glorious act of worship, there also the children of Abraham should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, *that* which was much in Moses's thoughts, though not in his eye, and *the blessed* (as the Hebrew *tob* oft signifies) *or the goodly mountain*. Or, *the mountain* may be here put for the mountainous countries [so Patrick, Rosen., Ged., Booth.], as that word is oft used, as Gen. xxxvi. 9; Num. xiii. 29; xxiii. 7; Deut. i. 7; Josh. x. 6; xi. 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this country lay in its hills or mountains. See Deut. xi. 11; xxxiii. 15. And *that goodly mountain* may by an enallage of the number be put for those goodly mountains in Canaan, which were many. Thus also he proceeds gradually in this desire and description, and

prays that he may see in general *the good land that is beyond Jordan*, and then particularly *the goodly mountains of it*, and especially that famous mount of Lebanon, which was so celebrated for its tall and large cedars, and other trees and excellent plants. See Psal. xxix. 5; civ. 16; Isa. ii. 13; xiv. 8.

Ged.—Those fertile mountains.

Rosen.—*Regionem montanam illam fertilissimam.* In Oriente enim regiones montanæ, fontibus riviisque irriguæ, admodum fertiles et amænæ sunt (vid. ad i. 1). Hic vero intelligit Moses montana, quæ ad Libanum porriguntur, Galilæam, regionem fertilissimam.

Ver. 29.

וְנָשָׁב בְּאֶרֶץ מִדְיָן
וְנָשָׁב בְּאֶרֶץ מִדְיָן :

καὶ ἐνεκαθίμεθα ἐν νάπη συνεγγυς οἴκου Φογώρ.

Au. Ver.—29 So we abode in the valley over against Beth-peor.

Rosen.—*Consedimusque in Gai, e regione Beth-Peoris.* אֶרֶץ quod proprie *vallem* denotat, ut בְּ, hic ut Num. xxi. 20 infra iv. 46, et xxxiv. 6, procul dubio est nomen proprium loci, cujus situs Num. xxi. 20 describitur.

CHAP. IV. 1.

Au. Ver.—1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

Pool, Patrick.—*The statutes*; the laws which concern the worship and service of God. *The judgments*; the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.

Hearken,—for to do *them*.

Booth.—So hearken,—as to do *them*.

Rosen.—וְשָׁמַעְתֶּם, *Observando*, i. e., ita ut observetis, seu : sed observetis.

Ver. 2.

Au. Ver.—2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

Which I command you.

Ged., Booth.—Which I this day [Sam., LXX] command you, &c.

Bp. Patrick.—*Ye shall not add unto the*

word which I command you, neither shall ye diminish ought from it.] This is thought by some to signify, that they should not make the least alteration in the laws he had given them, about the rites of Divine worship, and abstinence from several meats, and such like things; which were distinctive marks, whereby they were separated from other nations to be a peculiar people to him. Thus Chaskuni interprets these words, "Thou shalt not add fear, upon the fear of the blessed God." That is, any other worship to the Divine worship prescribed by these laws, nor diminish that worship: which interpretation seems to be warranted, by what follows: "Your eyes have seen what the Lord thy God did, because of Baal-Peor." But in the words before going (which introduce these), *judgments* being mentioned as well as *statutes*, there must be a larger sense of this injunction, which relates to all the laws of God: and the meaning seems to be, Ye shall not transgress any of these precepts, either by doing anything contrary to them, which was to *add*; or omitting anything which they required, which was to *diminish*. Thus Grotius interprets it, upon 2 Cor. xi. 24. *Addere ad legem est facere quod lex vetat, diminuere est omittere quod lex jubet.* But which way soever we take it, nothing is more certain than that this prohibition preserved these books from any alteration, since the time they were written: for the whole body of the people acknowledging their Divine authority, none of them dared to change anything, either by addition or diminution. Of which there is a wonderful instance in the people that came out of Assyria (in the room of the Israelites, who were transported thither), to inhabit the country of Samaria; who receiving this law, their posterity have kept it all along to this day, as uncorrupted as the Jews themselves have done; although they were their mortal enemies, and have been exposed to all the changes and revolutions that can befall a nation during the interval of two thousand and four hundred years. Thus the most learned Dr. Alix observes, in his *Reflections* upon the last Four Books of Moses, p. 144. And I do not see, why the perfection of the Scripture, without the oral law of the Jews, should not be thought to be established by these words, as another learned person (J. Wagenseil) understands them, in his *Confut. Carminis Lipmanni*, p. 585. Yet,

as the forenamed Chaskuni notes, it does not seem reasonable to conclude from hence, that they were prohibited to add any constitutions as a hedge and fence to the law; or as an explication of it, when the sense was doubtful (see Mr. Thorndike, in his *Rites of the Church in a Christian State*, p. 180, &c.)

Ver. 6.

Au. Ver.—Understanding.

Ged., Booth.—Prudence, prudent.

Ver. 7.

בְּיָמֵינוּ מִי־יִהְיֶה כְּגֹדֶלְךָ יְיָ אֱלֹהֵינוּ
כְּכָל־הַתְּקָרָאנוּ
אֱלֹהֵינוּ :

ὅτι ποῖον ἔθνος μέγα, ᾧ ἐστὶν αὐτῷ θεὸς ἐγγίζων αὐτοῖς, ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα;

Au. Ver.—7 For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

Who hath God, &c. So LXX, Chald., Syr., Arab., Pool.

Rosen., Ged., Booth.—Whose gods are so nigh to it, &c.

Ver. 8.

Au. Ver.—8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Statutes and judgments. See notes on ver. 1. *Righteous.*

Bp. Patrick.—Maimonides observes, that the word *zaddikim*, which we translate *righteous*, signifies as much as *equal* and *proportionate*: such, saith he, were all these laws of God; in which there was no excess, by the prescription of long pilgrimages, or severe fastings; nor any defect which might open the window to any vice, or make them careless in the practice of virtue (*More Nevochim*, par. ii., cap. 39).

Ver. 9.

Au. Ver.—9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

Booth.—Only take heed to yourselves, and diligently watch over yourselves, all the days of your lives, lest ye forget, &c.

Ver. 11.

Au. Ver.—11 And ye came near and

stood under the mountain; and the mountain burned with fire unto the midst [Heb., heart] of heaven, with darkness, clouds, and thick darkness.

Ged., Booth.—11 So ye came near and stood at the foot of the mountain; and the mountain, *surrounded* with darkness, clouds, and thick darkness, burned with fire to the midst of the heavens.

Burned with fire.

Ged.—Blazed with lightning.

Ver. 19.

וּפָרַתְשָׁמַי צִיָּיָהּ הַשָּׁמַיִמָּה וְרֵאִיתָ
אֶת-הַשָּׁמַיִשׁ וְאֶת-הַיָּרֵד וְאֶת-הַקִּוְכָבִים
כִּלְ צִבְיָהּ הַשָּׁמַיִם וְנִדְחָתָהּ וְהַשְׁתַּחֲוִיָּה
לָהֶם וְעִבְדָתָם אֲשֶׁר חָלָה יְהוָה אֱלֹהֶיךָ
אֲתָם לְכָל הָעַמִּים פָּחַת כְּלִי-הַשָּׁמַיִם :

καὶ μὴ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἰδὼν
τὸν ἥλιον καὶ τὴν σελήην καὶ τοὺς ἀστέρας,
καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς
προσκυνήσης αὐτοῖς, καὶ λατρεύσης αὐτοῖς, ἃ
ἀπένειμε κύριος ὁ θεός σου αὐτὰ πᾶσι τοῖς
ἔθνεσι τοῖς ὑποκάτω τοῦ οὐρανοῦ.

Au. Ver.—19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be driven to worship them, and serve them, which the LORD thy God hath divided [*or, imparted*] unto all nations under the whole heaven.

Driven. So Bp. Patrick, Gesen., Lee.

Pool.—Driven to worship them, i. e., strongly inclined, and in a manner constrained. Or, *shouldst be driven or thrust*, to wit, out of *the way of the Lord*, (as it is more fully expressed, Deut. xiii. 5,) or be seduced, or led aside, as silly sheep easily are, and worship them. Or, *shouldst be cast down, or throw down thyself and worship them*, i. e., worship them by falling down before them.

Which the Lord thy God hath divided unto all nations.

Bp. Patrick.—The sense is very plain, that all nations under heaven have the benefit of the sun, moon, and stars, as well as the Jews; who were therefore to worship him alone, who is the Lord of them all, and hath made them to be ministers unto us.

Ged.—Lest, &c., ye be induced to adore and worship these, to the *worship* of which the LORD, your GOD, hath abandoned all the other peoples, under the whole heavens.

Booth.—Lest, &c., ye should be led to worship and serve them, as Jehovah your God hath suffered all nations under the whole heavens to do.

Rosen.—וְרֵאִיתָ הַשָּׁמַיִם וְהַיָּרֵד, *Quæ* (sidera) *Jova Deus tuus reliquis totius terrarum orbis gentibus divisiit*, quæ cultu divino prosequerentur, ut unus populus solem, alius lunam, rel., coleret.

Ver. 20.

Au. Ver.—20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as ye are this day.

Ged., Booth.—A peculiar people.

Rosen.—הַיָּרֵד, *hæreditaria possessio*, i. q. vii. 6. סְנִיָּה, *peculium, peculiaris possessio*.

Ver. 23, 25.

וְהָיָה אֱלֹהֶיךָ : 23 — חָסֵל הַמִּוִּנֶּת כִּלְ אֲשֶׁר צִוִּיתָ

23 — γλῆπτ ὁμόμοιον πάντων ὧν συνέταξε σοι κύριος ὁ θεός σου.

Au. Ver.—23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

23, 25, *A graven image, (or) the likeness, &c.*

Ged., Booth.—Carved idols, of any likeness, &c.

23 *Which the Lord thy God hath forbidden thee.*

Booth.—אֲשֶׁר חָסֵל. Houbigant contends אֲשֶׁר never signifies *to prohibit*, as the Vulgate reads. "Neque vertere licet, *de quibus præcepit tibi Dominus cum אֲשֶׁר non significet de quibus, sine altero pronomine subsequente, puta sic, אֲשֶׁר חָסֵל, quæ præcepit ea, vel de quibus præceptum fecit.* Itaque aut אֲשֶׁר in אֲשֶׁר mutandum; aut, post כִּלְ, legendum אֲשֶׁר אֲשֶׁר, *secundum omnia quæ...* Et alterutrum facile omisum fuerit prope כִּלְ, quod antecedit. Significat vero כִּלְ אֲשֶׁר, *imaginem ullius rei, sine ullo addito: etsi Clericus putabat deesse verbum רֵי, rei, aut quid simile.* Nam sæpe כִּלְ in fine sic adhibetur solitarie, ut habeat *omnem rem; itaque eadem forma recurrit versu 25.*"

—Houb.

Ver. 27.

Au. Ver.—And the Lord.

Ged., Booth.—For Jehovah.

Ver. 29, 30.

29 וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵי
וּמִצָּאֶתָּה כִּי הִרְשָׁנוּ בְּכָל־לִבְבָךְ וּבְכָל־
נַפְשָׁךְ : 30 בַּצָּר לָךְ וּמִצָּאוֹתָ כָּל־
הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשָׁבָתָּ
עַד־יְהוָה אֱלֹהֶיךָ וְשִׁמְעָתָּ בְּלִלּוֹ :

29 καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν, καὶ εὐρήσετε αὐτὸν, ὅταν ἐκζητήσετε αὐτὸν ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου. 30 καὶ εὐρήσουσί σε πάντες οἱ λόγοι οὗτοι ἐπ' ἐσχάτῳ τῶν ἡμερῶν, καὶ ἐπιστραφήσῃ πρὸς κύριον τὸν θεόν σου, καὶ εἰσακούσῃ τῆς φωνῆς αὐτοῦ.

Au. Ver.—29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee [Heb., have found thee], even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice :

29 Thou shalt seek. So the Sam. Heb., ye shall seek.

Houb.—Melius Sam. Codex, ובקש, et quæres. Nam cætera enuntiantur numero sing. duplicatum fuit כ, ex occasione ejus כ, quod sequitur in verbo כשם. Etiam melius Sam. Codex, ומצאת, et invenies eum, non prætermisso affixo, quod exhibeat Syrus et Græci interpretes. Ipse etiam Arabs Erpen. ומצאת, et reperies eum. Porro ante לך, male interpunctio major, cum vix minor sit ponenda."

Bp. Horsley.—29, 30, But from thence thou shalt seek Jehovah thy God, and shalt find him, when thou shalt seek him with all thy heart, and with all thy soul, in thy affliction. And when all these things shall come upon thee in the latter days, then thou shalt return to Jehovah thy God, and shalt be obedient unto his voice.

Ver. 33, 34.

Au. Ver.—33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord

your God did for you in Egypt before your eyes?

33 God.

Ged., Booth.—The living [Sam., LXX, and two MSS.] God.

34 By temptations.

Ged., Booth.—By trials.

Pool.—By temptations; by tribulations and persecutions which are commonly called temptations, which are here fitly mentioned as one great occasion first of their cries unto God, and then of God's coming for their rescue. Or, temptations is the general title, which is explained by the following particulars, signs and wonders, &c., which are called temptations, because they were trials both to the Egyptians and Israelites, whether thereby they would be induced to believe and obey God or no.

Bp. Patrick.—By temptations.] This word may be thought to signify the grievous trials of the Israelites, whose miseries were increased after the first attempt for their deliverance; which seemed to them a strange way of proceeding (Exod. v. 19, 22, 23). But by temptations may, in this place, be, in general, meant miracles, as the Hebrews understand it, and the Chaldee word *tenessin* signifies: this and the two following words being of the very same import with the three words in the New Testament, which we often meet withal (and seem to be taken from hence), *δυνάμεις, τέρασι, καὶ σημείοις*, "with miracles, wonders, and signs" (Acts ii. 22; 2 Cor. xii. Heb. ii. 4).

Rosen.—34 Tentationibus. Intelliguntur plagæ, quibus Deus tentasse sistitur Pharaonem ut Israelitas dimitteret.

By great terrors.

Rosen.—Et terroribus magnis, i.e., factis terrorem incutientibus. Sed textus Samar. habet במראים, in visionibus magnis, quod expriment LXX, ἐν ὁράμασι, Vulgatus, per visiones, nec non Chaldæi et Syrus.

Ver. 37.

וְהָיָה כִּי אָהַב אֶת־יִשְׂרָאֵל יְהוָה וַיִּבְחַר
בְּיִזְרְעֹן אֶחָדוֹ וַיּוֹצֵאֵהוּ בְּכַנְיֹו בְּלִחּוֹ
חֲזָל מִמִּצְרָיִם :

διὰ τὸ ἀγαπᾶσαι αὐτὸν τοὺς πατέρας σου, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, καὶ ἐξήγαγε σε αὐτοὺς ἐν τῇ ἰσχύϊ αὐτοῦ τῇ μεγάλῃ ἐξ Αἰγύπτου.

Au. Ver.—37 And because he loved thy

fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

After them. So the Sam. and most commentators.

Heb., Rosen.—After him. *וַיִּבְרַח מִן־הָאֱדוֹמִים*, *Et elegit semen ejus post eum.* Sed quum Pluralis *וַיִּבְרַח* præcedat, scribendum fuerat *וַיִּבְרַח מִן־הָאֱדוֹמִים*, quod legitur in textu Samar., et plurimi interpp. vett. exprimunt. Verum non dubium est, quod codices Masorethici exhibent esse genuinum. In mente habuit Moses proavorum Hebræorum unum præcipuum, Abrahamum vel Jacobum; unde constructione excidit.

In his sight.

Bp. Horsley.—Rather, "In his own person." See Exod. xxxiii. 14, 15; 2 Sam. xvii. 11.

Rosen.—*In facie sua*, i. e., ipsemet. LXX non exprimunt. Vulgatus posuit *præcedens*; ita et Arabs Erpenii. Onkelos: *in verbo suo*. Syrus et Saadias exprimunt Hebraicum.

Ver. 39.

Au. Ver.—39 Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: *there is none else.*

33, 39, *That the Lord he (is) God.*

Ged.—That the Lord your God [LXX] is THE GOD.

39 *There is none else.*

Ged.—And that [LXX, Syr., Vulg., Arab., and five MSS.] beside him [LXX, Targ.] there is no other.

Ver. 41—45.

Au. Ver.—41 Then Moses severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

Booth.—41 Houbigant, after Calmet, sus-

pects that these concluding verses have been added to the text by some later hand.

Houb.—Conjectabat Edm. Calmet, hæc quæ sequuntur fuisse in librum Mosis interpolata, ea scilicet de caussa, quod consequentiam non habent cum rebus supradictis, neque cum infra dicendis. Et difficile est credere Mosen, cum sermonem ad populum a se habitum vel scriberet, vel scribi curaret, sermonis seriem abruptisse, ut hæc memoraret, quæ de urbibus refugii hic attexuntur. Credibilius est schedas quasdam sacras ex publicis Commentariis hunc in locum fuisse allatas, quia in consequentia temporum bona hæc collocabantur. Idem vere dixeris de versibus 44 et 45, qui tituli quidam videntur esse schedarum, quæ sacrorum voluminum pars olim fuissent.

Rosen.—41—43, Quæ tribus his vss. afferuntur de urbibus refugii, loco alieno huc illata sunt. Difficile enim est credere, Mosen, quum sermonem ad populum a se habitum vel scriberet, vel scribi curaret, ea adjecisse, quæ cum exhortationibus superioribus nihil plane commune habent. Num. xxxv. 14 constituerat Moses, esse tres urbes asyli ad orientem Jordanis deligendas, sed quænam eæ esse deberent, tunc nondum decreverat. Illæ quum postea designatæ essent, earum nomina hic recensentur. Cur autem hoc potissimo loco, nec inter leges alias in hoc libro comprehensas esse causam probabilem afferre non habeo.

Bp. Patrick.—45 *These are the testimonies, and the statutes, and the judgments.* As the next chapter contains the law, that is, the ten commandments, which Moses set before them; so, in several following chapters (after new earnest exhortations to obedience), he represents to them the rest of God's will, comprehended under these three words, *testimonies, statutes, and judgments*: some of which belonged to the Divine service, others to their civil governments, and the rest to ceremonial observations, for the better security and preservation of both the former.

Rosen.—45 *וְעֵדוּתָם*, *Testificationes*, obtestationes, edicta, ut vi. 17, 20.

45 *Statutes and judgments.* See notes on Lev. xviii. 4, 5.

Ver. 46.

Au. Ver.—On this side. See notes on Deut. i. 1.

Ver. 48, 49.

Au. Ver.—48 From Aroer, which is by

the bank of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

Sion.

Ged., Booth.—Sirion [Syr., comp. iii. 9].
The sea of the plain.

Ged., Booth.—The sea of the plain, or the salt sea [Sam.].

Springs of Pisgah. See notes on iii. 17.

CHAP. V. 3.

Au. Ver.—3 The LORD made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.

With our fathers, &c.

Ged., Booth.—With our fathers *only*, but with us *also*.

Pool.—*With our fathers*; either, 1. Not only with them [so Rosen.], the word *only* being here understood, as it is Gen. xxxii. 28; xxxv. 10; 1 Sam. viii. 7; Jer. vii. 19; xxxi. 34; Matt. ix. 13. Or, 2. Not at all with them. But then the word *covenant* is not here to be taken for the covenant of grace in general, for so it was made with their fathers, Exod. ii. 24, but for this particular and mixed dispensation of the covenant at Sinai, as appears both by the foregoing and following words. *All of us here alive this day*: he saith not that all who made that covenant at Sinai are now alive, for many of them were dead, but that this covenant was made with all that are now alive, which is most true, for it was made with the elder sort of them in their own persons, and with the rest in their parents, who did covenant for them; for this phrase, *with us*, is put exclusively as to their fathers, but not as to their posterity, as is evident from the nature of the covenant, Acts ii. 39, and course of the story.

Bp. Patrick.—*With our fathers*, viz., Abraham, Isaac, and Jacob; with whom he covenanted to give their posterity the land of Canaan; but did not make to them this discovery of his will, which was the matter of the covenant at Horeb.

But with us.] A great part of those who were then at Horeb were now *alive*: viz., all under twenty years old. And if they had been all dead, Moses might have said, "He made it with us;" because they were still the same people, though the particular persons were dead, with whom the covenant

was made, not only for themselves, but for their posterity.

Ver. 5.

Au. Ver.—5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount:) saying,

Geddes, Boothroyd, and some others place this verse between verses 31 and 32.

Ver. 7.

לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים
עַל־פָּנָי :

οὐκ ἔσονται σοι θεοὶ ἕτεροι πρὸ προσώπου μου.

Au. Ver.—7 Thou shalt have none other gods before me.

Rosen.—*Non sit tibi Deus alius.* Pluralis quem dicunt *excellētia*, אֱלֹהִים, cum suo adjectivo jungitur verbo singulari, vid. Gesenii *Lehrg.*, p. 710. Vel potest verti: *non sint tibi dii alii*, nomine plurali distributive accepto, cui verbum singulare præmitti solet; vid. Gesenium p. 713. Ita LXX. עַל־פָּנָי, *In conspectu meo*, ubicunque ego sum, i. e., ubique locorum.

Ver. 10.

Au. Ver.—10 And shewing mercy unto thousands of them that love me and keep my commandments.

See notes on Exod. xxxiv. 7.

Ver. 11.

Au. Ver.—11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

In vain. See notes on Exod. xx. 7.

Rosen.—Pro אָמַן עַד, *testimonium falsitatis*, Ex. xx. 17 est עָשָׂה עַד, *testimonium mendacii*, mendax. In repetitione decalogi (Ex. xx. 2—14). Vs. 6—18 quædam immutata sunt subinde, uti nos quoque soleamus, si aliorum dicta repetimus.

Ver. 15.

Au. Ver.—And remember.

Ged., Booth.—For remember.

Ver. 22.

וְאַתְּ־יִהְיֶה־לְךָ־אֱלֹהִים דָּבָר יְהוָה
אֱלֹהֵי־יִשְׂרָאֵל בְּהָרֵי סִינַי הָאֵשׁ הַעֲבֹרָה
וְהַעֲרָפֶל הַזֶּה וְהַקּוֹל וְהַקֶּחַךְ וְהַקֶּחַךְ

22 ταῦτα τὰ ρήματα ἐλάλησε κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός. σκότος, γνόφος, θύελλα, φωνὴ μεγάλη, καὶ οὐ προσέθηκε, κ.τ.λ.

Au. Ver.—22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Of the cloud, and the thick darkness.

Ged., Booth.—From the dark and [Sam., *ענן וסע*] stormy cloud.

And he added no more.

Rosen.—*Voce magna et non addidit*, sc. ultra loqui tam magna et terribili voce sicut illa erat, quod eam sustinere non poteratis, Ex. xx. 18, 19. Sive ut Jarchi exponit, non addidit amplius conspiciendum se præbere in illa pompa, qua in monte Sinai apparuit. Alii: non addidit alloqui totum populum, reliqua enim, quæ Ex. xx. 21 sequuntur, ad Mosen solum dixit. Male Onkelos et Syrus acceperunt hic *קץ* significatu verbi *קץ* (*cessare*): cui non terminus esset.

Ver. 23.

Au. Ver.—Did burn with fire.

Ged.—Blazed with lightning.

Ver. 31, 32.

Au. Ver.—31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ged. and Booth. insert verse 5 between these verses. See verse 5.

CHAP. VI. 1, 2, &c.

Au. Ver.—1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go [Heb., pass over] to possess it.

Bp. Patrick.—*These are the commandments, the statutes, and the judgments.* Which God promised to deliver to him, in the foregoing chapter, ver. 31; and com-

mandments are thought commonly to relate unto the moral laws; statutes to rites and ceremonies, which have no natural reason for them; and judgments to civil government.

Which the Lord your God commanded to teach you.

Bp. Horsley.—"Quæ mandavit Dominus Deus vester ut docerem vos." Vulg., "quæ precepit mihi." Syr. I would read, therefore, *ידה לי*, "which Jehovah your God commanded me to teach you."

Ver. 3.

וְהָיָה כְּכָל אֲשֶׁר צִוְּתָהּ יְהוָה לֵאמֹר —
לֵךְ אֶרֶץ זָבַת חָלָב וּדְבַשׁ :

— καθάπερ ἐλάλησε κύριος ὁ θεὸς τῶν πατέρων σου δοῦναι σοι γῆν ῥέουσαν γάλα καὶ μέλι.

Au. Ver.—3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

In the land, &c.

Booth.—*צו*. Houbigant suspects either that we should read *צו* [so Bp. Horsley], or insert *לך* before *צו*. "Nihil est in oratione, a quo id verbum regatur. Aut legendum *צו*, in terra, quod 2 prope 3, ut olim scribebatur, facile excidere; aut addendum *לך*, ut sit *צו לך*, ad dandum tibi. Sic Græci interpretes *δοῦναι, σοι, לך*, ut daret tibi."—Houb.

Ver. 4.

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד —
יְהוָה אֶחָד :

וְד' רַבּוֹת

καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ, ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου. ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστι.

Au. Ver.—4 Hear, O Israel: The LORD our God is one LORD:

Ged., Booth.—4 This verse is rendered variously. Delgado would thus correct: "The Lord is our God, the Lord is one," as if there were two propositions in the comma: and Doctor Campbell has, in a note on Mark xii. 29, laboured to prove that this is the true meaning. Vitringa was of the same opinion. But, the Hebrew idiom seems repugnant to such a construction. I

am therefore inclined to think, that **אֱלֹהִים** here means not simply *one*, but *alone* and *singular*: such as the God of the Hebrews is everywhere described. The natural interpretation then will be; "The Lord *is* our God, the Lord only:" or, as I would render, "The Lord, the Lord only, is our God." This rendering is definite, and it implies, that Jehovah was the one only object of their worship. I do not however recollect another instance of **אֱלֹהִים** denoting *only*, if it have that sense here.

Rosen.—**אֱלֹהִים יְהוָה**, *Unus Jova*, h. e., nullum habemus Deum præter unum Jovam. Occurrit ita Moses ei gentilium superstitioni, quæ sæpe unum eundemque Deum factitium, veluti Baalem, Jovem, sub diversis nominibus colebat, adeoque non solum plures Deos, sed etiam unum eundemque Deum diversis nominibus in plures alios longe diversos Deos, quasi multiplicatum stulta religione venerabatur.

Ver. 12.

Au. Ver.—*The Lord.*

Ken., Horsley, Ged., Booth.—Jehovah thy God [versions, seventy Heb. and twelve Chald. MSS.].

Ver. 13.

אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֶת־יְהוָה אֱלֹהֶיךָ תִשָּׁבַע

κύριον τὸν θεόν σου φοβηθήσῃ, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ πρὸς αὐτὸν κολληθήσῃ, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ὀμῇ.

Au. Ver.—13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

And serve him, &c.

Ken., Horsley, Booth.—"Him only [LXX, Syr., Matt. iv. 10] shalt thou serve." The Scripture tells us, that some men worshipped false gods together with the true. And if this text commanded the worship of the God of Israel, and not of him only; it would not clearly condemn such false communion: nor would it be conclusive, as Christ himself has quoted it. The context, when clear, is a safe guide; and here it is quite exclusive. It therefore follows, that the Heb. text, now **וְאֶת־יְהוָה אֱלֹהֶיךָ תִשָּׁבַע**, *et ei servies*, was originally **וְאֶת־יְהוָה אֱלֹהֶיךָ תִשָּׁבַע**, *et ei soli servies*: as in the Greek and Vulg. versions. This reading, thus confirmed, justifies the citation of it made by Christ; when he put the tempter to silence and flight, by saying:

It is written, and him only shalt thou serve. Matt. iv. 10; Luke iv. 8.—*Kennicott.*

Ged.—Although it be probable, that the Septuagint, and perhaps Jerom, read in their copies the word **לְבַד**, it is not an absolute proof that it so stood in the original. There is no vestige of it in either the present Heb. or Sam. copies; nor in any of the other versions: and Christ's citing it in his answer to the tempter is not a sure guarantee for its originality. He quoted it, as it was then read in the Jewish synagogues, from the Septuagint, or perhaps from a Syriac version corresponding with Sept. But it was Dr. Kennicott's method to make the quotations in the N. T. a criterion of the text of the O. T.; which is contrary to the canons of sound criticism. For the rest, it is clear that the word **לְבַד**, *only*, is understood throughout this verse: although in my version I have only once put it in common letters, on the foresaid authority of Sept. and Vulg.

And shalt swear, &c.

Ken., Ged., Booth.—And to him thou shalt cleave [LXX, ten Heb., five Chald. MSS., and parallel passage x. 20] and swear, &c.

Ver. 20.

Au. Ver.—20 And when thy son asketh thee in time to come [Heb., *morrow*], saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Bp. Patrick.—Abarbinel thinks, that their posterity, in future ages, might observe three sorts of precepts in the law, viz., *testimonies*, which in Hebrew are called *eduth*, which were such constitutions as bear witness of some great thing God had done for them, and preserved the memory thereof; such was the passover. And then, secondly, there were *chukkim* (*statutes*), which are such precepts the reason of which is unknown. And, thirdly, *mishpatim* (*judgments*), which are such whose reason is evident. Now they might desire to know the reason why such several laws were given; and he thinks Moses teaches them to give a distinct answer to their children about each of these.

See also notes on iv. 45.

Ver. 25.

וְיָצְאָה תְּהִיָּד־לָנִי קִרְיָנוֹמֶר לְעִשׂוֹת

אֶת־כָּל־הַמִּצְוֹת הַזֵּאת לִפְנֵי יְהוָה
אֲלֹהֵינוּ פְּאֻשָּׁר צִוָּנוּ :

καὶ ἐλεημοσύνη ἔσται ἡμῖν ἐὰν φυλασσώμεθα ποιῇν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν, καθὰ ἐνετείλατο ἡμῖν.

Au. Ver.—25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Booth.—And if we take heed to do all these commandments, as he hath commanded us, it will be our righteousness before Jehovah our God [so *Ged.*].

CHAP. VII. 5.

Au. Ver.—Groves. See notes on Exod. xxxiv. 13.

Ver. 10.

וּמַשְׁלָם לְשִׁנְאָיו אֲלִפְנָיו לְהַאֲבִידוֹ
לֹא יֵאָחֵז לְשִׁנְאָו אֲלִפְנָיו וְשָׁלַם לוֹ :

καὶ ἀποδίδους τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολοθρεῦσαι αὐτούς. καὶ οὐχὶ βραδυνεῖ τοῖς μισοῦσι. κατὰ πρόσωπον ἀποδώσει αὐτοῖς.

Au. Ver.—10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

To their face.

Michaëlis, Grotius, Pool.—i. e., openly, manifestly, before their eyes.

Houbigant.—Dum vivunt. Comp. Gen. xi. 28: *וְלִפְנֵי תֵרַח*, while Terah was living.

Bp. Patrick.—*To their face.*] They themselves should live to see and feel the punishment of their idolatry. So the Chaldee paraphrases it, Bacajehon, "in their life."

Dathe.—*Qui vero etiam rependat sui osoribus presentissimā perniciē.*] Mihi quidem videtur dictum esse pro nomine reciproco *ille, ipse*, ut Exod. xxxiii. 15; Deut. iv. 37; 2 Sam. xvii. 11. Latine non commode iisdem verbis exprimi potest: igitur notionem, quæ vocabulo Hebræo subesse videtur, cum sequenti *וְאֵבִיר* conjunctim indicavi.

Ged.—Instantly. *Vulg.*—Statim.

Rosen.—Verba *וְאֵבִיר* alii reddunt *palam*; aliis videtur dictum esse pro Pron. reciproco, *ille, ipse*, ut Ex. xxxiii. 15; 2 Sam. xvii. 11, vertuntque verba *וְאֵבִיר* *וְאֵבִיר* *præsentissimā perniciē*. Sed quum *וְאֵבִיר* alias, ut Jos. v. 14; 2 Sam. xiv. 22; Ez. xliii. 3, significet *ad faciem s. in faciem*, præstat, et

hic interpretari *in faciem cujusque eorum*, ut ipsi videant et sentiant, se a Deo plecti. *וְאֵבִיר*, *Perdendo eum*. *וְאֵבִיר*, *Non differt pœnam promeritam*.

Ver. 12.

Au. Ver.—Wherefore.

Ged., Booth.—For.

Ver. 13.

וְעָשָׂה לְךָ צִדְקָה עַל הָאָדָמָה
אֲשֶׁר־נִשְׁבַּע לְאַהֲבֶיךָ לְהַתְּ לָהּ :

— καὶ τὰ ποίμνια τῶν προβάτων σου ἐπὶ τῆς γῆς, ἧς ὠμοσε κύριος τοῖς πατράσι σου δοῦναι σοι.

Au. Ver.—13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

The flocks of thy sheep.

Ged.—The increase of your flocks.

Booth.—The young of thy sheep.

Prof. Lee.—*וְעָשָׂה*, fem. pl. constr. in *וְעָשָׂה*, Deut. vii. 13; xxviii. 4, 18, 51.

Compd. perhaps of *עָתִי*, *modum excessit*.

Cogn. *עָת*; whence, *عَتَمَة*, *hædus*

firmior, validior; *عَتِي*, *luxuriavit herbis*

terra, and *עָשָׂה*, *wealth*; put for the produce of the flock. Eichh. Simon. "comp. ex. 2 Synonymis, *עָשָׂה*, *dives fuit*; et ex. *עָשָׂה*, Chald. et Syr." "*grex ovium*; aliis *fœmella ovis*, a *summa fœcunditate*."

Gesen.—Pl. *עָשָׂה* 1) *Astartæ* h. e. statuae Astartes (cf. *עָשָׂה*, *Ἐσται*) Jud. ii. 13; x. 6; 1 Sam. vii. 3, 4; xii. 10; xxxi. 10. — 2) *עָשָׂה* Deut. vii. 13; xxviii. 4; xviii. 51, q. d. Veneres, amores gregis, i. e., quæ Venere (oocubitu) gregis procreata sunt, *soboles, proles gregis*.

Ver. 15.

Au. Ver.—The Lord.

Ged., Booth.—Jehovah thy God [LXX].

Ver. 19.

Au. Ver.—Temptations. See notes on iv. 34.

Ver. 20.

Au. Ver.—20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

The hornet. See notes on Exodus
xxiii. 28.

Ver. 23, 24.

Au. Ver.—23 But the LORD thy God shall deliver them unto thee [Heb., before thy face], and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

Ged., Booth.—But when Jehovah thy God shall have delivered them up to thee, and shall, by great and repeated overthrows, have destroyed them; And shall have delivered up their kings into thine hand; then thou shalt, &c.

Ver. 26.

Au. Ver.—26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it, &c.

Ged., Booth.— a thing devoted to destruction.

CHAP. VIII. 2.

Au. Ver.—2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Bp. Patrick.—*To humble thee.*] Or, to afflict thee with tedious wanderings up and down, backward and forward, without any certain dwelling-place.

Rosen.—הַיּוֹבִי הַיּוֹבִי, *Ut Jova affli-*
geret te tentando te, ut per mala immissa te
tentaret.

Ver. 3.

וְיִשְׁעָהּ וְיִרְעָבָהּ וְיִמְאָלְתָה אֶת-חֶסֶן
אֶתֶּר לֹא-יִרְעָבָהּ וְלֹא יִדְעוּן אֲבֹתֶיהָ
לְמַעַן הוֹדִיעָם כִּי לֹא עָלִיהֶלְחִים
לְבָבָהּ יִהְיֶה חֲאֻם כִּי עַל-פְּלִמוֹנָה
פְּרִיחֹת יִהְיֶה חֲאֻם :

καὶ ἐκάκωσέ σε, καὶ ἐλυμαγχύοντά σε, καὶ ἐφώμσέ σε τὸ μάνα, ὃ οὐκ ᾔδεισαν οἱ πατέρες σου. ἵνα ἀναγγεῖλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

Au. Ver.—3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did

thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Bp. Patrick.—He humbled thee, and suffered thee to hunger.] He afflicted thee, by suffering thee to want bread to eat (Exod. xvi. 2, 3).

But by every word that proceedeth out of the mouth of the Lord doth man live.] But by anything whatsoever (for so word often signifies) which God shall please to command to give us nourishment.

Ged.—That not by bread only, but by whatsoever else the Lord willeth, may man be kept alive. So Booth.

Rosen.—3 רָעָה וְרָעָה, *Et afflixit te et*
esurire te sivit, fame te afflixit. מִן אֶל־הָאֵדָם
Non pane tantum hominem vivere, sed omni
eo quod egreditur ore Jovæ. הָאֵדָם, *panis,*
hic denotat cibum solum. מִן אֶל־הָאֵדָם *est*
id quod Deus jubet. Sensus est: non unam
esse Deo viam alendorum hominum, cum
possit eos alere sine cibis solitis, si velit
quidpiam aliud in eorum locum succedere.
In hunc sensum hæc verba citavit Christus
Matth. iv. 4.

Ver. 4.

שְׁמִלְתָּהּ לֹא בָלְתָה מִעֲלִיָּה וְרִגְלָהּ
לֹא בִצְקָה זֶה אֲרָפְעִים שָׂנָה :

τὰ ἱμάτιά σου οὐκ ἐπαλαιώθη ἀπὸ σοῦ, τὰ
ὑποδήματά σου οὐ κατετρίβη ἀπὸ σοῦ. οἱ πόδες
σου οὐκ ἐτυλώθησαν, ἰδοὺ τεσσαράκοντα ἔτη.

Au. Ver.—4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Dr. A. Clarke.—Thy raiment waxed not old, &c.] The plain meaning of this much-tortured text appears to me to be this: "God so amply provided for them all the necessaries of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals."

If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at if they also had *habit* and *sandal makers*, &c., &c., as we are certain they had *weavers*, *embroiderers*, and such like? And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them

with the *materials*; though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle [so Pool, Bp. Patrick], preserved their clothes from wearing out: but if this sense be admitted, it will require, not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing; for as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all; it would imply that the clothes of the parent became miraculously *lessened* to fit the body of the child, with whose growth they were again to stretch and grow [so the Jews], &c. No such miraculous interference was necessary. So Rosen.

Neither did thy foot swell. So Rosen., Gesen., Lee.

Bp. Patrick.—*Swell*, or, as some translate it, *grow callous*. There are those that refer this last clause not to their *feet*, but to their *shoes*; according to what we read, xxix. 5.

Ver. 5.

וַיְדַעְתָּ עַם־לִבְכָּהּ כִּי פֶאֱשֶׁר יִיכָר
אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֵי מִסְכָּהּ :

καὶ γνώσῃ ἡ καρδία σου, ὅτι ὡς εἶπες ἀνθρώπος παιδεύσῃ τὸν υἱὸν αὐτοῦ, οὕτως κύριος ὁ θεός σου παιδεύσει σε.

Au. Ver.—5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

Thou shalt also consider, &c.

Ged.—So ye must be convinced, &c.

Boothroyd.—That ye may be convinced, &c.

Rosen.—עַם־לִבְכָּהּ, *Et scis cum corde tuo*, *conscius tibi es*, *persuasus esse potes*. כִּי פֶאֱשֶׁר מִסְכָּהּ (vs. 2). *Nam sicut erudit filium suum homo, ita Jovate erudit.*

Ver. 7.

— כִּי יְהוָה אֱלֹהֵיךָ מְבַיֵּאת אֶל־אָרֶץ
טוֹבָה אֶרֶץ נַחֲלֵי לָמִים עֵינֹת וְהַחֲמַת
יִצְאִים פֶּה־עָצָה וְדָהָר :
קֶמֶץ בּוֹקֶץ

ὁ γὰρ κύριος ὁ θεός σου εἰσάξει σε εἰς γῆν ἀγαθὴν καὶ πολλήν, οὗ χειμάρροι ὑδάτων, καὶ πηγαὶ ἀβύσσων ἐκπορεύονται διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων.

Au. Ver.—7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.

Ged., Booth.—7 When Jehovah thy God hath brought thee to a good and spacious [Sam., LXX] land; a land of water-brooks, of fountains and lakes that spring, &c.

Depths.

Rosen., Ged., Booth.—Lakes.

Bp. Patrick.—*Depths*.] The Hebrew word *tehom*, which we translate *deep*, and in the plural number *depths*, signifies sometimes those great caverns of water that are within the ground, which were made by the plentiful rains, which God sent upon this country while they were obedient to him; which both made it fruitful (though now barren), and abounding also with water for their cattle (Ps. lxxviii. 15; Ezek. xxxi. 4). But it is here commonly interpreted *lakes*, or *wells* of water.

Ver. 8.

— אֶרֶץ־זֵית וְשֵׁמֶן וְדָבָשׁ :

— γῆ ἐλαιᾶς ἐλαίου καὶ μέλιτος.

Au. Ver.—8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive [Ileb., of olive-tree of oil], and honey.

Honey. See notes on Gen. xliii. 11.

Ged.—Palm-honey.

Bp. Patrick.—The same word *debas*, which signifies *honey*, signifies also *dates*. And so De Dieu thinks it most reasonable to translate it here, being joined with four other sorts of fruits; and so Kimchi saith, the ancient Jews expounded it in this place, and in 2 Chron. xxxi. 5, where it is said, that "Israel brought in abundance, the first-fruits of corn, wine, oil, and honey, or dates," as we there translate it in the margin.

Ver. 9.

Au. Ver.—Brass.

Rosen., Ged., Booth.—Copper. See notes on Exod. xxv. 3.

Ver. 11.

Au. Ver.—Commandments—judgements—statutes. See notes on Lev. xviii. 4; and Numb. xxxv. 13.

Ver. 15.

הַמּוֹלִיקְךָ בַּמִּדְבָּר וְהַנְחִילְךָ
נָחַשׁ וְשָׂרָף וְעַקְרָב וְצִמְצִימוֹן אֲשֶׁר
אֵין־מַיִם הַמּוֹצִיא לְךָ מִן־הַסֶּלֶסֶל
חֶלְמִישׁ :

τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγά-
λης καὶ τῆς φοβερᾶς ἐκείνης, οὗ ὄφεις δάκνων,
καὶ σκορπίος, καὶ δίψα, οὗ οὐκ ἦν ὕδωρ. τοῦ
ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν
ὑδατος.

Au. Ver.—15 Who led thee through that
great and terrible wilderness, *wherein were*
fiery serpents, and scorpions, and drought,
where *there was no water*; who brought thee
forth water out of the rock of flint.

Fiery serpents. See notes on Numbers
xxi. 6.

Drought.

*Patrick, Rosen., Ged., Booth., Gesen.,
Lee.*—Dry places.

The Hebrew word *tsimmaon* signifies a
dry place, as we translate it, Ps. cvii. 33;
Isa. xxxv. 7. And that best agrees with
what here follows, *where there was no water.*
—*Bp. Patrick.*

Prof. Lee.—צִמְצִימוֹן, m. *A thirsty land*,
i. e., a land parched for want of water. Deut.
viii. 15; Ps. cvii. 33; Isa. xxxv. 7.

Scorpions, and drought, &c.

Ged., Booth.—scorpions; and who, in
dry places, where there was no water,
brought water for thee out of the flinty rock.

Ver. 16.

הַמֵּאֲכִילְךָ מִן־בְּרֶדֶת אֲשֶׁר לֹא־יִדְעוּ
אֲבֹתֶיךָ לְמַעַן עֲנֶהְךָ וּלְמַעַן נִסְתָּהְךָ
לְהִיטְבֶּהְךָ בְּאַחֲרֵיהֶיךָ :

τοῦ ψωμίσαντός σε τὸ μάννα ἐν τῇ ἐρήμῳ, ὃ
οὐκ ᾔδεις σὺ, καὶ οὐκ ᾔδεισαν οἱ πατέρες σου,
ἵνα κακώσῃ σε, καὶ ἐκπειράσῃ σε, καὶ εὖ σε
ποιήσῃ ἐπ' ἐσχάτων τῶν ἡμερῶν σου.

Au. Ver.—16 Who fed thee in the wilder-
ness with manna, which thy fathers knew
not, that he might humble thee, and that he
might prove thee, to do thee good at thy
latter end.

Which thy fathers knew not.

Ged.—Which neither thou nor [LXX]
thy fathers knew.

Humble thee. See notes on ver. 2.

At thy latter end.

Rosen., Ged.—At length.

Booth.—In future.

Rosen.—וְהִיטַבְתִּי בְאַחֲרֵיךָ, *Ut tandem tibi
benefaceret in sequenti vita tua.*

Ver. 18.

Au. Ver.—18 But thou shalt remember
the LORD thy God: for *it is* he that giveth
thee power to get wealth, that he may
establish his covenant which he sware unto
thy fathers, as *it is* this day.

Unto thy fathers.

Ged., Booth.—To thy fathers, to Abra-
ham, Isaac, and Jacob [Sam.].

CHAP. IX. 3.

וַיְדַעְתָּ הַיּוֹם כִּי יְהוָה הוּא־אֱלֹהֶיךָ הָאֵל
הַעֲבֹר לְפָנֶיךָ אֵשׁ אֲכָלָה הָאֵל יִשְׁמְדֶם
וְהוּא יִכְנִיעֶם לְפָנֶיךָ וּגְוֹ

καὶ γνώσῃς σήμερον, ὅτι κύριος ὁ θεός σου
οὗτος προπορεύεται πρὸ προσώπου σου. πῦρ
καταναλίσκων ἐστίν. οὗτος ἐξολοθρεύσει αὐ-
τοὺς, καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσ-
ώπου σου, κ.τ.λ.

Au. Ver.—3 Understand therefore this
day, that the LORD thy God is he which goeth
over before thee; as a consuming fire he
shall destroy them, and he shall bring them
down before thy face: so shalt thou drive
them out, and destroy them quickly, as the
LORD hath said unto thee.

Ged., Booth.—3 Know then this day,
that Jehovah thy God, who goeth over before
thee, is as a consuming fire; he shall dis-
comfit them, and subdue them before thee,
&c.

Ver. 8.

וּבְחֹרֵב הִקְצַפְתֶּם אֶת־יְהוָה וּגְוֹ
καὶ ἐν Χωρήβ παρωξύνετε κύριον, κ.τ.λ.

Au. Ver.—8 Also in Horeb ye provoked
the LORD to wrath, so that the LORD was
angry with you to have destroyed you.

Au. Ver.—At Horeb also.

Ged., Booth.—Even at Horeb.

Bagster's Bible.—"Even at Horeb," for
there is a peculiar emphasis here—even
there where they had lately received the law,
attended with the most astonishing appear-
ances and circumstances.

Ver. 12.

Au. Ver.—12 And the LORD said unto
me, Arise, get thee down quickly from
hence; for thy people which thou hast
brought forth out of Egypt have corrupted
themselves; they are quickly turned aside

out of the way which I commanded them; they have made them a molten image.

Egypt.

Ged.—The land of [LXX, Arab., and five MSS.] Egypt.

A molten image.

Ged., Booth.—A molten calf [Sam., and three MSS.].

Ver. 17—29.

Au. Ver.—17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

17, 18, 21, Geddes and Boothroyd insert verse 21 between verses 17 and 18.

Rosen.—21 Notandum hic est ὑστερον πρότερον, nam ista vituli combustio (Ex. 32) antecessit secundum Mosis ascensum in montem.

20 Geddes and Boothroyd place this verse at the end of the chapter.

22, 23, 24, Geddes and Boothroyd insert these verses between verses 11 and 12 of chapter x.

19, 25, Geddes and Boothroyd connect these two verses together.

25 *Au. Ver.*—Thus I fell down.

Ged., Booth.—For I fell down.

For the above transpositions they do not seem to have any authority.

28 *Au. Ver.*—Lest the land, &c.

Houb., Horsley, Ged., Booth.—Lest the people of [Sam., LXX, Vulg.] the land, &c.

CHAP. X. 5.

Au. Ver.—And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

And there they be.

Ged., Booth.—To remain there.

Rosen.—יְהִי שָׁם, *Ibique erant.* Lutherus vero, quem sequitur Michaëlis, legit יְהִי שָׁם, *ut sunt ibi, wo sie bleiben sollen.*

CHAP. X. 6, 7, 8, 9; and XI. 1, 2.

6 וַיִּבְנוּ יִשְׂרָאֵל בְּנֵי עַמּוּל בְּמִצְרַיִם
וַיִּבְנוּ מִסְכָּה שָׁם מִתְּחִלָּה וַיִּבְנוּ שָׁם
וַיִּבְנוּ אֶלְעָזָר בֶּןוֹתָנִי : 7 מִשָּׁם
בְּנֵי עַמּוּל וַיִּבְנוּ אֶת־הַמִּצְבֵּה
אֶת־בְּחֵלֵי־מִים : 8 בְּעֵת הַהִוא
הַבְּגִיל יִהְיֶה אֶת־שִׁבְעַת הַלְוִי לְשֹׂאֵת
אֶת־אֲרוֹן בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה
לְשָׁרְתוֹ וּלְבָרָתוֹ בְּשִׁמּוֹ עַד חַיִּים הָיָה :
9 עַל־כֵּן לֹא־הָיָה לְלֹוִי חֵלֶק וַיִּבְחַל
עַם־יִשְׂרָאֵל יְהוָה הוּא בְּחָלּוֹ בְּאִשְׁרֵי
דָבָר יְהוָה אֱלֹהֵינוּ לוֹ :

6 καὶ οἱ υἱοὶ Ἰσραὴλ ἀπῆλθαν ἐκ Βηρώθ υἰῶν Ἰακίμ Μισαδαΐ. ἐκεῖ ἀπέθανεν Ἀαρὼν, καὶ ἐτάφη ἐκεῖ, καὶ ἱεράτευσεν Ἐλεάζαρ υἱὸς αὐτοῦ ἀντ' αὐτοῦ. 7 ἐκεῖθεν ἀπῆλθαν εἰς Γαδγάδ, καὶ ἀπὸ Γαδγάδ εἰς Ἑτεβάθα, γῆ χειμαῖροι υδάτων. 8 ἐν ἐκείνῳ τῷ καιρῷ διέστειλε κύριος τὴν φυλὴν τὴν Λευὶ, αἶρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου, παρεστάναι ἔναντι κυρίου, λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ὥς τῆς ἡμέρας ταύτης. 9 διὰ τοῦτο οὐκ ἔστι τοῖς Λευίταις μερίς καὶ κληρος ἐν τοῖς ἀδελφοῖς αὐτῶν, κύριος αὐτὸς κληρος αὐτοῦ, καθότι εἶπεν αὐτῷ.

Au. Ver.—6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

Houbigant, Le Clerc, Kennicott, Horsley, Geddes, Boothroyd, and others, suppose that these verses are an interpolation. Kennicott supposes that their proper place is between verses 1 and 2 of chap. ii. In the arrangement of the stations he follows the Samaritan, which agrees with the parallel places, Numbers xxxiii. 31, &c. Rosenmüller supposes that the Samaritan text has been altered, in order to make it agree with the parallel passages, Num. xxxiii. See below.

Kennicott.—6—9 The book of Deuteronomy contains the several speeches made to the Israelites by Moses, just before his death; recapitulating the chief circumstances of their history, from their deliverance out of Egypt to their arrival on the banks of Jordan. What in this book he has recorded, as *spoken*, will be best understood, by comparing it with what he has recorded, as *done*, in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary, as to the part of the tenth chapter here to be considered.

The previous circumstances of the history, necessary to be here attended to, are these. (Exodus, chap. xx.) God speaks the Ten Commandments: (xxiv.) Moses, on Mount Sinai, receives the two tables; and is there forty days and nights: (chap. xxv., xxvi., xxvii.) God commands the tabernacle: (xxviii.) separates Aaron and his sons, for the priest's office; by a statute for ever, to him and his seed after him: (xxxii.) Moses, incensed at the golden calf, breaks the tables; yet he prays for the people, and God orders him to lead them towards Canaan: (xxxiv.) Moses carries up two other tables, and stays again forty days and nights. (Numb. chap. iii.) Tribe of Levi selected: (viii.) consecrated: (x. and xi.) Israelites march from Sinai on the twentieth day of the second month in the second year: (xiii.) spies sent: (xiv.) the men sentenced to die in the wilderness, during the forty years: (xviii.) Levites to have no lot, or large district, in Canaan; but to be the Lord's inheritance: (xx.) Aaron dies on Mount Hor. Lastly; in the complete catalogue of the whole march (chap. xxxiii.) we are told, that they went from Moseroth to Bene-jaakan—thence to Horhagidgad—to Jotbathah—to Ebronah—to Ezion-geber—to Zin (which is Kadesh)—and thence to Mount Hor, where Aaron died, in the fortieth and last year.

In Deut. ix. Moses tells the Israelites (verse 7) that they had been rebels, from Egypt even to Jordan, particularly at Horeb (ver. 8—29), whilst he was with God, and received the tables at the end of forty days and nights; and that, after breaking th tables, he fasted and interceded for his brethren, during a second period of forty days and nights: and this ninth chapter ends with the prayer which he then made. Chapter the tenth begins thus: "At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up," &c. And, from verse 1 to the end of verse 5, he describes the second copy of the Ten Commandments, as written also by God, and deposited by himself in the ark.

After this we have now four verses (6 and 7, 8 and 9), which not only have no kind of connexion with the verses before and after them; but also, as they stand in the present Hebrew text, directly contradict that very text; and the two first of these verses have not, in our Hebrew text, the least con-

nexion with the two last of them. Our Hebrew text (verse 6) says, that Israel journeyed from Bene-jaakan to Mosera. Whereas that very text, in the complete catalogue (Numb. xxxiii. 31), says, they journeyed from Moseroth to Bene-jaakan. Again: Aaron is here said to have died at Mosera; whereas he died on Mount Hor, the seventh station afterwards: see Numb. xxxiii. 38. And again: they are here said to go from Bene-jaakan to Mosera—thence to Gudgodah—and thence to Jotbath; whereas the complete catalogue says, Moseroth to Bene-jaakan—thence to Horhagidgad—and thence to Jotbathah. But, if the marches could possibly be true, as they now stand in these two verses, yet what connexion can there be between *Jotbath* and the *separation of the tribe of Levi*?

'Tis very happy, that these several difficulties in the Hebrew text are removed by the Samaritan Pentateuch. For *that* text tells us here rightly, that the march was from Moseroth to Bene-jaakan—to Hagidgad—to Jotbathah—to Ebronah—to Eziongeber—to Zin (which is Kadesh)—and thence to Mount Hor, where Aaron died. Again: as the regular deduction of these stations ends with Mount Hor and Aaron's death, we have then, what we had not before, a regular connexion with the two next verses; and the connexion is this, that when *Aaron* (the son of Amram, the son of Kohath, the son of *Levi*) died, neither the tribe of Levi nor the priesthood was deserted. But God still supported the latter, by maintaining the former; and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes; and by allowing them to live upon those offerings, which were made by the other tribes to God himself.

These four verses therefore (6, 7, 8, 9) in the Samaritan text stand thus:—6 *When* the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan; from thence they journeyed, and encamped at Hagidgad: from thence they journeyed, and encamped in Jotbathah, a land of rivers of water; 7 From thence they journeyed, and encamped in Ebronah—in Eziongeber—in the wilderness of Zin, which is Kadesh—and then at Mount Hor. And *Aaron died there*, and there he was buried; and Eleazar his son ministered as priest in his stead. 8 At that time the Lord *had* sepa-

rated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. 9 Wherefore Levi hath no part, nor inheritance, with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

But however consistent these four verses are now with themselves, it will be still demanded, What connexion have they with the fifth verse, before them, and with the tenth verse, after them? I confess, I cannot discover their least pertinency here; because *Aaron's death* and *Levi's separation* seem totally foreign to the speech of Moses in this place. And this speech, without these four verses, is a regularly-connected admonition from Moses, to this purpose—that his brethren were for ever to consider themselves as indebted to him, under God, for the renewal of the two tables: and also to his intercession, for rescuing them from destruction. The words are these, x. 4:—“The Lord wrote again the ten commandments, and gave them unto me. 5 And I came down from the mount, and put the tables in the ark, which I *had* made.”—“10 Thus I stayed in the mount according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also; the Lord would not destroy thee. 11 And the Lord said unto me, Arise, take thy journey before the people, that they may go in, and possess the land,” &c.

But, then, if these four verses were not at first a part of this chapter, but are evidently interpolated, there arises another enquiry,—Whether they are an insertion entirely spurious, or a genuine part of the sacred text, though removed hither out of some other chapter. As they contain nothing singular or peculiar—are of no particular importance—and relate to no subject of dispute, they are not likely to have arisen from fraud or design; but, perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition (eighty-six words) in the present text, arising from accident and want of care. And the only remaining question therefore is—Whether we can discover, though not to demonstration, yet with any considerable degree of probability, the original place of these four verses; that so they may be at last restored to that neighbourhood and connexion from

which they have been for so many ages separated.

It was natural for Moses, in the course of these several speeches to his brethren in Deuteronomy, to embrace the first proper opportunity of impressing on their memories a matter of such particular importance, as the continuation of the priesthood among the Levites after Aaron's death. And the first proper place seems to be in the second chapter, after the first verse. At chap. i. 19, he speaks of their march from Horeb to Kadesh-barnea, whence they sent the spies into Canaan. He then sets forth their murmurings, and God's sentence that they should die in the wilderness; and he ends the first chapter with their being defeated by the Amorites, their weeping before the Lord, and abiding many days in *Kadesh*,—which is *Kadesh-barnea*, near Canaan.

Chap. ii. begins thus: "Then we turned, and took our journey into the wilderness, by the way of the Red Sea, as the Lord spake unto me; and *we compassed Mount Seir many days*." Now the many days, or long time, which they spent in compassing Mount Seir, i. e., going round on the south-west coasts of Edom,* in order to proceed north-east, from Edom through Moab to Arnon, must include several of their stations; besides that eminent one at Mount Hor, where Aaron died. And as part of their road, during this long compass, lay through Ezion-geber (which was on the eastern tongue of the Red Sea), and the south boundary of Edom; † thence to Zin (which is *Kadesh*, i. e., *Meribah-Kadesh*); and thence to Mount Hor, as they marched to the north-east: so, 'tis probable that the five stations preceding that of Ezion-geber, were on the extremity of mount Seir to the south-west. And if their first station, at entering the south-west borders of Edom, and beginning to compass Mount Seir, was Moseroth, this gives the reason wanted,—why Moses begins this passage at Moseroth, and ends it with Aaron's death at Mount Hor. And this will discover a proper connexion between the four dislocated verses and the context here, Deut. i. 46: "So ye abode in Kadesh (barnea) many days." Ch. ii. 1: "Then we turned, and took our journey into the wilderness, by

the way of the Red Sea, as the Lord spake unto me; and *we compassed Mount Seir many days*. [For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan. From thence they journeyed, and pitched in Hagidgad. From thence they journeyed, and pitched in Jotbathah, a land of rivers of water. From thence they journeyed, and pitched in Ebronah. From thence they journeyed, and pitched in Ezion-geber. From thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh. From thence they journeyed, and pitched in Mount Hor. And Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him.] " And this paragraph being thus finished at the end of the first verse, the second verse begins a new paragraph, thus:—"And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward"—through the east side of Seir (or Edom) towards Moab on the north: see verses 4, 5, 6, 7, 8.

Pool.—6, &c. This following history comes in manifestly by way of parenthesis, as may appear from ver. 10, where he returns to his former discourse; and it seems to be here inserted, either, 1. Because the priests and Levites here mentioned were the guardians and keepers of the ark and tables here mentioned [so Patrick, Rosen.]. Or rather, 2. As an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their journeys, some eminent stages whereof he names for all; and though Aaron died in one of them, yet God made up that breach, and Eleazar came in his place, and ministered as priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to a *land of rivers of waters*, ver. 7, a pleasant and fruitful soil. Then he adds, God separated the Levites, &c., ver. 8. *Mosera*.

* See Gen. xxxii. 3; xxxvi. 8. † 1 Kings ix. 26.

Object. This place seems directly contrary to that, Numb. xxxiii. 31, where their journey is quite contrary to this, even *from Moseroth to Bene-jaakan*. This indeed is a great difficulty, and profane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by interpreters, it ought not therefore to be concluded unanswerable; because many things formerly thought unanswerable have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the scribe's mistake, than upon such a pretence to reject the Divine authority of those sacred books, which hath been confirmed by such irresistible arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfy modest and impartial inquirers. *Answ. 1.* The places here mentioned are differing from those, Numb. xxxiii., it being very frequent in Scripture for diverse persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth bene-jaakan*, or *Beeroth of the children of Jaakan*; there *Moseroth*, here *Mosera*; there *Horhagidgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why Moses should so industriously make a change in every one of the names. And therefore these may be other stations, which being omitted in Numb. xxxiii., are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ. 2.* Admitting these two places to be the same with those Numb. xxxiii. 31, yet the journeys are diverse. They went from *Beeroth of the children of Jaakan to Mosera*, which is omitted in Numbers, and therefore here supplied; and then back again from *Mosera or Moseroth to Bene-jaakan*, as is there said; for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatened to the Jews, Jer. vi. 21, even *lay stumbling-blocks* before profane and

proud wits, and give them that occasion of deceiving and ruining themselves which they so greedily seek and gladly embrace; which is the reason given by some of the ancients why God hath left so many difficulties in Scripture. *Answ. 3.* The words may be otherwise rendered, *from Beeroth of the children of Jaakan*, and from *Mosera*; where the order of the places is not observed, as was noted before of the order of time, ver. 1, because it was nothing to the purpose here, and because that might be easily fetched from Numb. xxxiii., where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is Exod. vi. 23; 1 Sam. iv. 7; Psal. cxxxiii. 3; Isa. lxiii. 14; Hab. iii. 11. And the preposition *from* is easily supplied from the foregoing words, as is most usual. Nor seems there to be any more reason to render it to *Mosera*, than *from Mosera*, seeing the Hebrew letter *he* in the end is made a part of the proper name, and therefore is not local. *There Aaron died.* *Quest.* How is this true? when Aaron died not in Mosera, but in mount Hor, Numb. xxxiii. 38. *Answ. 1.* Mosera may be a different place from Moseroth, and that may be the name of a town or region in which Mount Hor was, or to which it belonged. Or, the same mountain, in respect of diverse parts and opposite sides of it, might be called by diverse names, here Mosera, and there Hor. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same mountain. *Answ. 2.* The Hebrew particle *schem* may here note the time, and not the place of Aaron's death, and may be rendered *then*, as it is taken, Gen. xlix. 24; Psal. xiv. 5; Eccles. iii. 17; Zeph. i. 14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, ver. 8, must necessarily be understood.

7 *From thence.* Either, 1. From that place, and that either from Mosera, last mentioned, or from Bene-jaakan; for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time; for this particle sometimes notes not place, but time, as 2 Kings ii. 21; Isa.

lxv. 20. So the meaning is, *at*, or *about that time*, as it is ver. 8, which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place and Numb. xxxiii. 31, 32.

8 *At that time*, about that time, i. e., when I was come down from the mount, as was said ver. 5; for these words manifestly look to that verse, the sixth and seventh verses being put in by way of parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon Aaron's death; and having mentioned the separation of Eleazar to the office of the high priest in his father's stead, ver. 6, he now repeats it, that the Levites who were his, as they had been his father's servants, were separated as before, or were confirmed in their office. *To stand before the Lord*; a phrase used concerning the prophets, 1 Kings xvii. 1; xviii. 15; this being the posture of ministers. Hence the angels are said to *stand*, 2 Chron. xviii. 18; Luke i. 19. *Tobless in his name*; either, 1. Particularly, to pronounce the solemn blessing of God upon the congregation, which was done in God's name, of which see Lev. ix. 23; Numb. vi. 23, &c. But that work was peculiar to the priests, not common to all the Levites. Or, more generally, to *bless*, either, 1. God, i. e., to praise him, which being a considerable part of the Levites' work, 1 Chron. xvi., it is not probable it would be omitted here, where their office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did in *God's name*, i. e., by command and commission from him.

Rosen.—6—9 Totus hic locus difficultatum plenus est, et primo quidem circa ea, quæ hoc versu et deinceps referuntur, hæc occurrit difficultas, quid sibi velit hæc interjecta narratio de nonnullis in deserto factis mansionibus, de Aaronis morte, de Eleazari in Pontificatum subrogatione, de Levitarum ad ministerium separatione, et quomodo hæc cohæreant cum iis, quæ proxime antea relata erant de secundis in monte conscriptis tabulis, de Arcæ fabricatione, et tabulis in ea repositis, vel cum iis, quæ sequuntur vs. 10 et deinceps, ubi rursum ad suam

quam fecerat in monte quadraginta dierum et noctium moram, ut pro populo Deum exoraret, Moses revertitur. Ad hæc tamen responderi potest, hæc occasione ejus, quod vs. præced. dictum erat, inseri; dictum vero erat, has tabulas, quas tanti Israelitæ faciebant, quasque tamquam divinum depositum studiosissime observari conveniebat, in Arca fuisse repositas, et in illum usque diem ibi asservari, jam his paucis versibus, ut certo constare possit, eas etiam tum ibi fuisse, docet, quibus rei tantæ commissæ esset custodia, Aaroni videlicet inprimis, Sacrorum velut supremo Antistiti, quo mortuo in eam curam et custodiam, quemadmodum et in Pontificatum suffectus fuerat Eleazarus, ejus filius, qui tum etiam superstes erat; quocirca obiter Aaronis mors et Eleazari subrogatio refertur, et quibus in locis, seu deserti mansionibus ea facta sint. Deinde vero, quia non solus per se Pontifex huic custodiæ præfuit, sed per Levitas inferiores ministros magnam partem eam executus est, qui noctes diesque excubabant, et observabant, ne quæ rebus sacris injuria fieret, et Arcam, quando proficiscendum, humeris suis deferebant, idcirco post Aaronem et Eleazarum de Levitis ad sacrum hoc ministerium adscitis subjici videtur. Sed multo major est, quæ in ipso hoc loco reperitur, duplex difficultas, quarum altera nascitur ex ordine mansionum, quæ hic memorantur, si conferantur cum Num. xxxiii. 31 sqq., altera ex loco, in quo Aaron obiisse dicitur. Hic enim Hebræi eunt e puteis Bene-Jaacanis Moseram (ubi dicitur mortuus Aaron), e Mosera in Gudgodam, e Gudgoda in Jotbatham. Numerorum vero cap. xxxiii. 31 sqq., eunt e Moserotheris in Bene-Jaacanem, e Bene-Jaacane in Chor-gidgadum, e Chor-gidgado in Jotbatham, e Jotbatha in Habronam, ex Habrona in Hetsjongeberum, Hetsjongebero Kadesum, e Kadeso in Horem montem, ubi moritur Aaron. Quod aliqui, ut hanc difficultatem tollant, *Mosera* diversum a Moseroth, et *Puteos Bene-Jaacan* locum diversum ab eo, qui in Numerorum loco nominatur *Bene-Jaacan*, faciant, non placet, siquidem *Mosera* non aliter a *Moseroth* distinguitur, quam singularis a plurali, et iisdem plane literis utrumque in Hebræo scribitur. *Puteos* vero *Jaacanos* quis credat locum esse diversum a *Jaacanis*, quum res eadem plane videatur utroque indicari, licet unum altero brevius pronuntietur. Quid enim? an forsitan alias fuerunt *Putei Jaaca-*

norum, alias *Jaacani*? annon ubi incolæ, ibi eorum putei? Accedit, quod hic post prædictas mansiones duæ aliæ referantur, *Gadgad* et *Jothbatha*, quæ prorsus eædem sunt cum duabus illis, quæ Num. xxxiii. 31 sqq., post *Moseroth* et *Bene-jaacan* referuntur. Quare alii nostrum locum cum altero illo ita conciliant, ut sumant Israelitas bis ad eundem locum venisse, semel quidem ex *Moseroth* in *Benejaacan*, tum vero regrediendo ex *Benejaacan* in *Moseroth*. Altera autem difficultas est, quomodo nostro loco in Mosera mortuus ac sepultus dicatur Aaron, quum Num. xx. diserte referatur, cum in monte *Hor* mortuum esse, quod idem repetitur Num. xxxiii. 28 et Deut. xxxii. 50. Augetur difficultas, si enim idem locus Mosera et Moseroth, hinc confici videretur, mortuum esse Aaronem jampridem priusquam ad montem *Hor* pervenissent; præcedit enim mansio ea, quæ in Moseroth fuit, sexque aliæ mansiones inter illam, et eam, quæ in monte *Hor* fuit, intercedunt. Accedit, quod si Aaron in mansionem Moseroth mortuus sit, sequitur, eum mortuum esse priusquam peccatum illud committeret, ob quod morte multatus dicitur (Num. xx. 12, 13). Id enim peccatum admissum est in Cades, ea nempe mansionem, quæ proxime antecedit illam, quæ facta fuit in monte *Hor*. Cui dubitationi ita fere solent occurrere, ut montem *Hor* et Mosera eundem dicant locum fuisse, ad quem secundo redierint Israelitæ, ita tamen, ut mons solus *Hor* dictus fuerit, in quo Aaron obiit, adiacens locus, in quo castra metata, dictus sit Mosera seu Moseroth, et posterior quidem mansio a monte nomen acceperit, Aarone ibi mortuo; prior vero Moseroth dicta sit, ab eventu forsitan, quod ibi Jova quosdam Israelitas insigni aliqua castigatione affecerit. Jam vero nova difficultas oritur vs. 7, ubi Israelitæ Moserothis Gadgad, atque inde Jothbatham profecti narrantur, quæ duæ mansiones Num. xxxiii. proxime sequuntur dicuntur Moseroth et Benejaacan in itu ante Aaronis mortem et peccatum in Cades commissum: qui igitur fieri potest, ut hæ mansiones sequutæ sint eam, quæ habita est ad montem *Hor*, quo tempore Aaron obiit, maxime quum Num. xxxiii. sequentes mansiones alia nomina habeant, Salmona, Phunon? Regressos vero ad eadem loca, in quibus prius castra fixerant post Aaronis mortem, parum est verisimile, id enim fuisset a Cananææ aditu longius recedere, quum

tamen anno illo quadagesimo, quo Aaron mortuus est, recto itinere in Cananæam proficiscerentur, prout illis a Jova fuit imperatum, ut habetur supra ii. 3. Ex quibus tricus ita se expedire student, ut Præterita vs. 7 pro *Plusquamperfectis* accipiant, et hoc modo vertant: unde (Moserothis) *Gadgad* venerant, indeque profecti *Jothbathæ castra metati fuerant*, jam ante scilicet, quum ex præcedentibus mansionibus istis prima vice recesserunt, ut itaque hic totius sententiæ sit sensus: Israelitas ex Bene-Jaacan Moserotham castra movisse, cum scilicet altera vice ad eum locum reditum fuit; quo in loco Aaron mortuus est atque sepultus, ex quo loco jam ante venerant Gadgad, et inde Jothbatham, ut vel hinc colligi possit, *Beroth-Bene-Jaacan* et *Mosera* hic esse eadem loca cum *Bene-Jaacan* et *Moseroth*, Num. xxxiii. 31, quum hic et ibi ad eadem loca venisse dicantur. Cf. Lilienthal *von der guten Sache der göttl. Offenb.*, p. vii., p. 650, atque Buxtorfii *Anticrit.*, p. 933 sqq., ubi et alia utrumque locum conciliandi tentamina recensentur. Videntur tamen hæc omnia nimis artificiosa, partim etiam sine idoneis argumentis sumta. Quare jam Ludov. Capellus in *Crit. S.*, l. 6, cap. 7, § 11, pag. 987, ed. Halens., totum hunc locum a seriore quadam manu, vel potius Librarii alicujus hallucinatione infultum credidit, cui sententiæ et Dathius adstipulatur. Kenicotto vero in *Diss. 2 super ratione textus Hebr. Vet. Test.*, p. 304 vers. lat. hic locus antequam conficeretur Versio Græca Alexandrina, adeoque ante Christum natum, sic corruptus esse videtur, ut multa omitterentur, quorum lacuna explenda sit e Cod. Samar., qui hic cum Numerorum loco convenit, sed ex Critici, ut mihi videtur, alicujus Samaritani manu emendatrice. Nam interpretes veteres omnes non dissentiant a lectione vulgata Codicis Hebræi. וְיָצְאוּ מִיָּדְיָהוּ (Vs. 8) *Illo tempore*, quo vitulus aureus in deserto colebatur, et Aaron culpam morte puniendam sibi contrahebat.

Ver. 11, 12.

Au. Ver.—11 And the Lord said unto me, Arise, take *thy* journey [Heb., go in journey] before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

12 And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and

to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

11 *The people.*

Ged., Booth.—This [Sam., LXX, one MS.] people.

Between the 11th and 12th verses, Geddes and Boothroyd insert verses 22, 23, and 24 of chap. ix. See there.

Ver. 13.

Au. Ver.—The Lord.

Ged., Booth.—Jehovah thy God [Sam., LXX, Syr.].

Ver. 15.

רָק
פִּלְהֵן.

Au. Ver.—Only.

Ged., Booth.—Yet.

CHAP. XI. 2.

וַיִּדְעֶתֶם הַיּוֹם כִּי לֹא אֶת־בְּנֵיכֶם
אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־מוֹכֵר
יְהוָה אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ
הַחֲזָקָה וְיִרְעוּ הַנְּטִיחָה :

καὶ γνώσεσθε σήμερον, ὅτι οὐχὶ τὰ παῖδια ὑμῶν, ὅσοι οὐκ οἶδασιν οὐδὲ ἴδουσιν τὴν παιδείαν κυρίου τοῦ θεοῦ σου, καὶ τὰ μεγαλεῖα αὐτοῦ, καὶ τὴν χεῖρα τὴν κραταῖαν, καὶ τὸν βραχίονα τὸν ὑψηλόν.

Au. Ver.—2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm.

And know ye.

Ged., Booth.—For ye know.

For I speak not, &c. So Rosenmüller.

Bp. Patrick.—The words *I speak* are not in the Hebrew: and they may as well be supplied thus, "For not with your children have these things been done," &c. Which agrees well with ver. 7.

Bp. Horsley.—Neither the Hebrew nor the LXX have any thing to answer to the English word "I speak." The ellipsis of a word so necessary to the sense is harsh and unusual. Houbigant's emendations deserve attention. For וַיִּדְעֶתֶם, he would read וַיִּדְעֶתֶם. וַיִּדְעֶתֶם he would change into יִדְעוּ, and וַיִּדְעֶתֶם into יִדְעוּ. "And teach your sons, day and night, what they have not known, and what they have not seen, the discipline of Jehovah," &c.

Rosen.—Verba אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ in par-

enthesis sunt includenda, et post subaudiendum, *alloquor*. Alloquitur enim majores natu, qui ex Egypto exierant et miraculorum in hac terra et in deserto patratorem recordabantur. Hos igitur testes oculatos esse vult.

Ver. 6.

וְאֲשֶׁר עָשָׂה לְדָתָן וְלָאֲבִירָם בְּנֵי
אֱלִיָּא בְּדִרְאֵיבוֹ אֲשֶׁר פָּצְתָה הָאֶרֶץ
אֶת־פִּיהָ וַתַּבְלָעֵם וְאֶת־בִּתְיָהֶם וְאֶת־
אֹהֲלֵיהֶם וְאֶת־כָּל־חֵיקוֹם אֲשֶׁר בְּרַגְלֵיהֶם
בְּקָרֶב כְּלִי־שָׂרָא :

καὶ ὅσα ἐποίησε τῷ Δαθὰν καὶ Ἀβειρὼν υἱοῖς Ἐλιάβ υἱοῦ Ρουβήν, οὓς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς, καὶ τοὺς οἴκους αὐτῶν, καὶ τὰς σκαπὰς αὐτῶν, καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ' αὐτῶν ἐν μέσῳ παντὸς Ἰσραὴλ.

Au. Ver.—6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance [or, living substance which followed them] that was in their possession [Heb., was at their feet], in the midst of all Israel.

And swallowed them up, and their households.

Houb., Ged., Booth.—And swallowed them up and every man who had joined Korah [Sam.], and their households, &c.

Rosen.—בְּלִעְיָם, *Omnem substantiam, omnes res, facultates eorum.* בְּלִעְיָם, *Cum pedibus eorum, quas i. e. (facultates) secum habebant.*

Ver. 14, 15.

14 וְנָתַתִּי כִמְרֵאֲרֵצֶיכֶם בְּעֵתוֹ יִירֹדוּ
וּבְלִקְחֹשׁ וְאֶסְפֶּת דְּגָנָהּ וְתִירְשָׁהּ וְיִצְהָרָה :
15 וְנָתַתִּי עֶשְׂב וְנָתַתִּי עֶשְׂב וְנָתַתִּי עֶשְׂב וְנָתַתִּי עֶשְׂב

14 καὶ δώσει τὸν ὑετὸν τῇ γῇ σου καθ' ὥραν πρῶτον καὶ ὀψιμον, καὶ εἰσίοσεις τὸν σῖτόν σου, καὶ τὸν οἶνόν σου, καὶ τὸ ἐλαιόν σου.
15 καὶ δώσει χορτάσματα, κ.τ.λ.

Au. Ver.—14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send [Heb., give] grass in thy fields for thy cattle, that thou mayest eat and be full.

14, 15, I will give. I will send.

Houb., Horsley, Ged., Booth.—He will give [Sam., LXX, Vulg.], &c.

The first rain, and the latter rain.

Booth.—The Hebrew nouns have nothing of *latter* or *former* implied in their meaning. מלך is literally the “crop rain.” That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judea being the middle of March, according to the old style; this rain fell about the beginning of that month, and may properly be called the “harvest rain.” The other רי is literally the “springing rain,” or rather, “the rain which makes to spring:” that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the “rain of seed time.” Geddes renders, “In the autumn and in the spring.” That is, toward the end of October, soon after seed time; and toward the end of March, before harvest. A good crop, in Judea, depended on the falling of rain at those two seasons.

Prof. Lee.—רַי, m. pl. רַיִם, particip. r. רַי. Æth. ፬፻፬ : *projectus fuit*. Arab.

رِي, ignem emisit; رِي, ulcus emittens *saniem*. (a) *Casting forth, or about, missiles, &c.*, Prov. xxvi. 18. Hence, *Archer*, 1 Chron. x. 3; 2 Chron. xxxv. 23. (b) — water, *sprinkling, watering*, as by rain, Hos. vi. 3. *Pec. the former rain*, i. e., of the ancient Hebrew year.—But see Part. of v. רַי, —Deut. xi. 14; Jer. v. 24, al. non occ.

רַי, m. pl. non occ. r. רַיִם. Lit. *collecting*. Applied to what is termed *The latter rain*, i. e., the last falling immediately before the harvest; or, because, perhaps, the autumn was considered (in a *civil* sense) the *former* part of the year, the spring the *latter*, Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3; Prov. xvi. 15. In its proper sense, Zech. x. 1. רַיִם, *in the time of collecting; or, for the time, &c.*, Job xxix. 23 : compared to the enouncements of an acceptable speech. See my note, and the LXX.

Gesen.—רַי m. 1) part. act. Kal rad. רַי, pr. *irrigans, conspergens* (Hos. vi. 3), inde *pluvia prima* in Palæstina a medio Octobri usque ad medium Dec. cadens,

terramque ad semen recipiendum præparans.

Deut. xi. 14; Jer. v. 24. 2) n. pr. v. רַיִם. רַיִם m. (a rad. רַי) *pluvia serotina*, i. e., verna, quæ in Palæstina Martio et Aprili mensibus ante messem cadit Deut. xi. 14; Jer. iii. 3; v. 24, opp. *pluviæ primæ* s. autumnali (רַי, רַיִם). Poët. tali *pluviæ* assimilatur oratio facunda et bonæ frugis plena. Job. xxix. 23.

Rosen.—רַי, *Pluvia autumnalis*, quæ etiam dicitur πρώτος seu *prima*, quod annus Hebræorum e septimo mense, Octobri circiter nostro, incipit, in quo illa prima est. Cadit illa pluvia post jactam sementem, sub finem Octobris perque Novembrem et Decembrem; per totam enim æstatem non pluit ad Septembrem usque, quo per paucos aliquando dies aridum solum pluvia recreatur. Post Decembrem desinunt imbres usque ad mensis Martii finem; quo vero tempore descendit rursus pluvia, messem antecedens, eam promovens, et segetem in stipulis suis implens. Hæc pluvia dicitur רַיִם (coll. Syr. רַיִם, *tardavit, serotinus fuit*), a Græcis ὄψιμος, a Latinis *serotina*. Tempore messis nullus aut rarissimus tamen cadit imber, quod summo etiam jure maximas inter Palæstinæ prærogativas est ponendum, quum in aliis regionibus messis tempore multæ sæpius et largæ præcipitentur aquæ. Cf. d. a. u. n. M., p. vi., p. 192.

Ver. 21.

Au. Ver.—21 As the days of heaven upon the earth.

Pool, Patrick, &c.—i. e., As long as this visible world lasts.

Ver. 24.

כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְךָ לְךָ יָתִיב מִדְּמָעָךְ וְהַלְבֵּנוֹ מִדְּמָעָךְ וְהָרְפָרָת וְעַד תֵּגֶם הָאֶחָד יִתֵּן יְהוָה לְבָבְךָ :

πάντα τὸν τόπον οὗ ἐὰν πατήσῃ τὸ ἔχρος τοῦ ποδὸς ὑμῶν, ὑμῖν ἔσται. ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου, καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὄριά σου.

Au. Ver.—24 Every place whereon the soles of your feet shall tread shall be yours : from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

From the wilderness and Lebanon.

Rosen., Ged., Booth.—From the wilderness unto Lebanon.

From the river, &c.

Horsley, Ged., Booth.—And [Sam., LXX] from the great [LXX, Vulg., two Heb., two Chald. MSS.] river, the river Euphrates.

Rosen.—*A deserto*, scil. Zin sive Paran, i. e., a parte australi. זִין וְפָרָן positum pro זִין וְפָרָן, usque ad Libanon. Opponuntur enim hic ditionis Israeliticæ fines septentrionales et meridionales extremi, utin verbis sequentibus occidentales et orientales. יַם הַיָּבֵשׁ, Mare occidentale, i. e., mediterraneum, quod est Palæstinæ ab occidente. Quemadmodum יַם הַיָּבֵשׁ, pars antica, mundi oriens est, Num. ii. 2, ita יַם הַיָּבֵשׁ, postica, est occidentens.

Ver. 29.

Au. Ver.—Mount Gerizim, mount Ebal.

Rosen.—Mons זֵרִים nomen videtur accepisse ab Arab. زَرْق, abscindere, quod verbum usurpatur de qualibet resectione vel amputatione, uti arborum, tritici, etc., quo significatu hoc verbum ponit Saadias Gen. xxxvii. 7. Hinc זֵרִים notabit scissores, qui amputandi munere funguntur, messorum, qui frumentum resecant. Mons ille itaque dictus erit mons messorum ob fertilitatem, a qua hic mons erat commendatus, oppositæ ad Ebal, qui sterilis erat. Alii a populo זֵרִי, cujus mentio fit 1 Sam. xxvii. 8, montem illum nomen nactum esse existimant. זֵרִי conferendum videtur cum Arab. عر, foliis nudare arborem, sive cum derivato זֵר, saxa albicantia, et mons ipse, in quodales lapides inveniuntur, quæ suadere videntur, vel a sterilitate vel a saxis montem illum fuisse appellatum. Sic ipsa utriusque montis facies bene et male precandi ritum in eo peragendum luculenter exprimebat. Cf. d. bibl. Alterthumsk. ii. 1, p. 112, sqq.

Ver. 30.

הֲלֹא־הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דָרָה
מִבְּנוֹ הַשֶּׁשֶּׁשׁ בְּאַרְצֵן הַפְּנִיעָנִי הַיֵּשֶׁב
בְּעֵרְבָהּ מִיַּל הַגִּלְגָּל אֲשֶׁל אֱלֹהֵי מֶרֶה :

οὐκ ἰδοὺ ταῦτα πέραν τοῦ Ἰορδάνου ὁπίσω
δδὸν δυσμῶν ἡλίου ἐν γῇ Χαναάν τὸ κατοικοῦν
ἐπὶ δυσμῶν ἐχόμενον τοῦ Γολγὼλ πλησίον τῆς
δρυὸς τῆς ὑψηλῆς.

Au. Ver.—30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites,

which dwell in the champaign over against Gilgal, beside the plains of Moreh?

Bp. Patrick.—Which dwell in the champaign over against Gilgal, Some think these mountains were at such a considerable distance from Gilgal, that they cannot be said to be "over against Gilgal;" because this phrase signifies them not to be far off one from the other. And therefore they translate these words, "looking towards Gilgal." But it is not said, that the mountains were over against Gilgal, but the dwelling of the Canaanites (in whose country these mountains were) was over against it.

The plains of Moreh.

Prof. Lee.—Pine-trees.

Gesen.—"Oaks." אֵילִן m. 1) arbor robusta (a rad. אָל no. 2) spec. quercus, ut uno ore vett. intpp. Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30 cet. Vide, quæ contra Celsium (Hierob., t. i., p. 34 sq.), qui אֵילִן æque ac אֵילָה terebinthum esse statuerat, disputavimus in Thes., p. 50, 51. Nonnunquam singulæ quercus propriis nominibus insigneabantur, ut quercus incantatorum Iudd. ix. 36, Plur. quercus Mamre, Gen. xiii. 18; xiv. 13, More Deut. xi. 30.

Ged., Booth.—Nigh the turpentine-tree of Moreh over against Shechem [Sam.]?

Ver. 31.

כִּי אַתֶּם לְבָרִים וְגו'

ὕμεις γὰρ διαβαίετε, κ.τ.λ.

Au. Ver.—31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

Ged., Booth.—For ye are about to pass over, &c.

CHAP. XII. 3.

Au. Ver.—3 And ye shall overthrow [Heb., break down] their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Pillars.

Ged., Booth.—Statues.

Prof. Lee.—כִּצְבוֹת, fem. constr. and abs. כִּצְבוֹת, it. כִּצְבוֹת, plur. כִּצְבוֹת, constr. כִּצְבוֹת, r. כִּצַּב, cogn. כִּצַּב. (a) A pillar set up as a memorial, Gen. l. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) Image, or statue, of an idol (כִּצְבוֹת, of Baal), 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; Mic. v. 12; Hos. x. 1, &c.

Forbidden, Deut. xvi. 22, when perhaps first adopted by the Israelites for idolatrous purposes.

Ver. 5.

בְּיָמֶיךָ אֲמַלֵּךְ מִקְדָּשִׁים אֲשֶׁר יִבְחַר יְהוָה
אֲלֵהֶיכֶם מִכָּל־שְׂבָטֵיכֶם לָשֵׂם אֶת־שְׁמִי
שָׁם לְשִׁכְנִי תִדְרָשׁוּ וּבָאתָ שָׁמָּה :

ἀλλ' ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος
ὁ θεός σου ἐν μιᾷ τῶν πόλεων ὑμῶν, ἐπονο-
μάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ ἐπικληθῆναι,
καὶ ἐκζητήσετε καὶ ἐλεύσεσθε ἐκεῖ.

Au. Ver.—5 But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :

To put his name there.

Ged., Booth.—The words, as Dathe observes, are to be explained by an equivalent phrase, שָׁם שְׁכַנִּי, *ut nomen ejus ibi inhabitet*; that is, *ut ipse ibi habitet*. "Quis enim nescit nomen Dei esse idem quod Deus ipse? Deus vero ibi habitare dicitur, ubi ex voluntate sua colitur."

Rosen.—שָׁם שְׁכַנִּי שְׁמִי, *Ad ponendum nomen suum ibi*, i. q. vs. 11: שָׁם שְׁכַנִּי שְׁמִי, *ad residere faciendum nomen ejus ibi*, *ut ei sacra ibi fiant*. *Nomen hic significat invocationem et cultum Dei*.

Thou shalt come.

Rosen., Ged., Booth.—"Ye shall come." נִבְחַר in the present Heb. is evidently an error: read נִבְחַרְתָּ with Sam. but not with all the versions, as Dathe and Rosenmüller too rashly affirm: for Arab. Erp., Pers., and Gr. Ven. read in the singular.—*Geddes*.

Ver. 6.

Au. Ver.—6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.

And heave offerings of your hand, and your vows.

Ged.—And your heave offerings, your free-will offerings [Sam.], and your votive offerings.

Heave offerings. See notes on Lev. vii. 14; Exod. xxv. 2.

Bp. Patrick.—*Heave offerings of your hand.*] The first-fruits, as the LXX and Vulgar Latin rightly translate it, viz., of corn, and wine, and oil, and other fruits of

the earth. Which are called the "heave-offerings of their hand," because they brought them in their own hand; and having heaved them up to the Lord, they gave them to the priests (see Num. xviii. 11, 12, and Deut. xviii. 4; xxvi. 4, 10).

Rosen.—חֶמֶד חֶמֶד, *Oblationem elatam manus tuæ*, i. e., *labore vestro acquisitam*.

Ver. 7.

— וְשָׂמַחְתֶּם בְּכָל מַשְׁלַח יְדֵיכֶם
אֲתָם וּבְהֵיבָתְכֶם אֲשֶׁר בְּרִכְתָּ יְהוָה
אֲלֵהֶי :

— καὶ εὐφρανθήσεσθε ἐπὶ πᾶσιν, οὗ ἐὰν ἐπιβάλητε τὴν χεῖρα, ὑμεῖς καὶ οἱ οἴκοι ὑμῶν, καθότι εὐλόγησέ σε κύριος ὁ θεός σου.

Au. Ver.—7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

Wherein.

Rosen.—For, because. נָם, *Nam, quia*, ut Gen. xxxiv. 27; 1 Reg. viii. 33.

Ver. 15.

רָף בְּכָל־אֹתָתְךָ נִפְשִׁי הַזֶּה וְאֶכְלֶתָ
דָּשָׁר בְּבִרְכָּת יְהוָה אֲלֵהֶי אֲשֶׁר נָתַתָּ
לִי בְּכָל־שְׂעָרֵי חַטָּאתִי וְהִשְׁחֹר
וְאֶכְלֶמוּ בָּעֵי וְכִמְיָל :

ἀλλ' ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις, καὶ φαγῇ κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκε σοι ἐν πάσῃ πόλει. ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτό, ὡς δορκάδα ἢ ἔλαφον.

Au. Ver.—15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

Whatsoever thy soul lusteth after.

Ged., Booth.—Whenever ye choose.

Prof. Lee.—חֶמֶד I. Natural desire for food, &c., Deut. xii. 15; xviii. 6; 1 Sam. xxiii. 20. II. Lust, Jer. ii. 24, &c.

The unclean.

Ged.—The unclean among you [LXX].

15, 22, Roebuck.

Ged., Booth., Gesen., Lee.—*Antelope*. Linn., *Antilope dorcas*. See Bochart. Hieroz., i. 924.—*Prof. Lee*.

Ver. 16.

Au. Ver.—16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

Bp. Patrick.—*As water.*] So that it might sink into the ground and disappear, as water doth, when it is poured on the earth.

Rosen.—מִדְּמַם, *Sicut aquam*, i. e., quasi rem profanam et nullo ritu sacro.

Ver. 21.

כִּי יִרְחַק מִפָּנֶיךָ הַמָּקוֹם אֲשֶׁר יִבְחָר
יְהוָה אֱלֹהֶיךָ לָשֹׂם שְׁמוֹ שָׁם וּבָחַרְתָּ
מִבְּקִרְיָתוֹ וּמִבְּמִצְרָתוֹ אֲשֶׁר בָּחַן יְהוָה לָךְ
בְּאֶשֶׁר צִוִּיתָהּ וּבָחַרְתָּ בְּשַׁעְרֶיהָ בָּלָל
אֶת־נַפְשְׁךָ :

ἐὰν δὲ μακρὰν ἀπέχη σου ὁ τόπος, ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐκεῖ ἐπικληθῇ τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ θύσεις ἀπὸ τῶν βοῶν σου, καὶ ἀπὸ τῶν προβάτων σου, ὧν ἂν ὀφείλῃς ὁ θεός σοι, ὃν τρόπον ἐνετείλαμην σοι, καὶ φαγῇ ἐν ταῖς πόλεσί σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου.

Au. Ver.—21 If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

If the place.

Bp. Patrick.—The particle *chi* may better be translated here *because*; which makes these words a reason of the allowance given in the foregoing verse, "Because the place which the Lord thy God hath chosen to put his name there, is too far from thee, thou mayest kill," &c.

Bp. Horsley.—*If the place, &c.*] Rather, "Inasmuch as the place which Jehovah thy God shall choose, to put his name there, may be distant from thee; therefore thou shalt kill of thy herd and of thy flock, which Jehovah hath given thee, as I have given thee permission," &c.

The permission is not conditional, as our English Bible makes it, but universal. "Nec usquam legimus," says Houbigant, "allatas fuisse ad tabernaculum pecudes ad esum mactandas, ex urbibus iis quæ vicinæ erant loci ubi Arca Dei habitabat."

Whatsoever thy soul lusteth after. See notes on verse 15.

Ver. 27.

Au. Ver.—Thy sacrifices.

Ged., Booth.—Thy other sacrifices.

Ver. 28.

שָׁמַר וְשָׁמַרְתָּ אֶת כָּל־הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אָמַרְתִּי מִצְוָה וְגו'

φυλάσσου καὶ ἄκουε καὶ ποιήσεις πάντας τοὺς λόγους, οὓς ἐγὼ ἐντέλλομαι σοι, κ.τ.λ.

Au. Ver.—28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the Lord thy God.

And hear all these words.

Ged., Booth.—And hearken so as to do [Sam., LXX] all these words.

Which I command thee.

Ged.—Which I now [Sam. ԺԺԻ, Syr., and three MSS.] command thee, &c.

CHAP. XIII. 6.

Au. Ver.—The son of thy mother.

Houb., Horsley, Ged., Booth.—The son of thy father, or [Sam., LXX] the son of thy mother.

Ver. 10.

כִּי יִהְיֶה בְּיָדְךָ הַחֶזֶק לְהַרְגוֹ וְגו'

ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ, κ.τ.λ.

Au. Ver.—9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

Thou shalt surely kill him. So the versions and most commentators.

Ged.—Thou shalt surely denounce him. I have followed Sept. as being more agreeable to the context, and the reason of the thing. It was not the province of the denouncer to kill the guilty person: the sentence of the judge was to be obtained for that purpose. The Septuagint, then, most probably read in their copy יהי תביעתו instead of יהי חטאתו. Yet Sam. and all the other versions read as Heb., which may be rendered: *Thou shalt surely let him be slain.*

Rosen.—*Sed occides eum, non privata auctoritate; sed ex iis, quæ hic adduntur, satis liquet, expectandam fuisse sententiam iudicis et auctoritatem publicam, cum sententiæ executio coram toto populo fieri deberet. Hinc LXX, ἀναγγέλλων ἀναγγελεῖς, περὶ αὐτοῦ, annuntiabis de eo.*

CHAP. XIV. 2.

Au. Ver.—Shall eat.

Ged., Booth.—May eat.

Ver. 5.

אֵיל דִּבְרִי וְיִחְמֹר וְאֵקוֹ וְרִישׁוֹן וְהָאֵל
וְחֹמֶר:

ἐλαφον, καὶ δορκάδα, καὶ πύγαργον, ὄρυγα,
καὶ καμηλοπάρδαλιν.

Au. Ver.—5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg [*or*, bison; Heb., dishon], and the wild ox, and the chamois.

Roebuck. See notes on Deut. xii. 15.

Fallow deer.

Bp. Patrick.—The famous Bochartus hath made it probable, that it signifies either a kind of *deer*, or of *goat* (par. i. Hierozoic., lib. iii., cap. 22).

Prof. Lee.—דִּבְרִי, masc.—plur. non occ. Arab., *A sort of goat or gazelle*, of a brownish colour. See Bochart. Hieroz., i., p. 913. The *cervus dama* of Linnæus, according to Oedmann, Deut. xiv. 5; 1 Kings v. 3.

Wild goat.

Prof. Lee.—אֵל. A sort of wild goat or gazelle. Hieroz. i., lib. iii., c. xix. Some have thought that the word is identical with *ounce*, and that the animal is the *Oryx*.

Syr. and Chald. אֵלִי. Arab. وَعَل, *mountain-goat*.

Pygarg.

Bp. Patrick.—Pygarg.] This is also a kind of doe or goat (as Bochart. shows, cap. 22), which the Hebrews call *dison*. We find mention of *pygargus* in Juvenal's eleventh satire; where the old scholiast gives this account of it: that it is a kind of deer, quæ retriores partes albas habet, "whose hinder parts are white." From whence it had its name among the Greeks, who call the buttocks Πύγῃ.

Prof. Lee.—*A sort of deer*, apparently, Deut. xiv. 5, al. non occ. See Hieroz. i., lib. iii., c. xx., p. 903.

Gesen.—דִּבְרִי, m. 1) *species dorcadis* a saliendo, saltando dicta, a rad. דָּבַר, pr. calcare, sed prob. etiam i. q. דָּוַר salire, unde דִּבְרִי, דִּבְרִי, caprea, dorcas (cf. Bocharti Hieroz. ii., p. 270, ibique Rosenm.), Deut. xiv. 5. LXX, πύγαργος. Syr. et Targ. الرري, uterque Arabs الرري, quæ vcc. cuncta dorcadum species notant.

Wild ox.

Bp. Patrick.—So we translate the Hebrew word *theo*, or *tho*. But herein Bochartus dissents; because there were no such creatures in Judea (as he observes there, cap. 26), which are bred in colder countries. And therefore he reckons this also among his deer or goats (cap. 28).

Prof. Lee.—אֵל, Deut. xiv. 5, and אֵל, Is. li. 20. *The Egyptian antelope. Antelope Oryx*, Linn. See Bochart. Hieroz., tom. i., p. 974. Comp. Arab. تَائِي, *præcessit et prævertit*.

Gesen.—אֵל Deut. xiv. 5 et contr. אֵל Jes. li. 20, *dorcadis* species a velocitate cursus dicta. LXX, Vulg. in Deut., Aqu., Symm., Theod., Vulg. apud Jes. *orygem* reddunt, Targg., *bovem silvestrem*, quod non multum differt (cf. רִמָּה). V. Boch. Hieroz., t. i., p. 973.

Rosen.—אֵל Bochartus probare studuit indicare *orygem*, speciem quandam gazellarum in Ægypto et Africa frequentem. Sed Shaw in *Itinerario*, p. 359 vers. Germ., non *orygem*, sed *bubalum* esse contendit. Cf. nott. nostr. ad Bochartum, t. ii., p. 369.

Chamois.

Bp. Patrick.—The Hebrew word *zemer* Bochart. thinks signifies as the former, a kind of goat or hart; of which there was great variety in those countries. And this he thinks of all other was *maxime* ἀτυκόν. "remarkable for jumping;" which is the signification of the word *zemara* in the Arabic language (see cap. 21).

Prof. Lee.—זִמְרִי, m. once, Deut. xiv. 5. *A sort of mountain-goat*, so called according to Boch. Hieroz., i., p. 903, et seq. from its leaping. Arab. زَمَر, *fugit cervus*.

Rosen.—זִמְרִי LXX, Vulgatus et Arabs uterque intellexerunt *camelopardalum*, nobis quoque nomine Arab. زَيْل, *Girafe* dictum. Sed de hoc animali nostro loco non est cogitandum, quod intimæ tantum Æthiopiæ est indigenum; neque verisimile, Mosem Israelitis in Palæstina degentibus vetuisse esum animalis Æthiopici. Bocharto זִמְרִי est *rupicapra*, sed ex etymologicis solum argumentis. Plura vide in Michaëlis *Supplem.*, p. 627 sqq. et annot. nostras ad Bochart., t. ii., p. 279. — 6—12. Conf. Lev. xi.

Ver. 6.

Au. Ver.—6 And every beast that parteth

the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

See notes on Lev. xi. 3.

Ver. 7.

Au. Ver.—Coney. See notes on Lev. xi. 5.

Ver. 12.

Au. Ver.—12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray.

See notes on Lev. xi. 13.

Ver. 13.

וְהָרָאָה וְאֶת־הַנְּשָׁף וְהַנֶּיֶשׁׁ׃

καὶ τὸν γύπα, καὶ τὸν ἰκτινόν, καὶ τὰ ὄμοια αὐτῶν.

Au. Ver.—13 And the glade, and the kite, and the vulture after his kind.

Glade.

Prof. Lee.—רָאָה, f. once, Deut. xiv. 13; the name of an unclean *bird*; which, in the parallel place, Lev. xi. 14, is written רָאָה, and is most probably the correct reading. See page 124, above. *A sort of vulture*, apparently. Bochart. Hieroz., ii., pp. 191, 192, *milvus*; a *kite*.

Hallet, Booth.—13 In this place there are two errors in the Hebrew. The first word should be, as 'tis in the parallel place, Lev. xi. 14, and as 'tis in the Samaritan in both places, רָאָה, and not רָאָה, as the Hebrew scribes have falsely written it. And then the word רָאָה, here inserted by the Hebrew scribes, should be left out. By these means the two parallel accounts of clean and unclean creatures in Lev. and Deut. will be exactly the same in the Hebrew, as the nature of the thing shews they should be, and as they are in fact in the Samaritan text throughout, and in the Hebrew also, excepting only in this one verse.—*Hallet*.

Rosen.—Vox רָאָה non extat in Levitico, ex omissione, ut suspicatur Bochartus librariorum, qui propter ὁμοιότητα duarum vocum רָאָה et רָאָה posteriorem omiserint. Attamen h. l. illud voc. omittitur quoque ab Alexandrinis et Samaritanis. Ceterum רָאָה Bocharto est *vultur*, aliis *milvus*. Sed neutra interpretatio certis argumentis nititur.

Kite, vulture. See notes on Lev. xi. 14.

Ver. 14, 15.

Au. Ver.—14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

See notes on Lev. xi. 15, 16.

Ver. 16.

וְאֶת־הַנְּשָׁף וְאֶת־הַיָּנֹשֵׁף וְהַנֶּיֶשׁ׃

Au. Ver.—16 The little owl, and the great owl, and the swan.

Ged. and Booth. follow the Sam. which reads וְאֶת־הַנְּשָׁף וְאֶת־הַיָּנֹשֵׁף וְאֶת־הַנֶּיֶשׁ׃ as in the parallel place, Lev. xi. 17. See notes there.

Swan. See notes on Lev. xi. 18.

Ver. 17.

Au. Ver.—17 And the pelican, and the gier eagle, and the cormorant.

Pelican, gier eagle. See notes on Lev. xi. 18.

Cormorant. See notes on Lev. xi. 17.

Ver. 18.

Au. Ver.—18 And the stork, and the heron after her kind, and the lapwing, and the bat.

See notes on Lev. xi. 19.

Ver. 24.

וְכִירְיָרְבָה מִמָּוֶה הַדְּרָוּ כִּי לֹא תוּכֶל
שְׂאֵתוֹ כִּירְיָרְחָק מִמָּוֶה הַמְּקוֹם אֲשֶׁר
יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׂם שְׁמוֹ
כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ׃

ἐὰν δὲ μακρὰν γένηται ἡ ὁδὸς ἀπὸ σοῦ, καὶ μὴ δύνηται ἀναφέρειν αὐτὰ, ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος ἐν ᾧ ἐκλέγεται κύριος ὁ θεός σου, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ὅτι εὐλογήσει σε κύριος ὁ θεός σου.

Au. Ver.—24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee.

Ged., Booth.—But if the place which Jehovah thy God shall choose for his abode, be far from thee, that from the length of the way thou art not able to carry thy tithe (when Jehovah thy God hath blessed thee).

CHAP. XV. 2.

וְהָ דָבָר הַשְּׂמִיטָה שְׂמוֹט כָּל־בְּעָלָי
מִשָּׂחָה יָדוֹ אֲשֶׁר יִשָּׂח בְּרִגְלָהּ לֹא־יִגָּשׁ
אֶת־רִגְלָהּ וְאֶת־אֲחִיו קִרְיָרְבָה שְׂמִיטָה
לִיתָהּ׃

καὶ οὕτω τὸ πρόσταγμα τῆς ἀφέσεως. ἀφήσεις πᾶν χρέος ἴδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις. ἐπικέκληται γὰρ ἄφεσις κυρίῳ τῷ θεῷ σου.

Au. Ver.—2 And this is the manner of the release: Every creditor [Heb., master of the lending of his hand] that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

Or of his brother.

Ged., Booth.—Who is his brother.

Pool.—*Or of his brother*: this is added to explain and limit the word *neighbour*, which is more general, unto a *brother*, to wit, in nation and religion; to an *Israelite*, who is opposed to a *foreigner*, ver. 3. Heb., and a *brother*, for that is a *brother*, the particle and being oft so used, as Gen. xiii. 15, &c.

Because, &c.

Rosen., Booth.—When Jehovah's release-year is proclaimed.

Rosen.—צִוִּיתִי, *Cum proclamaverit*, sc. proclamans, i. e., cum indicta, proclamata fuerit, Lev. xxiii. 4; xxv. 10. צִוִּיתִי hic sub-audito participio ejusdem verbi sumendum est passive sive impersonaliter, ut Gen. xi. 9.

Ver. 4.

לֹא יִהְיֶה דָבָר אֶמְשָׁר בְּיָדְךָ בְּשָׁנָה
יִהְיֶה דָבָר אֶמְשָׁר בְּיָדְךָ בְּשָׁנָה
יִהְיֶה דָבָר אֶמְשָׁר בְּיָדְךָ בְּשָׁנָה
יִהְיֶה דָבָר אֶמְשָׁר בְּיָדְךָ בְּשָׁנָה

ὅτι οὐκ ἔσται ἐν σοὶ ἐνδεής, ὅτι εὐλογῶν εὐλογήσει σε κύριος ὁ θεός σου ἐν τῇ γῇ, ἣν κύριος ὁ θεός σου δίδωσί σοι ἐν κληρῷ κατακληρονομεῖν σε αὐτήν.

Au. Ver.—4 Save when there shall be no poor among you [or, to the end that there be no poor among you]; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.

Pool.—*When there shall be no poor*: so the words are an exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly designed and given in favour to the poor and to the borrower, as is manifest from ver. 6—11. But the words are and may be rendered thus, as in the margin of our Bibles, *To the end that there be* [so *Booth.*] *no poor among you*. And so they

contain a reason of this law, to wit, that none be impoverished and ruined by a rigid and unseasonable exaction of debts. They may also be translated thus, *Nevertheless* [so *Rosen.*] *of a truth, or assuredly*, (as the particle *chi* is oft used,) *there shall be no poor among you*; and the sense may be this, Though I impose this law upon you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, &c., so as you shall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expose his brethren to the inconvenience and burden of this law. Thus the connexion is plain and easy, both with the foregoing and following words. *Object.* It is said, *the poor should never cease*, ver. 11. *Ans.* That also is true, and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing. *The Lord shall greatly bless thee*; and therefore this will be no great inconvenience nor burden to thee.

Rosen.—*Attamen non erit inter te pauper*. Sensus est: quamvis damnum videamini pati, dum remittitis debita in anno remissionis, tamen non eritis pauperes, quia Deus vos ditabit, uti sequitur. Neque enim dubium esse potest, remissionem debiti non spectasse nisi ad pauperes, et divites hoc privilegio non esse comprehensos. Ita *promissio* hic quidem est, utut non *absoluta*, quasi nulli futuri pauperes (vs. 7, 11), sed *restricta*, quod ideo non futuri tales, quia anno remissionis benignos se gerent erga egenos.

The Lord.

Ged.—The Lord thy God [Sam., LXX, Syr., Vulg., Arab., ten Heb. and four Chald. MSS.].

Ver. 6.

Au. Ver.—Blesseth.

Ged., Booth.—Will bless.

Ver. 9.

הִשָּׁמֵר לָךְ פְּרוֹיְחֶיךָ דָּבָר עִם־לִבְּךָ
כְּלִי־עֵל לֹא־מֵר וְנֹ

πρόσεχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτόν ἐν τῇ καρδίᾳ σου ἀνόμημα, λέγων, κ.τ.λ.

Au. Ver.—9 Beware that there be not a thought [Heb., word] in thy wicked [Heb.,

Belial] heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the Lord against thee, and it be sin unto thee.

Houb.—דבר עם לבנך בליל, *verbum cum corde tuo nequam*. Fuit trajectus ordo verborum. Legitimus ordo id est דבר בליל עם לבנך, *verbum nequam in corde tuo*. Sic Psalmis xli. 9, 10; v. 3, legitur דבר בליל, societate utriusque verbi proxima, quam societatem nunquam deserit בליל, quæ tamen hic divellitur ab affixo ך, ut perspicuum sit בליל non pertinere ad לבנך. Neque legis talis onus Moyses imponeret ei homini, quem antea exhibuisset ut hominem *sine iugo*. Ita collocant בליל Syrus et Arabs. Ita etiam Vulgatus, non quidem ex scripture, sed et interpretandi necessitate, convertens, *impia cogitatio*.

Ver. 14.

הַעֲבִיחַ הַעֲבִיחַ לֹא מַעֲבִיחַ וְהַעֲבִיחַ
וְהַעֲבִיחַ אֲשֶׁר בָּרַכְתָּ יְהוָה אֱלֹהֶיךָ
תִּתְּנֶנּוּ :

ἐφ'ὅσον ἐφοδιάσεις αὐτὸν ἀπὸ τῶν προβάτων σου, καὶ ἀπὸ τοῦ σίτου σου, καὶ ἀπὸ τοῦ οἴνου σου. καθὰ εὐλόγησέ σε κύριος ὁ θεός σου, δώσει αὐτῷ.

Au. Ver.—14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him.

Of that wherewith, &c.

Houbigant, Bp. Horsley, Geddes, Boothroyd.—“According as.” Melius Sam. Codex, כִּסֵּד בֵּרַךְ, *prout benedixerit tibi*, ut infra, cap. xvi. 10 in simili sententia. Sic hoc versu Græci interpretes καθὰ εὐλογησε σε, *prout tibi benedixit*. Omissum fuit ך ex altero ך; quod antecedit ויברכך, quod si scribebatur ante inventas litteras finales.—*Houbigant*.

Ver. 15.

Au. Ver.—And [so the Heb.] the Lord. *Ged., Booth.*—Until the Lord, &c.

Ver. 18.

Au. Ver.—18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

For he hath been worth a double hired servant to thee in serving thee six years.

Ged.—It is not easy to ascertain the meaning of this passage. Eben Ezra imagines that the common term of an hired servant was three years [so Pool, Patrick], which he infers from Isaiah xvi. 14. So that the slave, who served six years, did the double service of a mercenary. Le Clerc and Rosenmüller give indeed a more simple one: “eandem operam, tibi navavit per sexennium, quam duo mercenarii navassent; et quod fecit, ad id præstandum duobus mercenariis opus fuisset: ac reverâ durior est conditio servi quam mercenarii, et major ab eo labor exigitur.”

Ver. 22, 23.

Au. Ver.—Roebuck. See notes on xii. 15. *As water.* See notes on xii. 16.

CHAP. XVI. 1.

Au. Ver.—1 Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

By night.

Pool.—*Object.* They came out of Egypt by day, and in the morning, as appears from Exod. xii. 22; xiii. 3; Numb. xxxiii. 3. *Ans.* They are said to be brought out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

Ver. 2.

וְזָבַחְתָּ קֶסֶחַ לַיהוָה אֱלֹהֶיךָ צֹאן
וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשִׁכְנֹ
שְׁמֹ שָׁם :

καὶ θύσεις τὸ πάσχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέγῃται κύριος ὁ θεός σου αὐτὸν, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

Au. Ver.—2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

Of the flock and the herd.

Ged., Booth.—With other offerings of the flock and herd. With *other offerings*. These words, which in my version I have put in italics, are a necessary supplement. Delgado supplies *besides*, which comes to the

same. It is evident that not only the paschal lamb but other paschal offerings are here included. The judicious Saadias has very properly supplied *וּמִזֶּה*, and with it.—*Geddes*.

Pool.—The *passover*, i. e., either, 1. Properly and strictly so called, which was the paschal lamb, and so the *sheep* and *oxen*, which here follow, are mentioned only as additional sacrifices [so Delgado, *Ged.*, Booth.], which were to be offered in the seven days of the paschal solemnity, Numb. xxviii. 18, 19, &c. Or, 2. Largely, to wit, for the *passover-offerings* [so Bochart, Houbigant, Patrick, Rosen.], to wit, which were offered after the lamb in the seven days, and so this very word is used 2 Chron. xxxv. 8, 9. And this signification seems necessary here, partly because it is here said to consist of the *flock* and of the *herd*, or of *sheep* and *oxen*, and partly because it follows, ver. 3, *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith*, i. e., with the *passover*, which could not be done with the *passover* strictly so called, which was to be wholly spent in one day. Or, 3. The feast of the *passover*, and so the place may be rendered, *Thou shalt therefore observe or keep the feast of the passover* (as those same Hebrew words are taken, Numb. ix. 5; Josh. v. 10; 2 Chron. xxxv. 1, 17, 18, 19) *unto the Lord thy God, with sheep and with oxen*, as is prescribed, Numb. xxviii. 18, &c.

Bp. Patrick.—The word *passover* signifies here not only the *lamb* (which was properly called *pesach*, or *passover*), which was offered the fourteenth day at even, but all the paschal sacrifices which followed after, as appears by the next words [“of the flock, and of the herd”]. Which sacrifices were appointed for all the seven days of unleavened bread (Numb. xviii. 17—19, &c.). See Bochartus in his *Hieroicozon*, par. i., lib. ii., cap. 50, where he shows at large that the word *passover* is here a general word, comprehending the particulars after-mentioned (p. 565, 566), and thus translates these words (which he justifies by many like instances), “Thou shalt therefore sacrifice the *passover* unto the Lord thy God,” viz., “of the flock and of the herd.” Which last words are added exegetically, to explain what that *passover* was which they were to offer unto the Lord. Such sacrifices as were offered in the solemn *passover* of Hezekiah,

2 Chron. xxx. 22, and of Josiah, 2 Chron. xxxv. 7—9, where it is apparent, that the king and the princes gave to the people, and to the priests, oxen as well as sheep, *lepesachim*, for the *passover-offerings*. And thus it is used in the New Testament, John xviii. 28, where it is said, the Jews would not go into the judgment-hall, lest they should be defiled; “but that they might eat the *passover*,” i. e., these *passover-offerings*, which were holy things, of which none might eat in their defilement.

The Lord.

Ged., *Booth*.—Jehovah thy God [Sam., LXX, Syr., Vulg., and two MSS.].

To place his name there. See notes on xii. 6.

Ver. 3.

Au. Ver.—3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Affliction, &c.

Ged., *Booth*.—affliction; that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life, for thou camest out of the land of Egypt in haste.

Ver. 4.

בֶּצֶקֶב

τὸ ἐσπέρας.

Au. Ver.—4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any* thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

In the evening.

Ged.—In the evening twilight [Sam., Josh. vi. 4]. See notes on Exod. xii. 6.

Ver. 7.

וּפָנִיתָ בִּפְקֹה וְחִלְבֵּת לְאַחֲרֶיהָ

— καὶ ἀποστραφήσῃ τοπρῶι, καὶ ἐλεύσῃ εἰς τοὺς οἴκους σου.

Au. Ver.—7 And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

Pool.—In the morning; either, 1. The morning after the seventh day, as appears,

partly by the following verse, which is added to explain and limit this ambiguous word; partly by the express command of God that the people should come to Jerusalem to keep this feast, which by God's appointment lasted for seven days; partly from the examples of the people staying there the whole time of the feast, 2 Chron. xxx. 21; xxxv. 17; and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to Jerusalem. Or, 2. The morning after the first day [so Bochart., Bp. Patrick], and so they were permitted to go then, and possibly some that lived near Jerusalem might go and return again to the last day of the solemn assembly. But the former seems more probable. *Thy tents*, i. e., thy dwellings, which he calls *tents*, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents.

Bp. Patrick.—It is doubtful whether he permits them to go home the next morning after the even before-mentioned, or the morning after the whole feast of unleavened bread was over. It seems most reasonable to expound it of the former, that if men's occasions called them home, they were not bound to stay any longer at the place where the sanctuary was, but till they had eaten the paschal lamb; after which they might return home if they pleased. So Bochartus, who from hence proves that the most solemn days of the feast of unleavened bread were not observed like a sabbath, because men might travel home upon the first day of unleavened bread, as the whole nation travelled out of Egypt on this day, from Rameses to Succoth: yet pious people, who were able to bear so great a charge, were wont, no doubt, to stay the whole seven days before they returned home; because the first and last days of the feast were great solemnities. So they did in the pass-over of Hezekiah and Josiah, 2 Chron. xxx. 21; xxxv. 17.

Ver. 8.

שָׁשֶׁת יָמִים תֵּאָכֵל מִצֹּת וּבָנִים

הַשְּׁבִיעִי עֲצֹרָה לִיתְהַן יִלְחָדֶיךָ לַיהוָה
תַּעֲשֶׂה מִלְאָכָה :

ἕξ ἡμέρας φαγῇ ἄζυμα, καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐξόδιον ἑορτῇ κυρίῳ τῷ θεῷ σου. οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, πλὴν ὅσα ποιηθήσεται ψυχῇ.

Au. Ver.—8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly [Heb., restraint] to the Lord thy God: thou shalt do no work therein.

Solemn assembly. See notes on Lev. xxxiii. 36.

Thou shalt do no work.

Ged.—Ye shall not do any [Sam., LXX, Syr., and nine MSS.] servile [Sam., and probably LXX] work.

Ver. 11.

Au. Ver.—To place his name there. See notes on xii. 6.

Ver. 12.

Au. Ver.—Egypt.

Ged.—The land of [Sam., LXX, nine Heb. and two Chald. MSS.] Egypt.

Ver. 15.

Au. Ver.—15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Au. Ver.—Therefore.

Ged., Booth.—So that.

Ver. 18.

שָׁשֶׁת יָמִים יִשְׁפְּטוּם וְהַיּוֹדֵם יִשְׁפֹּטוּם
וְהַיּוֹדֵם יִשְׁפֹּטוּם

κριτὰς καὶ γραμματοεπισαγωγεῖς ποιήσεις σεαυτῷ ἐν ταῖς πόλεσί σου, κ.τ.λ.

Au. Ver.—18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

Bp. Patrick.—Judges and officers shalt thou make thee.] To see that these and all other laws were duly observed. Moses de Cotzi, upon these words, makes this difference between *schofetim* and *schoterim*: that the former (viz., judges) were the senators in the several courts, who decided causes; and the other (*officers*) were no more than ministers attending the court, to

keep the people in order, with a staff and a whip, and to execute the decrees and orders of the judges; whom they appointed not only in the court, but in the streets, looking after weights and measures in the market, and correcting offenders. Maimonides also makes them the same with our *apparitors*, or those who, in the Roman law, are called *officiales*, as Constantine L'Empereur observes, p. 362, upon Cornelius Bertram (who mistook them for a sort of judges), and in the digests *executores*: and in the New Testament *πράκτορας*, "*exactors*," Luke xii. 58. Josephus makes them to have been *public criers*; and so we find them employed, xx. 8; Josh. i. 11. But then some of them, at least, seem to have been an honourable sort, like our *heralds* (Josh. xxiii. 2), and all of them were men of authority, though but young men (as Maimonides describes them), who had not attained the years and knowledge of the doctors of the law, and therefore unfit to be judges. But the Jews place them next under their wise men, or doctors, and above their scribes and clerks, as Mr. Thorndike observes, in his Review of the Rites of the Church, p. 94. But that they were certainly only *under officers*, and not *judges*, there is another argument; which is, that Solomon upon this account commends the ants, that they carefully do their business, though they have no *schoter* set over them (Prov. vi. 7), on *ραβδοῦχος*, or *ἐργοδιώκτης*, to force or affright them into it.

In all thy gates.] That is, in every city, as Mr. Selden observes out of the Jewish writers, lib. vii. De Jure Nat. et Gent., cap. 5, sect. 1, where he shows they interpret it, "in all the cities of Israel, both within the land and without, where Israel had any jurisdiction."

Rosen.—*שופטים*, *Judices* dirimebant causas; *scribis* vero (*שופרים* Ex. v. 6) commissa erat cura tabularum genealogicarum. *Judices* et *scribæ* postea sumebantur ex Levitis, quod hi nullis aliis negotiis distracti, legibus omne studium impendere potuerunt. Cf. 1 Chr. xxiii. 4; xxvi. 29—32; 2 Chr. xix. 8—11; xxxiv. 13.

Ver. 21.

Au. Ver.—21 Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

A grove. See notes on Exod. xxxiv. 13. *Rosen.*—*לֹא תִטֵּעַ אֵילָן לְפָנֶיךָ*, *Ne plantes, erigas statuum idoli, omne lignum*, i. e., lignum, appositio, quam Grammatici vocant, qua materia ex qua quid factum, indicatur, 1 Reg. vii. 42; cf. Gesenii *Lehrgeb.*, p. 667. *De אֵילָן, statua idoli, præsertim Astartes*, vid. Jes. xvii. 8.

CHAP. XVII. 3.

Au. Ver.—Which I have not commanded. *Ged., Booth.*—Which I have forbidden.

Rosen.—*וְאֵת לֹא־צִוִּיתִי*, *Quæ non præcepi*, immo diserte vetui, *μείωσις*, ut Jer. vii. 31.

Ver. 4.

*וְהִגַּדְתָּ לְהָעָם וְהִשְׁמַעְתָּ וְהִרְשַׁתָּ הַיּוֹם
וְהָיָה אִמְתָּא נִכּוֹן הַדָּבָר נִשְׁמָתָה
הַתּוֹשָׁבָה חֲזָאֵת בְּיִשְׂרָאֵל :*

kai anaggelē soi kai êkzēthēs sφόδρα, kai idou álēthōs gēgonē to rēma, gegēnetai to bdelugma touto en 'Israhēl.

Au. Ver.—4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be true*, and the thing certain, *that* such abomination is wrought in Israel.

Ged., Booth.—4 And it be told thee, then thou shalt hearken, and inquire diligently, &c.

Behold.

Rosen., Booth.—If. *וְהָיָה, si*, ut Jer. xxv. 20.—*Rosen.*

Ver. 9.

*וְבָאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאָל־
הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְהִרְשַׁתָּ
וְהִגַּדְתָּ לְהָעָם דְּבַר הַפֶּסַח :*

kai eleúthē prós tous ieréis tous Levítas kai prós ton kritēn ds an gēnētai en taís hēmerais êkeínais, kai êkzēthēsantes anaggelousi soi tēn κρίσιν.

Au. Ver.—9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

And (thou shalt) enquire; and they shall shew thee, &c.

Ged., Booth.—And they shall enquire [Sam., LXX], and shew thee, &c.

Ver. 10.

Au. Ver.—The Lord.

Ged.—The Lord your God [Sam., LXX].

ἀποστρέψῃ τὸν λαὸν εἰς Αἴγυπτον, ὅπως μὴ πληθύνῃ αὐτῷ ἵππων. ὁ δὲ κύριος εἶπεν, οὐ προσθήσεσθε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἐτι.

Au. Ver.—16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

Ged., Booth.—16 But he shall not multiply horses to himself, lest he cause the people to return to Egypt, for the sake of multiplying horses: for Jehovah hath said to you, Ye shall return no more that way.

Rosen.—*ἔτι*, *Tantummodo* rex aliquando eligendus non multiplicabit, multos alat sibi equos, *οὐ*—*μή*, *neque reducat populum in Ægyptum ad multiplicandum sibi equos*. Nam ex Ægypto solebant eo tempore equi educi, ut Salomonis exemplum mandato huic contrarium probat, 1 Reg. x. 28, 29. Itaque timendum erat, ne rex, equis comparandis plus nimio addictus, populum in Ægyptum reduceret, “ut ibi haberet e servis suis et populo suo, qui, ut emtionis præessent, habitarent in urbibus equestribus,” ut dicit R. Moses Nachmanis fil. ad h. l. Quin et alii potuissent, hoc exemplo provocati, redire in Ægyptum, et in Ægyptios mores relabi.

Ver. 18.

וְהָיָה כִשְׁבֹתוֹ עַל כִּסֵּא מַמְלַכְתּוֹ
וְכָתַב לּוֹ אֶת־מִשְׁלֵחַ הַתּוֹרָה הַזֹּאת עַל־
סֵפֶר מִלְּפָנֵי הַכֹּהֲנִים הַלְוִיִּם :

καὶ ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, καὶ γράψῃ αὐτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν.

Au. Ver.—18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.

And it shall be when he sitteth, &c.

Bp. Horsley.—Rather thus, “And it shall be, that so soon as he is seated upon the throne of his kingdom (i. e., upon his first accession), then he shall write him a copy of this law, according to the book which is in the custody of the priests the Levites.”

CHAP. XVIII. 1.

אֲשֶׁי יְהוָה וְנִחְלָהוּ וְיִאָּכְלוּ —

— καρπώματα κυρίου ὁ κληρος αὐτῶν, φάγονται αὐτά.

Au. Ver.—1 The priests the Levites, and

all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

And his inheritance. So the Heb.

Ged., Booth.—Which are his inheritance.

Ver. 3.

וְהָיָה יְהוָה מִשְׁפָּט הַחֵלְלִים מֵאֵת
הָעֵם מֵאֵת זִכְחֵי הַזֶּבֶחַ אֲשֶׁר־שֹׁרֵר
שָׂה וְנָתַן לַחֵלֹז הַזֶּרֶעַ וְתִלְחִיָּם
וְהַמִּקְדָּה :

καὶ αὕτη ἡ κρίσις τῶν ἱερέων τὰ παρὰ τοῦ λαοῦ παρὰ τῶν θυόντων τὰ θύματα, ἐάν τε μόσχον, ἐάν τε πρόβατον. καὶ δώσεις τὸν βραχίονα τῷ ἱερεὶ καὶ τὰ σιαγόνα καὶ τὸ ἔνυστρον.

Au. Ver.—3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

Pool.—A sacrifice, to wit, a sacrifice of thanksgiving, or a peace-offering, as appears from Lev. vii. 31, 33, which is oftentimes called simply a sacrifice, as Exod. xviii. 12; Lev. xvii. 5, 8; Numb. xv. 3; Deut. xii. 27. *The shoulder, and the two cheeks, and the maw.* *Quest.* How doth this agree with other texts, in which the shoulder and the breast, and those parts only, are the priest's due, not the cheeks and maw? *Ans.* 1. Who shall tie God's hands? what if he now makes an addition, and enlargeth the priest's commons? Nothing more usual than for one scripture to supply what is lacking in another, and for a latter law of God to add to a former. 2. The breast may be here omitted, because it is comprehended under the shoulder, to which it is commonly joined, and with which it was waved before the Lord. 3. The Hebrew word here rendered maw or stomach [so Lee, Gesen., Rosen.], which was reckoned among dainties by the ancients, is not to my remembrance used elsewhere, and therefore it may have another signification, and some render it the breast, others take it for the uppermost part of the stomach, which lies under the breast.

Ged.—Delgado observes, “that Scripture explains in one place what is omitted in another: so that the two cheeks and the maw, mentioned here, may be added in Lev. vii. 31, and the breast mentioned there

may be understood here." But this is surely an odd manner of *adding* and *understanding*. I rather think that this is a distinct precept.

Rosen.—*קֶרֶן*, *Ventriculum*. Quum autem animalia ruminantia quadruplicem habeant ventriculum, sive quatuor meatus, per quos alimenta transeunt, antequam ad intestina perveniant; dubium est, utrum hæc lex omnes hos ventriculos sacerdoti vindicet nec ne. Equidem cum Clerico intelligere mallet infimam ventriculi partem, quippe pinguissimam, quæ a Latinis vocatur *omasum*, a Græcis *ένυστρον*, s. *ήνυστρον*, qua ipsa voce LXX h. l. usi sunt. Confirmatur hæc interpretatio Josephi et Philonis auctoritate. Ille enim *Ant.* iv. 4, hæc habet: *Ἴι vero, qui domi mactant, convivii privati causa, non religionis, debent adferre ad sacerdotes omasum, pectus et dextrum armum mactati pecudis.* Philo autem *de præmiis sacerdotum*, t. ii., p. 235, edit. Mangey.: *Ex iis, quæ extra altare, convivii causa, tria jubentur dari sacerdoti, armus, maxilla et quod vocatur omasum.*

Ver. 5.

פִּי בֹן בְּחֵר יִהְיֶה אֶלֶיְהוָה מִכָּל־
שְׂכָמֶיךָ לְעֹמֵד לְשִׁמְתָּ בְּשָׂם יִהְיֶה הוּא
וּבְנֵי פְלִיחִימִים :

ὅτι αὐτὸν ἐξελέξατο κύριος ἐκ πασῶν τῶν φυλῶν σου, παρεστάναι ἔναντι κυρίου τοῦ θεοῦ λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ἰσραήλ.

Au. Ver.—5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

Ged.—5 For the LORD your God, hath chosen him and his sons after him, to wait before the LORD, your God [Sam., LXX], to minister to him [Sam., *לְעֹמֵד*], and to bless in his name [Sam., LXX].

Booth.—5 For Jehovah hath chosen him out of all thy tribes, to stand before Jehovah thy God; to minister and bless in his name [Sam., LXX], him and his sons for ever.

Ver. 8.

חֶלֶק יִחָלֵק יִמְלֹא לְבָר מִמֶּכָּרֵי עַל־
הָאֲבֹת :

μερίδα μεμερισμένην φάγεται, πλὴν τῆς πράσεως τῆς κατὰ πατρίαν.

Au. Ver.—8 They shall have like portions to eat, beside that which cometh of the sale

of his patrimony [Heb., his sales by the fathers].

Bp. Horsley.—"Beside that which cometh of the sale of his patrimony." Unintelligible. The English must be wrong. For what patrimony could a Levite have?

Pool.—*Like portions*, to wit, with their brethren who were in actual ministration; as they share with them in the work, so shall they also in the encouragements. *Beside that which cometh of the sale of his patrimony*; though he have an estate whereby he may subsist raised by the sale of his house in his city, and his cattle, and other moveables, yet you shall not upon this ground either deny or diminish their part of your maintenance. The reason of this law was, partly because he that waited on the altar ought to live by the altar; and partly because it was fit he should keep his money, wherewith he might redeem what he sold, if afterwards he saw occasion for it. Heb., *besides his sales by the fathers*, i. e., of that which came to him by his fathers, or, according to his fathers, or, his father's house; and these words may be joined, not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis, in this manner and order, *Besides that which cometh by the sale of their goods, they shall have like portions to eat* to what their brethren have, each of them eating according to his father's house, i. e., a Gershonite shall eat with his brethren the Gershonites who are then ministering, and a Merarite with the Merarites, &c., and so there shall be no disturbance nor change in the appointed courses by their accession to the number.

Bp. Patrick.—8 *They shall have like portions to eat.* This shows that he is speaking of the priests; for the Levites did not eat of the holy things offered at the altar: and the meaning is, that the rest of the priests who waited there, should allow him the same portion which they themselves had in the sacrifices.

Beside that which cometh of the sale of his patrimony. Which was to remain proper to himself, and not be divided with other priests at Jerusalem (suppose) where he ministered. The Hebrew words are something obscure, being "besides his sales by, or unto, the fathers," that is, such possessions as their fathers purchased, and left to

them: for though the priests had no share in the land of Canaan given them at the division of it, yet they might purchase houses, and goods, and cattle; and sometimes they purchased fields, as we read Abiathar had fields of his own at Anathoth, 1 Kings ii. 26, and the prophet Jeremiah, who was a priest also, purchased a field of his uncle's son, in his own town, Jer. xxxii. 7, 8, &c.

But the Jews make a quite different construction of these three verses, which they understand in this manner, that if any Levite (i. e., priest, for they only ministered before God) came up out of the city where he commonly resided, out of pure devotion to attend at the three solemn feasts, which were held at the place where the sanctuary was (where they were bound to wait only when their course came, but at these feasts might all come and minister in the sanctuary), his brethren, whose week it was then to attend, should both admit him to minister before God with them, and also give him an equal portion with themselves in the extraordinary sacrifices which were then offered at those festivals, except only those which were peculiarly assigned to them whose week of waiting at the altar it then was; who, by the ordinance of God, delivered to Moses and Aaron (who, they suppose, are here called *the fathers*), were to have the right shoulder of the peace-offerings. See Lev. vii. 33, where it is said, "He among the sons of Aaron that offereth the peace-offerings and the fat, shall have the right shoulder for his part;" in which none other was to participate. But why this should be called *the sales*, I do not understand, unless we interpret it as Forsterus doth, *venditiones*, i. e., res venditas à patribus, "things sold by the fathers," that is, appropriated by them (to the particular priest that offered the sacrifice), as things sold are to those that buy them.

Ged.—8 "Portion for portion he [Sam., LXX, Vulg.] shall eat *with them*; beside what cometh from the sale of his patrimony." *Beside what cometh*, &c. His having a patrimony of his own shall not prevent his receiving an equal share in the sacrifice. Some Rabbins, however, after Onkelos, understand it in a different manner; and render, *He shall have an equal portion with the other priests, exclusive of what may fall to him every Sabbath, as the fathers have ordained.*

Rosen.—8 חֶלֶק חֶלֶק אֵלֶיךָ, *Portionem sicut portionem*, sc. ceterorum comedent, i. e., æqualiter de portionibus comedent. Hieronymus: *partem ciborum eandem accipiet quam et ceteri*. Saadias: *et dividant inter se portiones æquales*. Idem videntur LXX voluisse, qui μερίδα μεμερισμένην φύεται reddiderunt. לֵבְדֵּי קִבְּרֵי אֲבוֹתָם, *præter venditiones suas super patres*, sive *per patres*. In quibus interpretandis et vett. et recentt. dissentiunt. LXX, πλὴν τῆς πρᾶσεως τῆς κατὰ τὴν πατριάν, *præter venditionem quæ est secundum familiam*. Quod est obscurum. Hieronymus: *excepto eo quod in urbe sua ex paterna ei successione debetur*. Per קִבְּרֵי, *venditiones* intellexit possessiones venales, quæ parentum fuerunt, ob idque et ab iis vendi poterant. Etsi enim fundos ad agriculturam, vineas, oliveta Levitæ non possiderent, habebant tamen urbes suas, in quibus domus possidere poterant, greges et armenta aliaque mobilia, itemque juxta urbem agros compascuos ad jumentorum pabula; quæ omnia successione ad posteros transibant. Hinc Abiathar Pontifex 1 Reg. ii. 26 agrum habuit proprium in urbe sacerdotali Anathoth, et in eadem urbe Jeremias itidem sacerdos patrui sui agrum emit, Jer. xxxii. 7 sqq. Videtur Hieronymus illam suam interpretationem a magistro suo Hebræo accepisse. Nam et R. Bechai, qui sub finem Seculi 13, Commentarium in Pentat., scripsit, sensum hujus vs. ait esse hunc: quidquid sacerdotibus datum fuerit, dividunt inter se æqualibus portionibus, seu pelles victimarum sint, seu carnes, seu hirci piaculares, aut alia dona quævis, excepto tamen eo, quod quis pro vendita avitæ hæreditatis domo acceperit, secundum illam, quæ Lev. xxxv. 33, exstat, legem. Sane hic videtur esse simplicissimus sensus, quem et Fagius expressit his verbis: "Hoc dicit, omnes Levitas, qui Hierosolymam veniant, et ibi ministrent Domino, ex æquo participare posse omnibus portionibus, quæ ex oblationibus illis obveniebant; non autem teneri, ut alius cum alio dividat, et partiat ea bona, quæ a majoribus suis tanquam propria habebat."

Ver. 10, 11, 12.

10 לֹא יִמְצָא בְּךָ מַעֲבִיר בְּכוֹרֹתָיו
בְּאֵשׁ הָאֵשׁ הַסֵּמִים מַעֲוֹנוֹ וּמִבְּחֹשׁ
וּמִבְּחֹשׁ: 11 וְהָבֵר חֶבֶר וְשֹׁאֵל אוֹב

וַיִּדְעֵנִי יְהוָה אֱלֹהֵי הַמִּיתִים : 12 קִי
הוֹצֵבֶת יְהוָה פֶּלֶאֶשׁ אֱלֹהֵהּ וְנֹ

10 οὐχ εὐρεθήσεται ἐν σοὶ περικαθαίρων
τὸν υἱὸν αὐτοῦ καὶ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ,
μαντευόμενος μαντείαν, κληδονίζόμενος, καὶ
οἰωνοζόμενος, φαρμακὸς 11 ἐπαίδων ἐπαισι-
δὴν, ἐγγαστρίμυθος, καὶ τερατοσκοπός, ἐπε-
ρωτῶν τοὺς νεκρούς. 12 ἔστι γὰρ βδέλυγμα
κυρίῳ τῷ θεῷ σου πᾶς ποιεῖν ταῦτα, κ.τ.λ.

Au. Ver.—10 There shall not be found
among you *any one* that maketh his son or
his daughter to pass through the fire, or
that useth divination, or an observer of
times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with
familiar spirits, or a wizard, or a necro-
mancer.

12 For all that do these things *are* an
abomination unto the LORD: and because
of these abominations the LORD thy God
doth drive them out from before thee.

10 *Pass through the fire.* See notes on
Lev. xviii. 21.

That useth divination.

Bp. Patrick.—*Or that useth divination.*
Of which there were many sorts; and one
was, by raking into the bowels of their
sacrifices, particularly of human sacrifices;
by the observation of which they pretended
to foretell things, as many authors testify.
Yea, they offered little children on purpose,
that thereby they might make their auguries,
as the same Geusius hath observed in that
book (cap. 21). Unto which, perhaps, there
is a peculiar respect in this place; for I find
most of the things here mentioned, joined
in other places with "making their children
pass through the fire," particularly 2 Kings
xxi. 6; 2 Chron. xxxiii. 6. And the
prophet Ezekiel seems to intimate, that
hereby they divined, when he charges the
Israelites with this crime, xx. 26, 31. For
he adds, "Shall I be inquired of by you, O
house of Israel," who have inquired, that is,
by making your children pass through the
fire?

But it must be confessed, that the Hebrew
words kosem kosemim (which we translate
"useth divination"), are by many thought
to have a peculiar respect unto such as used
to divine by casting or drawing of lots. And
the word, as our learned Dr. Castell observes,
is so used in the Arabian language for "dis-
tribution of lots." Which sort of divination
was much in use among the Greeks and

Romans; and had been so, it is very likely,
in more ancient times among the eastern
nations: for nothing is more known than the
Sortes Prænestinæ and Pativinæ among the
Romans; and the Dodonææ, and Dindy-
menæ and many others, among the Greeks,
particularly that at Bura in Achaia, where
there was a cave in which was the image of
Hercules; before which they, who resorted
thither to inquire directions in any case, or
the success of any affair, used to fall down,
and say their prayers, and after that to
throw four dice upon the table, and by the
letters or marks upon which they fell, the
divination was made; as Pausanias describes
it in his Achaica. In other places they
used them in a different manner, and the
ancient Arabians divined by arrows, as our
famous Dr. Pocock has shown in his notes
upon Gregor. Abulfaragus's book, concerning
the Original and Manners of the Arabians,
p. 327, 328, &c., where he describes the
manner of it, and shows that it was per-
formed before some idol, and therefore was
strictly forbidden, by Mahomet in his Al-
coran, as a diabolical invention. In which
he seems to have imitated Moses, who may
be thought here to forbid such kind of divi-
nation; which was in use among the eastern
people in the days of the prophet Ezekiel,
xxi. 21, where we find the same word *kosem*,
which that learned author thinks is illus-
trated by that Arabian custom.

Rosen.—מִיִּדְעָה, *Divinans divinationes.*
Certum aliquod divinandi genus indicari
videtur, sed quodnam? dissentiunt inter-
pretes. Michaëlis intelligit eum, *qui ex*
animalium exiis omnia captat, haruspicem.
Sed is dicitur מִיִּדְעָה, vid. e. c. Ez. xxi. 26.
Dathius vertit, *qui sortilegia exercet.* Sed
R. Bechai id divinatorum genus ait signifi-
ficari, qui prehensio manibus baculo con-
jectant, agendumne sit aliquid, nec ne? Id
divinationis genus nomine Græco vocatur
βελομαγρία (divinatio ex telis) s. *ῥαβδομαγρία*
(divinatio ex virgis), ejusque mentio fit
Ez. xxi. 26, ubi vid. not. Illud ipsum
autem sortilegium apud Arabes quoque
usitatum fuisse docet Pocockius in *Specim.*
Histor. Arab., p. 316 et 328, edit. sec. Ut,
cum aliquid obeundum sit magni momenti,
tres sagittas includant vasculo, quarum uni
inscriptum *jussit me Dominus*, alteri *pro-*
hibuit me Dominus, tertia nulla nota fuerit
insignita. Extrahentibus sagittas si occur-
reret quæ juberet, rem aggressos supersti-

tiosos; si qui quæ vetaret, quievisse; si ἀργάμματος, repetisse, donec prodiret quæ vel interdiceret, vel præciperet. Hujus sortilegii vestigium deprehendimus in ipsa radice סִחַר, quæ Arab. in conj. 10, notat: voluit, ut partitio fieret, suamque petiit portionem sagittarum jactu, quo uti Arabes solebant, ut Golius addit in *Lex. Arab.*, p. 1905.

An observer of times, or an enchanter. See notes on Lev. xix. 26.

A witch. See notes on *sorcerers*, Exod. vii. 11.

Ged., Booth.—A sorcerer.

A charmer.

Bp. Patrick.—There are various conjectures about the meaning of the Hebrew words *chober chaber*; which importing something of *society* or *conjunction*, some translate *fortune-teller*, who by the conjunction of the planets pretends to predict future things; others, one that hath society with evil spirits, which is mentioned afterward in another word. Job Ludolphus seems to me to have given the plainest account of the words, which he translates congregans congregationem, "gathering together a company." For it was an ancient way of enchantment, to bring various kinds of beasts into one place, which the rabbins distinguish into the "great congregation," and the "little congregation:" the great was, when they assembled together a great company of the larger sort of beasts; and the less, when they gathered together as great a company of the smaller, such as serpents, scorpions, and the like: but we cannot be certain of this; though Telezius tells us, it is in use at this day in the eastern countries. For so he describes the election of the king of Gingir, that he stood compassed about with lions, tigers, leopards, and dragons, which, by magical arts, were gathered together as his guard and courtiers (see Ludolphi Comment. in Hist. Ethiop., cap. 16, n. 116).

But the common interpretation which the Jews give of *chober chaber* is, that he is one who uses strange words, which have no signification; but he pretends are powerful to charm a serpent (for instance) that it shall not sting, or to preserve from any other harm. So Maimonides, in Avqda Zara, cap. 11. And to this sort of superstition the world was so addicted, that this precept of Moses could not bring the Jews quite off from it; but, when they threw

away other charms, they used the words of Scripture instead of them, pretending, for instance, to cure wounds by reading that verse in the law, Exod. xv. 26, "I will put none of these diseases upon thee," &c. So we find they themselves acknowledge in Sanhedrin, cap. ii., sect. 1. And Maimonides saith, in the forenamed treatise, this is forbidden by Moses in this place, as much as any other kind of charm; "for the words of the law are turned hereby to another use than God intended in them; which was not for healing the body, but curing the soul."

Gesen.—קָרַח, pr. *ligavit, colligavit* (vic. קָרַח, No. 1.), v. Pi. Inde 1) *conjunct.* 2) *Vinxit, fascinavit*, de arte quadam magica, quæ nodis magicis ligandis exercetur, Gr. *καταδέω, καταδέσμος*, cf. Germ. *bannen* = *binden*, et alia ligandi vcc., quæ ad incantationem referuntur, ut Æth. አወረ : Deut. xviii. 11; Ps. lviii. 6 (de incantatione serpentum).

Rosen.—חָרַב חָרַב, *Incantator*, quem ita dictum Hebræi putant, quod carminibus *consociaret* seu *congregaret serpentes*, quia חָרַב significat quoque *sociare*, quasi ejusmodi incantatores artem calluissent cogendorum in unum locum serpentum. Sic etiam Dathius: *serpentum conjurator*. Melius procul dubio confertur Arab. كَرِه, *scivit*, et كَرِه, *sciens, peritus*, ut sit idem re et significatione, quod كَرِه, quod est a كَرِه, *scivit*. Nempe incantatores, harioli, quive alios superstitiosis artibus ludunt, plus aliis scire putantur, inde plerisque in linguis *sapientes* audiunt. Cf. ad Ps. liv. 6.

A consuler with familiar spirits, or a wizard. See notes on Lev. xx. 6.

Rosen.—חָרַב חָרַב, *Consulens pythones et fatidicos*.

12 *Unto the Lord.*

Ged.—Unto the LORD your God [Sam., LXX, Syr., both Arabs., Targ., ten Heb., five Chald. MSS.].

Ver. 13.

תָּמִים תְּהִיָּה עִם יְהוָה אֱלֹהֶיךָ :
ח' רבוי

τέλειος ἔσθι ἐναντίον κυρίου τοῦ θεοῦ σου.

Au. Ver.—13 Thou shalt be perfect [or, upright, or, sincere] with the LORD thy God.

Thou shalt be perfect with.

Ged.—Ye shall be entirely with.

Bp. Patrick, Rosen.—To be "perfect with

the Lord;" is to have nothing to do with any other God, nor with the rites and ceremonies that were used in their worship: and therefore the LXX translate this word sometimes by ἀπλόω (Job. xxii. 3), as well as by τελειώω; for then they were *perfect* with God, when they kept his worship simple and pure, without the mixture of any foreign religion; which the whole context shows to be the sense, both in the words foregoing and following.—*Bp. Patrick.*

Ver. 14.

Au. Ver.—Observers of times, and diviners.
See notes on xviii. 10.

Ver. 15.

קָבַיִם מִקִּרְבְּךָ מֵאַחֶיךָ כְּבָנֵי יְהוּדָה
יִהְיֶה מִלִּי כְּמִי וְכִי יִשְׁמָעֵלִי

προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ,
ἀναστήσει σοι κύριος ὁ θεός σου. αὐτοῦ
ἀκούεσθε.

Au. Ver.—15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

Raise up unto thee a Prophet.

Bp. Patrick.—The Jews commonly take these words to be a promise of a constant succession of prophets [so Rosen., Geddes], that should be among them, to preserve them from going to such diviners as were famous among their heathen neighbours; and thus many Christian interpreters make out the connexion of these words with the foregoing. But though this may be allowed to be intimated, and this promise be acknowledged to be partly verified in those prophets which God raised up, from age to age, after Moses, for further knowledge of his will (as the promise of a Saviour was in part verified in those judges and kings by whom God delivered his people from their enemies), yet it is very evident that he speaks of a single prophet, more eminent than all the rest; and that these words, in their most literal sense, cannot belong to any other person but the Messiah. So that albeit the continuance of prophets among this people, was a means to prevent all occasions of consulting sorcerers or witches; yet the chief ground upon which Moses dissuades them from such practices, according to the literal connexion of these words with the foregoing, "the Lord thy God hath not suffered thee to do so," i.e., to

hearken unto observers of times and diviners, was, the consideration of their late mighty deliverance by Moses; the excellency of their present law, which God had given them for their direction; and their expectation of a greater Lawgiver in future times, when the first covenant should wax old, and prophecy itself for a long time fail, as it did before the coming of this great prophet, the Lord Christ. To this purpose Dr. Jackson, in his third book upon the Creed, ch. 21, parag. 19.

Like unto me.] This shows he speaks of a single prophet, and not of a constant succession of prophets, there being none of them like to Moses, whom God himself distinguished from them all (Numb. xii. 6—8). And accordingly that Divine writer, who added those verses which are at the end of this book (concerning the death of Moses), testifies that there never rose in Israel a prophet like to Moses (see Deut. xxxiv. 10). It is commonly thought to be done by Ezra, who hath effectually confuted all the conceits of R. Bechai, Aben Ezra, Abarbinel, and other Jewish doctors, who take either Joshua or Jeremiah to have been this prophet. If Joshua, as some fancy, added these words, then he excluded himself from being the person; nor did Joshua act as a prophet, but as a judge or governor: and Jeremiah is acknowledged by Abarbinel himself to be inferior to Isaiah; for though in his preface to his commentary upon Jeremiah, he mentions fourteen things wherein he was like unto Moses, and saith he prophesied just forty years, as Moses did; yet, in his commentary upon the lesser prophets, he prefers Isaiah before them all, and censures the rudeness of Jeremiah's language, in many things preferring Ezekiel to him. So little do these doctors agree in their interpretation of this prophecy, which can belong to none of their prophets which succeeded Moses (who were all much inferior to him), until *He* came, who perfectly resembled him, but was much superior to him (see ver. 18). And thus the ancient Jews understood this prophecy; for though Maimonides only saith, the Messiah should be endued with wisdom greater than Solomon's, and should equal their master Moses, yet those before him proceeded a great deal further. This being a common saying among them, which Abarbinel himself remembers, in his commentary upon the small

propheta, "He shall be exalted above Abraham, lifted up above Moses, and higher than the angels of the ministry." Nor is the cabalistical observation mentioned in Baal-Hatturim to be quite neglected; which is, that this verse begins and ends with the letter *nun*, which is the numeral letter for *fifty*, importing, that to the prophet here promised should be opened the fifty gates of knowledge, forty-nine of which only were opened to Moses. And that this verse also consists of ten words, to signify that they were to obey this prophet no less than the ten commandments; which observation, it must be confessed, is weakly grounded, but contains a most illustrious truth, and shows that they believed Moses here speaks of the Messiah.

Rosen.—15 נָבִיא מִכְּרֵיךָ וְנָבִיא מִכְּרֵיךָ, *Prophetam mei instar e medio tui ex fratribus tuis excitabit tibi Jova Deus tuus; huic auscultate.* Hoc dicit: si quid populus Hebræus, aut etiam privati adgredi cupiant, ne eant ad vicinarum gentium hariosos, ut eventum prius cognoscant; nam habebunt vates mei similes divinitus adflatos, quos consulant. Huc redit tota orationis series, remque non male expressit Jonathan: *Quoniam populi isti, quos possessuri estis, præstigiis et divinationibus auscultant; vos autem similes eis non eritis, sed sacerdotes interrogabunt per Urim et Thummim et prophetam rectum dabit vobis Jova Deus vester.* Sub נָבִיא igitur non est intelligendus unus aliquis propheta, ut Josue, uti Hebræorum plures, aut Messias, uti fere superioris ætatis Christiani interpretes voluerunt (coll. Act. iii. 22; vii. 37; Joa. vi. 14), sed prophetæ in genere omnes indicantur, quos Deus sequentibus temporibus, voluntatis suæ interpretes in terra Israelitarum sit constituturus. Est igitur in Hebræo singularis positus pro plurali, cujusmodi enallages exempla obvia sunt; aut נָבִיא collective est sumendum. Hoc enim manifeste postulat nexus orationis. Monuerat ante Moses Israelitas, ut caverent, ne hariosos adirent, alia enim ratione Deum illis res occultas esse patefacturum. Quæ hæc alia ratio futura sit, mox vs. 15—18 explicatur. Si enim ipsam Dei vocem non amplius audituri essent, per ejusmodi internuntios, qualis ipse Moses hucusque fuerit, Deum in posterum cum illis esse collocuturum, iisque per omnia tempora Prophetas excitaturum. Qui hanc pericopam de Messia agere statuunt præcipue urgent vocem נָבִיא,

mei similem, simulque provocant ad Deut. xxxiv. 10; coll. Num. xii. 6, 7, ubi Prophetam Mosi similem exitisse negatur. Hinc sub נָבִיא neminem alium posse intelligi quam Christum. Sed ad istam voculam illustrandam non omnia, quæ in Mose reperiuntur, arcepsi debent, nec comparatio ad omnia ejus officia omnesque virtutes extendenda, sed restringenda omnino ad præcedens נָבִיא. *Prophetam*, inquit *Moses*, *mihi similem*, cui scilicet Deus eadem ratione ut mihi voluntatem suam patefaciat, quique eam ad vos referat, ut ego retuli, talem, inquam, prophetam, semper per futura tempora vobis excitabit Deus. Orationis seriei istam de Messia interpretationem prorsus repugnare, primo intuitu quisque intelligit. Quomodo enim hæc cohærent: nolite hariosos adire—nam Deus vobis prophetam Messiam excitabit?

Ver. 19.

Au. Ver.—19 And it shall come to pass, that whosoever will not hearken unto my words which he will speak in my name, I will require it of him.

My words.

Bp. Horsley.—His [Sam., LXX, Vulg.] words.

CHAP. XIX. 3—6.

Au. Ver.—3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past [Heb., from yesterday, the third day];

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head [Heb., iron] slippeth from the helve [Heb., wood], and lighteth [Heb., findeth] upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long and slay him [Heb., smite him in life]; whereas he was not worthy of death, inasmuch as he hated him not in time past [Heb., from yesterday, the third day].

Bp. Patrick.—It is evident that verse 6 is

to be connected with verse the third (the next two, ver. 4, 5, coming in as a parenthesis, to show who should be preserved in these cities, and who not), being a reason why the cities of refuge should be placed at an equal distance in the several parts of the country, that the journey might not be too long to any of them, but a man might soon flee thither, before the avenger of blood could lay hold of him.

Ver. 8.

Au. Ver.—8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land, which he promised to give unto thy fathers.

Ged., Booth.—8 And when Jehovah thy God hath enlarged thy boundaries, &c.

Ver. 14.

Au. Ver.—14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

They of old time.

Booth.—Thy fathers.

Rosen.—מִן הַבְּרִית הַזֶּה, *Quem terminum posuerunt priores, majores.* LXX, οἱ πατέρες σου.

Ver. 16.

כִּי־יִקְרֹא אֶת־הָאִשָּׁה לְעֵקֶבֶת בֶּן־אִשָּׁה
: כִּי־יִקְרֹא

ἐὰν δὲ καταστή ἄδικος κατὰ ἀνθρώπου, καταλέγων αὐτοῦ ἀπίθειαν.

Au. Ver.—16 If a false witness rise up against any man to testify against him *that which is wrong* [or, falling away].

To testify against him that which is wrong.

Ged.—Accusing him of some trespass.

Booth.—To testify against him some wrong.

Pool, Patrick.—16 A single witness, though he speak truth, is not to be accepted for the condemnation of another man; but if he be convicted of false witness, this is sufficient for his own condemnation.

Prof. Lee.—פָּדָה, f. r. סָר. *Turning aside* (a) from God, *rebellion*, Deut. xiii. 6; Is. i. 5; xiv. 6, &c. (b) From the truth, *falsehood*, Deut. xix. 16.

Rosen.—Si surgat testis violentiæ, s. injuriæ in virum, si quis testimonium falsum in alium perhibuerit, quo innocens damnetur. Cf. xxiii. 1. לְעֵקֶבֶת בֶּן־אִשָּׁה, *Ad respondendum*

in eum recessionem, sc. a lege, si criminis aliquem postularit.

Ver. 18.

Au. Ver.—18 And the judges shall make diligent inquisition: and, behold, *if the witness be a false witness, and hath testified falsely against his brother.*

Hath testified.

Rosen.—וְעָנָה, *Respondit, interrogatus judicibus.*

CHAP. XX. 1.

Au. Ver.—1 When thou goest out to battle against thine enemies, and seest horses and chariots, *and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.*

And a people.

The word *and* which our translators have placed in Italics, is found in Sam., LXX, Vulg., and Arab.

Ver. 3.

Au. Ver.—Ye approach.

Ged., Booth.—Ye are approaching.

Ver. 4.

Au. Ver.—4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

To save you.

Ged., Booth.—And [Sam., LXX, Syr., Arab.] to save you.

Rosen.—וְיָצִיץ מִלְּפָנֶיךָ, *Victoriam vobis daturus.* וְעָנָה coll. Arab. וְעָנָה proprie significat *amplius fuit*, angustiae et rebus arctis oppositum. Hinc וְיָצִיץ erit *opem tulit*, quasi dicas, *dilatavit, ex angustia eduxit*, et, ubi de bello sermo, *victoriam dedit*.

Ver. 6.

וְיָקִיץ אִישׁ אֶת־אִשׁוֹ וְיָשָׁב בְּבֵיתוֹ
וְיָקִיץ אִישׁ אֶת־אִשׁוֹ

καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ οὐκ εὐφράνησθ ἐξ αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And what man *is* he that hath planted a vineyard, and hath not yet eaten of it [Heb., made it common]? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

Eaten of it.

Rosen.—Et nondum profanaverit eum, i.e., fructus ejus in suum usum anno quinto nondum colligere cœperit. Ita enim וְיָשָׁב, quod alias est *profanare*, hoc loco, ut xxviii. 30,

et Jer. xxxi. 5, est vertendum; oppositum ei quod fructus vineæ aut oliveti recens plantati primis quatuor annis tanquam sacri habebantur. Tribus enim primis annis eos non decerpere licebat, et quarto anno epulis sacrificialibus ad locum sacrum illi consumi debebant, quinto igitur demum anno ad usus *profanos*, i. e., communes, vulgares, adhiberi poterant. Cf. Lev. xix. 23. Promovebat autem simul hæc lex cum reliquis legibus annexis agriculturam et matrimonia. Cf. Mich. J. M., p. iii., § 177.

Ver. 8.

— וְלֹא יִפְסֹחַ אֶת־לֵבָב אֶחָיו בְּלִבָּקוֹ :

— ἵνα μὴ δειλιάσῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ, ὥσπερ ἡ αὐτοῦ.

Au. Ver.—8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint [Heb., melt] as well as his heart.

Lest his brethren's heart faint as well as his heart. So Rosenmüller and most commentators.

Bp. Horsley.—Read, with Samaritan, LXX, and Vulgate, יִפְסֹחַ; "lest he make his brethren's heart to faint like his own heart."

Rosen.—*Ne liquescat cor fratrum ejus*, h. e., ne aliorum quoque animos timidos efficiat suo exemplo. פִּסַּח est Niphal verbi פָּסַח, cf. i. 28; Jos. ii. 11. פָּסַח hic nominativo præfigitur, ut Num. xxvi. 55, cf. ad Ex. x. 8.

Ver. 9.

וְהָיָה בְּכָל־הָעָמָרִים לְדִבְרֵי אֵל-

הָעָם וּפְקִדְוֵי עָמְרֵי צְבָאוֹת בְּרָאשׁ הָעָם :

καὶ ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαόν, καὶ καταστήσουσιν ἄρχοντας τῆς στρατιᾶς προηγουμένους τοῦ λαοῦ.

Au. Ver.—9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead [Heb., to be in the head of the people] the people.

They shall make captains of the armies. So Houbigant, Rosenmüller.

Ged., Booth.—Captains shall be appointed.

Pool.—Or rather, as the Hebrew hath it, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example

encourage their soldiers. But it is not likely they had their captains to make or choose when they were just going to battle.

Bp. Horsley.—9 Very strange! that they should have to appoint the leaders at the very eve of the battle, and that these inferior officers (סָדֵס) should have the appointment of the highest. The Vulgate gives a very different and consistent sense, which cannot, however, be brought out of the Hebrew text as it now stands. "Cumque siluerint duces exercitus et finem loquendi fecerint, unus quique suos ad bellandum cuneos præparabit." I guess this translator's reading was thus, וְאֵחָד מֵהַדָּסִים יַעֲרֹךְ מִן הַצִּבּוּרִים. "Then let the leaders of the armies marshal the people by their companies."—"per cohortes instruant," or perhaps "manipulatum instruant."

Bp. Patrick.—9 This shows that what I noted, ver. 5, is true; that the foregoing proclamation was made before they marched forth to the war: for how should they march till there were captains chosen, to lead the several armies (as those companies into which they were divided, are called), which was not done till he had spoken all the forenamed things. And if we translate the words as they may be out of the Hebrew [*they shall place or set captains of the hosts in the head, or the front, of the people*], still it must be supposed, that this was done before they stirred a foot; for no order could be observed without leaders.

Ver. 15.

15 οὕτω ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὐσας σου σφόδρα, οὐχὶ ἐκ τῶν πύλεων τῶν ἐθνῶν τούτων, 16 ὡς κύριος ὁ θεός σου δίδωσί σοι κληρονομεῖν τὴν γῆν αὐτῶν, οὐ ζωγρήσετε πᾶν ἐμπνέον.

Au. Ver.—15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

Of these nations.

Ged., Booth.—"—of these nations whose land Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth." Although the addition in this verse, "whose land," &c., be only in Sept. and Vulg., I have no doubt of its having originally stood in the text. The comma has been dropt out in transcribing, from its contiguity to the repetition in the beginning of the next verse. The same has happened to the copies of Sept., with re-

spect to the repetition; which is wanting in the Vatican, and some other MSS., as the preceding comma is wanting in Ald. Comp. and Alex.—*Ged.*

Ver. 17.

Au. Ver.—17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee.

Kennicott follows the Sam. and LXX, which supply, *and the Gergashites*.

Bp. Patrick.—In chapter vii. 1, he mentions seven nations, though here are only six, the Gergashites being omitted. The reason of which Maimonides (in Hilcoth Melachim) thinks to be, that they upon the first summons of Joshua fled the country into Africa; and therefore are not named in Josh. ix. 1, 2, among those that “gathered themselves together to fight against Israel.” But I take the true reason of this to be, that the Gergashites were a people mixed among the rest, and did not live in a separate part of the country by themselves: but that they opposed Joshua, as well as others, and were delivered into his hand, appears from Josh. xxiv. 11.

Ver. 19, 20.

19 כִּי־תִצְוֶה אֶל־עַמְּךָ לְהִלָּחֵם לְתַפְסָּהּ לְאִתְּשָׁחִית אֶת־עֵצֶיהָ לְנֹדֶחַ עָלֶיךָ בְּרֹזֶן עֵץ מִכֶּנֶף תֹּאכֵל וְאֹתוֹ לֹא תִקַּח כִּי הָעֵדֶם עֵץ הָעִירָה לְבָא מִכֶּנֶף בְּמִצְוֶה: 20 וְכִּי עֵץ אֲשֶׁר־פִּדְעַי לְאֶגֶץ מֵאֲדָלָה הוּא אֹתוֹ תִשְׁחָתִיב וְכִרְתָּ וּבְנִיתָ מִצְוֶה עַל־הָעֵרִי אֲשֶׁר־הוּא עֵשֶׂה עִמָּךְ מִלְחָמָה עַד דְּתָקָה:

19 εὖν δὲ περικαθίστης περὶ πόλιν μίαν ἡμέρας πλείους ἐκπολεμήσας αὐτὴν εἰς κατάληψιν αὐτῆς, οὐκ ἐξολοθρεύσεις τὰ δένδρα αὐτῆς, ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον, ἀλλ' ἢ ἀπ' αὐτοῦ φαγῇ, αὐτὸ δὲ οὐκ ἐκκόψεις. μὴ ἀνθρώπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα; 20 ἀλλὰ ξύλον δ' ἐπίστασαι ὅτι οὐ καρπόβροτόν ἐστι, τοῦτο ὀλοθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις χαράκωσιν ἐπὶ τὴν πόλιν, ἥτις ποιεῖ πρὸς σὲ τὸν πόλεμον, ἕως ἂν παραδοθῇ.

Au. Ver.—19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees

thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's life) [or, for, O man, the tree of the field *is* to be employed in the siege] to employ *them* [Heb., to go from before thee] in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued [Heb., it come down].

Thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. So equivalently Frommann, Dathe, Rosenmüller, Ged., Booth. “Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field *were designed for the food of man.*”—*Geddes.*

Dathe.—Eas ne succidite, ut illis ad obidionem utamini: hominum enim usui a Deo destinatæ sunt.

Noldius.—Them ye shall not cut down. But man's [i. e., every man's] are the trees of the field; which may therefore be employed by you in the siege.

Bp. Horsley.—“For why? Is the tree of the field a man, that it go from thee into the besieged town?” or, “into the ramparts?” See LXX, and Vulgate.

Pool.—*The trees thereof*, to wit, the fruit trees, as appears from the following words; which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the convenience of the siege might require. *Man's life*, i. e., the sustenance or support of his life, as *life* is taken Deut. xxiv. 6. But this place may be otherwise translated, as it is in the margin of our English Bibles: *For, O man*, (the Hebrew letter *he* being here the note of a vocative case, as it is Psal. ix. 7,) *the tree (or trees, the singular number for the plural, as is common) of the field is (or ought, as the Hebrew lamed is used Esth. ix. 1; Psal. lxii. 10) to be employed in the siege; or, as it is in the Hebrew, to go before thy face*, i. e., to make fences for thy security, *in the siege.* *The trees of the field*: I here understand not its general signification, of all trees, including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken Isa. lv. 12; or such as grow only in open fields,

such as are elsewhere called *the trees of the wood*, 1 Chron. xvi. 33; Isa. vii. 2, or *the trees of the forest*, Cant. ii. 3; Isa. x. 19, which are opposed to the trees of the gardens, Gen. iii. 2, 8; Eccl. ii. 5; Ezek. xxxi. 9; as the *flower of the field*, Psal. ciii. 15; Isa. xl. 6, and *the lilies of the field*, Matt. vi. 28, are opposed to those that grow in gardens, and are preserved and cultivated by the gardener's art and care. And so it is a very proper argument to dissuade from the destroying of fruit trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sense fitly agrees with the following words, where the concession or grant, which here is delivered in more ambiguous terms, of *the tree of the field*, is repeated and explained concerning *the trees which thou knowest that they be not trees for meat*.

Bp. Patrick.—*For the tree of the field is man's life.*] The word *life* is not in the Hebrew text; but we add it to make out the sense. In which we follow many good authors among the Jews, particularly Aben Ezra, who observes many such elliptical, i. e., concise forms of speech in Scripture. As in 1 Sam. xvi. 20, where an "ass of bread" is an ass loaded with bread. So here the tree is a man, i. e., the life or support of man. Just as (xxiv. 6) it is said, a man should not take the upper or nether millstone to pledge, *ki nephesh hu*, "because it is his life," i. e., that whereby he gets his livelihood. But there are a great many who translate the words by way of interrogation (and the Hebrew will bear it), and, joining them with those that follow, make this the sense, "Is the tree of the field a man, that it should come against thee in the siege?" So the Vulgar, the Greek, and the Arabic translation, and the Chaldee paraphrast, and Josephus, as Mr. Selden observes (lib. vi. De Jure Nat. et Gent., cap. 12), as much as to say, They need not fear any danger from the trees, as if they were soldiers that could fight against them. And if this sense do not seem dilute (as some have censured it), there is no need of rendering the words by way of interrogation, but only of repeating the word *not* out of the foregoing words, in this manner, "Thou shalt not cut them down, for the tree of the field is not a man," &c. Of this there are many examples, as Glassius and our Gataker have shown. And thus R. Bechai

among the Jews expounds these words; and the famous Abarbinel, who thus glosses upon them: "It is not decent to make war against trees, who have no hands to fight with thee, but against men only." And this sense Grotius follows, lib. iii. De Jure Belli et Pacis, cap. 12, sect. 2, where he produces Philo for this opinion, and Josephus, who says, "If trees could speak, they would cry out that it was unjust, that they who were no cause of the war should suffer the mischiefs of it." And thus Onkelos translates these words, and those that follow, "For the tree of the field is not as a man, that it should come against thee in the siege;" that is, they had no cause to fear trees, and therefore should not hurt them. But this is a reason against cutting down any trees whatsoever; whereas Moses speaks only of fruit-trees. From whence Grotius thinks that saying of the Pythagoreans took its original, *ἡμερον φυτὸν καὶ ἔγκαρπον*, &c., "trees that do not grow wild, and bear fruit, ought not to be hurt, much less cut down." And yet it seems to be more agreeable to the Hebrew words, than our marginal translation, which makes this sense, "That there are trees of the field sufficient to employ in the siege;" so that they need not cut down fruit-trees to carry it on.

Rosen.—19 *Cum oppidum multis diebus obsidebis, ut id oppugnes et capias, non corrumpes agri ejus arbores, immissa in eas securi*; arbores intelligendæ sunt *frugiferae*, additur enim *אֲרָבוֹתָיו יְרֵקָהּ*, *nam ex iis vesceris*, i. e., earum fructibus. Hæc ratio est, ob quam arboribus frugiferis parcendum fuit; quod, nimirum, plus sibi obsidentes nocuissent Israelitæ, quam obsessis hostibus, dum se fructibus arborum privarent. Solebant vero interdum arbores frugiferae etiam ab obsessoribus succidi, ut machinæ muris admoveri possint. *וְיִצְחָק בֶּן יִצְחָק*. In his verbis explicandis et vet. et recent. haud parum laborarunt. Plures ante *וְיִצְחָק* subaudiunt interrogationem, ut hoc modo interpretanda sint verba: *num enim homo est arbor agri, ut veniat a conspectu tuo in obsidione?* quasi Moses dicere voluerit, arbores non esse homines, neque militum vim habere, ut intra urbem se recipientes pugnare contra Israelitas valerent, nec adeo esse, quod in eas, tanquam in hostes, irruant, eosque succidendo disperdere conentur. In hunc sensum LXX, *μή ἀνθρώπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ, εἰσελθεῖν*

Gesen., Rosen., Ged., Booth.—To an everflowing torrent, which cannot be ploughed nor sown.

נחל איתן. The Vulg. renders, *vallem asperam atque sazosam*. I have no doubt of *נחל איתן* being here *a brook that never dries, torrents perennis*, and consequently cannot be laboured. See the Arab. *نهر*, and its derivatives: or Michaëlis's Suppl. ad Lex. Heb.—*Ged.*

Prof. Lee.—*נחל איתן*, an irresistible stream or torrent, not perpetual, for these were occasionally dried up, Deut. xxi. 4; Ps. lxxiv. 15; Amos v. 24.

Gesen.—*נחל איתן* et *נחל* (pro *נחל* cum Aleph prosthetic, a rad. *נחל* perennis fuit) Adj. 1) *perennis*, maxime de aqua. *נחל איתן*, rivus perennis, perpetuo fluens. Deut. xxi. 4; Am. v. 24, et omisso *נחל* 1 Reg. viii. 2: *נחל איתן*, *mensis rivoꝝum perennium* (alibi *Tisri*), qui anni Hebræi septimus est, a novilunio Octobris usque ad novilunium Novembris.

Bp. Patrick.—[Unto a rough valley.] The Hebrew word *nachal* signifies both a valley and a torrent. The LXX, Josephus, and the Vulgar, understand it as we do; and the following words favour this interpretation. But the Talmudists, and the rabbins who generally follow them, take it to signify a torrent, which is the sense of Maimonides himself; and the next word, *ethan* (which we translate rough), they interpret a rapid torrent. Chaskuni thinks there is some reason for this in the sixth verse, where they are required to "wash their hands over the heifer" in the water that is of the brook. I see nothing to hinder the putting both senses together, torrents being wont to run down violently from the mountains, through the valleys which lie beneath them, which is the cause that the same word signifies both.

Which is neither eared.] Or rather, ploughed.

Nor sown.] Being a stony, craggy ground, representing the horridness of the murder, and the cruelty and hardness of the man's heart who committed it. They that follow the other interpretation of *nachal*, understood the foregoing words, *asher lo jeabed bo*, which we translate "neither eared," as if they signified the torrent did not serve to water the neighbouring ground: and these words to be meant of the soil which lay next to the torrent, in which nothing was

sown. And, besides this variety, there are those who take *ethan* not to signify either that which is hard or rapid, but the most fertile ground: so R. Bechai, and lately R. Jac. Abendana, in his marginal notes upon Michlal Jophi, where he gives this reason for it; that the inhabitants of each city might be the more careful to prevent such murders, being in danger otherwise to lose the best ground belonging to their inheritance. For the land where the body was found (if we may believe the Mischna) was never to be sown any more (see Sota, cap. 9, sect. 5).

Rosen.—Vocibus *נחל איתן* indicatur rivus seu torrens perennis, per totum annum fluens (collato Arab. *نهر*, perpetuus fuit, perennis fuit et indesinens aqua, et *נחל*, perenniter fluens rivus), oppositus illis, qui per æstatem, maxime vero post eam, Octobri mensæ deficiunt. *נחל איתן* *נחל איתן*, Qui nec colitur nec seritur, qui numquam ita exsiccat, ut aliquo anni tempore coli possit. Impurum sanguinem hostiæ pro cæde ignoti oblatæ asportare debebat rivus, ne quidquam ejus in terra hæreret aut frugibus, quos ea effert. *נחל איתן* *נחל איתן*, Decollabunt ibi vitulam in torrente, ministerio, ut videtur, sacerdotum, qui aderant; erat enim hæc vitula instar victimæ piacularis. Ceterum cf. Mich. J. M., p. vi., § 278.

Ver. 5.

Au. Ver.—5 And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word [Heb., mouth] shall every controversy and every stroke be tried.

Pool.—Every controversy: not absolutely all manner of controversies that could possibly arise, but every such controversy as might arise about the matter here spoken of; nothing being more usual than to understand universal expressions in a limited sense; and indeed this is limited and explained by the following words, *and every stroke*, the particle *and* being put expositively, of which instances have been formerly given, i.e., every controversy which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called a stroke, as to smite is oft used for to kill, as Gen. iv. 15; Lev. xxiv. 17, &c., or any other stroke or wound given by one man to another.

Ver. 6.

Au. Ver.—*Valley.* See notes on ver. 4.

Ver. 8.

Au. Ver.—8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto [Heb., in the midst] thy people of Israel's charge. And the blood shall be forgiven them.

And the blood shall be forgiven them. So Pool, Patrick, Rosenmüller, and most commentators.

Ged.—But of that blood let them be acquitted.

Bp. Patrick.—*The blood shall be forgiven them.* These are not the words of the priests, saith the Mischna, but the Holy Ghost pronounces, that when they observed these rites, the guilt should be removed from them; which, in some sort, would have lain upon them, if they had taken no notice of a murder committed so near to their city, nor made inquisition after it, and expressed their abhorrence of it.

Ver. 12.

וְהָבִיאוּ אֹתָהּ אֶל-בֵּיתָהּ וְגִלְחָהּ אֶת-רֹאשָׁהּ וְצִפְּרֶיהָ :

καὶ εἰσάξῃς αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου, καὶ ξυρῇσεις τὴν κεφαλὴν αὐτῆς, καὶ περιονυχίεις αὐτήν.

Au. Ver.—12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare [or, suffer to grow] [Heb., make, or, dress] her nails.

Pare her nails. So LXX, Vulg., Syr., Targ., R. Eliezer, Ged.

Onk., both Arabs, Pers., Dathe, Rosen., Bp. Patrick.—Suffer her nails to grow.

Pool.—*Pare her nails.* Either, 1. To take off his affections from her by rendering her uncomely and deformed; but then the last words must not be rendered shall *pare her nails*, but shall *nourish* them, or *suffer them to grow*, as the Chaldee, Arabic, and divers of the learned Jews and other interpreters render it. Or, 2. To express her sorrow for the loss of her father and mother, as it follows, ver. 13, it being the ancient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow. Or rather, 3. In token of her renouncing her heathenish idolatry and superstition, and of her becoming a new woman, and embracing the true

religion; which her captive condition and subjection to his will would make her inclinable to do in profession.

Harmer.—Our translators appear to have been extremely uncertain about the sense of this passage, translating the clause “and pare her nails” in the text; and in the margin giving the clause a quite *opposite* sense, “suffer to grow.” So that, according to them, the words signify, that the captived woman should be obliged, in the case referred to by Moses, to *pare* her nails, or to *suffer them to grow*, but they could not tell which of these two contradictory things the Jewish legislator required; and it should seem the Jewish doctors are, in like manner, divided in their opinion on this subject. To me it seems very plain, that it was not a management of affliction and mourning that was enjoined: such an interpretation agrees not with the putting off the raiment of her captivity; but then I very much question, whether the paring her nails takes in the whole of the intention of Moses. The precept of the law was, that she should *make her nails*: so the Hebrew words literally signify. *Making her nails* signifies, making her nails neat, beautifying them, making them agreeable to the sight, or something of that sort; dressing them is the word our translators have chosen, according to the margin. The 2 Sam. xix. 24, which the critics have cited on this occasion, plainly proves this: “Mephibosheth, the son of Saul, came down to meet the king, and had neither *made* his feet, nor *made* his beard, nor washed his clothes, from the day the king departed, until the day he came again in peace.” It is the same word with that in the text, and our translators have rendered it in one clause *dressed*, as in the margin of Deut. xxi., “dressed his feet;” and in the other *trimmed*, “nor trimmed his beard.” *Making the feet* seems here to mean *washing the feet*, *paring their nails*, perhaps *anointing* or otherwise *perfuming* them, as he was a prince, see Luke vii. 46. As making his beard may mean *combing*, *curling*, *perfuming* it; everything, in a word, that those that were people of distinction, and in a state of joy were wont to do. *Making her nails*, undoubtedly means paring them; but it must mean too everything else relating to them, that was wont to be done for the beautifying them, or rendering them beautiful. We have scarcely any notion of any-

thing else but paring them; but the modern Eastern women have—they stain them with the leaves of an odoriferous plant, which they call Al-henna, of a red, or as others express it, a tawny saffron colour. The leaves are pulverized, and made into a paste with water: they bind this paste on the nails of their hands and feet, and keep it on all night. This gives them a deep yellow, which is greatly admired by the Eastern nations. The colour lasts for three or four weeks, before there is occasion to renew it. “The custom is *so ancient* in *Ægypt*, that I have seen the *nails of mummies* dyed in this manner.” It appears by this to be a very ancient practice, and since mummies were before the time of Moses this custom of dying the nails might be as ancient too; though we do not suppose the mummies Hasselquist saw, *with their nails thus coloured*, were so old as his time. If it was practised in Egypt before the law was given, we may believe the Israelites adopted it, since it appears to be a most *universal* custom now in the Eastern countries: Dr. Shaw observing that *all the African ladies* that can purchase it, make use of it, reckoning it a great beauty; as we learn from Rauwolff it appears also to the *Asiatic females*. I cannot but think it most probable then, that making the nails signifies *tinging* as well as *paring* them. *Paring alone*, one would imagine, too trifling a circumstance to be intended here. No commentator, however, that I know of, has taken any notice of ornamenting the nails by *colouring* them. As for *shaving the head*, which is joined with *making the nails*, it was a rite of cleansing, as appears from Lev. xiv. 8, 9, and Numb. vi. 9; and used by those who, after having been in an afflicted and squalid state, appeared before persons to whom they desired to render themselves acceptable, and who were also wont to change their raiment on the same occasion, see Gen. xli. 14.—*Harmer's Observations*, vol. ii., p. 361.

Dr. A. Clarke.—*Pare her nails.*] Heb., “she shall make her nails.” Now whether this signifies *paring* or letting them *grow*, is greatly doubted among learned men. Possibly it means neither, but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day, and which was undoubtedly practised among the ancient Egyptians, as

is evident from the nails of mummies which are found thus stained.

Rosen.—12 *Radet* (mulier) *caput suum*, *cæsariem*, quod luctus indicium, Lev. xxi. 5. *Et faciet unguis suos*, quam phrasin interpretum antiquiorum alii de unguibus nutriendis, alii de illis resecandis intellexere. Onkelos et Saadias priori modo, LXX, Vulgatus et Syrus posteriori. Prior tamen illa interpretatio videtur præferenda, quoniam mulier signa luctus edere debebat.

Ver. 14.

— לֹא־תִתְּעֶמְרָהּ בָּהּ תַּחַת אֶשֶׁר צִבִּיתָהּ :

— οὐκ ἀθετήσεις αὐτήν, διότι ἐταπείνωσας αὐτήν.

Au. Ver.—14 And it shall be, if thou have not delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Thou shalt not make merchandise of her.

Rosen., Gesen., Ged., Booth.—Thou shalt not make a slave of her.

Bp. Horsley.—Thou shalt not play the tyrant over her.

Prof. Lee.—Hithp. הִתְעַמְּרָהּ. Sam. עֲמַר, *subjecit.* Arab. غَمَر , *arctius colligavit;*

eminuerunt homines; mersit. Treat as a slave, tyrannize over, Deut. xxi. 14; xxiv. 7.

LXX, ἀθετήσεις. Syr. ܠܐ ܬܥܡܪܐ, *make merchandise.* Al. non occ.

Rosen.—*Non habeas eam mancipii loco.* Significatio verbi עֲמַר, quod præter hunc locum semel tantum, xxiv. 7, occurrit, repetenda est ex Chald. et Arab. dialecto, ubi denotat *servire*.

Ver. 15, 16, 17.

Au. Ver.—15 If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated.

Bp. Patrick.—*Hated.*] That is, less loved; as the word *hated* sometimes signifies, Gen. xxix. 31; Matt. vi. 24.

Ver. 17.

Au. Ver.—*The beginning of his strength.* See notes on Gen. xlix. 3.

Ver. 20.

וְאָמְרָה אֶל־זִקְנֵי צִירֵי בְנֵינִי זֶה סוֹרֵר
וּמְזִיחַ אֵינֶנּוּ שָׁמַע בְּהִלָּנוּ זֶה לֵל וְכָמָּה :

καὶ ἐροῦσι τοῖς ἀνδράσι τῆς πόλεως αὐτῶν, ὁ υἱὸς ἡμῶν οὗτος ἀπειθεὶ καὶ ἐρεθίζει, οὐχ ὑπακούει τῆς φωνῆς ἡμῶν, συμβολοκοπῶν οἰνοφλυγεί.

Au. Ver.—20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is a glutton, and a drunkard.*

A glutton.

Prof. Lee.—זל, in Kal non occ. Part.

זל. Syr. زَلّ, *luxurians, obscænus.*

Arab. زَلّ, *peccavit.* Cogn. ذَلِيلٌ, *abjectus. Acting basely, with profligacy, obscenity.* Synon. סוֹרֵר, Deut. xxi. 20; with כָּמָה, Prov. xxiii. 21; opp. תָּפַח, Jer. xv. 19; Prov. xxiii. 20. זל, debased, of fleshly gratifications, obscenities. Comp. Ezek. xvi. 26; xxiii. 20; Prov. xxviii. 7; Lam. i. 11.

Gesen.—זל resp. nostris *schütteln, schütteln, schütten* (vic. זל et quæ ibi contulimus) 1) *concussit, quassavit*, v. Niph. — 2) *effudit, profudit saccum quasi excutiendo (ausschütten, ausschütten).* Part. זל, *prodigus*, Prov. xxiii. 21; xxviii. 7; Deut. xxi. 20; Prov. xxiii. 20.

Rosen.—זל est homo *facinorosus, vitiis deditus*. כָּמָה, *Ebriosus*. Saadias: *prodigus in illicitis.*

Ver. 23.

לֹא־תֵלֵין בְּגִלְחוֹ עַל־הָעֵץ קִירְבּוֹר
תִּקְבְּלֶנּוּ בַּיּוֹם תְּחוּמָּה קִירְלֵלֶת אֶל־הָיִם
תִּלְגִּי וְלֹא תִשְׁמָח אֶת־אֲדַמְתָּךְ אֲשֶׁר
יִהְיֶה אֶל־יָדֶיךָ לְהָ נִחַלָּה :

οὐ κοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου, ἀλλὰ ταφῇ θάψετε αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου. καὶ οὐ μὴ μιανέιτε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσι σοι ἐν κλήρῳ.

Au. Ver.—23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [Gal. iii. 13] is accursed of God [Heb., the curse of God]); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

Pool.—Is accursed of God, i. e., he is in a

singular manner cursed and punished by God's appointment with a most shameful kind of punishment, as this was held among the Jews and all nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, Jer. xvi. 4. And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and public offenders, and such as brought the curse of God upon the community, as Numb. xxv. 4; 2 Sam. xxi. 6; and principally to foreshadow that Christ should undergo this execrable punishment, and be made a curse for us, Gal. iii. 13, which, though it was yet to come in respect to men, yet was present unto God, and in his eye at this time. And so this is delivered with respect unto Christ, as many other passages of Scripture manifestly are. *Be not defiled*, to wit, morally; either by inhumanity towards the dead; or rather by suffering the monument or memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

Bp. Patrick.—For he that is hanged is accursed of God.] The Jews interpret this clause, as if the meaning were, he was hanged "because he blasphemed God." So Onkelos himself, and the Samaritan versions, with those of the Spanish and Mauritanian Jews, as Selden observes, lib. ii. De Synedr., cap. 13, n. 4, and Hottinger in his *Smegma Orientale*, p. 96, 97. But though this be a common opinion among the Hebrew doctors, yet the LXX have taken the sense right, "Ὅτι κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου." "Cursed of God is every one that is hanged on a tree." And so St. Paul, Gal. iii., with very little difference. For they observed what those doctors did not, that Moses doth not here give a reason why the man was hanged up, but why he was to be taken down from the gallows. Now what consequence is there in this, "Let him be taken down and buried, because he cursed God?" Every one sees that (though the word *cursed* should be taken in an active sense) this is not a right interpretation of these words: for though it had been good sense to have said, Let him be hanged, because he cursed God, yet not let

him be taken down for that reason. Now such persons are here said to be accursed of God, not because they were hanged up, but because of their sin, which deserved they should be thus exposed. So St. Jerome upon Gal. iii. *Non ideo maledictus quia pendet, sed ideo pendet quia maledictus*: "he was not accursed because he was hanged, but he was therefore hanged because he was accursed:" hanging up being a token that the man had committed a horrid crime, whereby he had incurred the high displeasure of Almighty God. So that every one who saw him hang on that fashion was to think with himself, This man was under the curse of God, because of his sin; and unless he had undergone this curse, he could not have been buried, and put into the condition of other men. But when he had undergone it for his sin, then it had been sin in the people not to have taken him down, or prolonged his suspension longer than God imposed this curse upon him. And the land had been defiled, if, after this suffering which God had appointed, they had not buried him. To this purpose Abarbinel, who refutes several other accounts of this matter, particularly that of Sol. Jarchi, who thinks he was not to hang longer than till the evening, because it would have been a dishonour to the Sovereign of the world, after whose image man was made. This is followed by many, and even by Grotius himself, who gives no other reason of it, in his book *De Jure Belli et Pacis*, lib. ii., cap. 19, sect. 4. But this is a reason, as Abarbinel notes, why he should not have been hanged up at all. It may be also usefully noted further, that they say in the tract called Sanhedrin, that not only the malefactor, but all the instruments of punishment were to be buried at the going down of the sun. Even the tree itself, upon which he was hanged was to be buried, "that no memory of so foul a thing might be left in the world; nor any might say, Behold, this was the tree upon which such a one was hanged."

That thy land be not defiled.] By the stench of the body, after it putrified, as the same Abarbinel expounds it, who observes, that the dead body of no creature corrupts and stinks sooner than that of a man, which is exceeding offensive to the living. For which cause, saith he, the book Siphri determines, not only that all malefactors

should be buried as soon as the law here orders (that they might not imitate the manners of the Egyptians and Philistines, and such like people, who let bodies rot in the air after they were hanged up), but that every man should bury his dead the same day they died, or be deemed to have transgressed a negative precept; which may pass for a very good natural reason of it: but there is something more in it, respecting a legal pollution, under which their whole country lay, as long as an accursed thing hung openly among them; just as all that entered into the tent where a dead body lay, and all that was in it, were made unclean by it (*Numb. xix. 14, 15*). Upon which score St. Paul might well apply this passage to Christ crucified for us, not only because he bare our sins, and was put to death, and exposed to such shame as these sinners were, who were accursed of God; but was also taken down in the evening, in token now the guilt was removed; as the curse upon the man that was hanged ended at the going down of the sun: and as the land of Israel was pure and clean, after the dead body was taken down and buried, with the tree upon which it was hanged. Joh. Coch hath well explained this, in his notes upon the Sanhedrin, cap. 6, sect. 5, whose sense in short is this: "As our blessed Saviour, while he hung upon the cross, was made a curse, and an execration; so, when, according to the law, he was taken down and buried, both he ceased to be a curse, and all they that are his."

Ken.—S. Paulus (*Galat. iii. 13*) Mosen citat; dicens, scriptum esse (*Deut. xxi. 23*) *ἐπικαταρατος πας ὁ κρεμαμένος ἐπὶ ξύλου*, nullâ factâ mentione vocis *θεός* (*θεος*) nunc, et Hieronymi ætate, Hebraico textui insertæ. In hanc diversitatem Hieronymus ita animadvertit. "Famosissima quæstio est; et nobis solet a Judæis pro infamia objici, quod Salvator noster sub Dei fuerit maledicto. Scire non possum, quare Apostolus vel subtraxerit aliquid, vel addiderit. Si semel auctoritatem LXX interpretum sequebatur; debuit, sicut ab illis editum est, et Dei nomen adungere; sin vero, ut Hebræus ex Hebræis, id quod in sua lingua putabat esse verissimum; nec *omnis* nec *in ligno* quæ in Hebræo non habentur, (debuit) assumere. Ex quo mihi videtur, aut veteres Hebræorum libros aliter habuisse, quam nunc habent: aut Apostolum sensum scripturarum

posuisse, non verba: aut, quod magis est æstimandum, post passionem Christi, et in Hebræis et in nostris codicibus, ab aliquo Dei nomen appositum; ut infamiam nobis inureret, qui in Christum maledictum a Deo credimus. Audaci itaque pede in hoc procedo certamen, ut ad libros provocem—nullo loco scriptum, a Deo quemquam esse maledictum; et ubicunque maledictio ponitur, nunquam Dei nomen adjunctum." Ex hac prolixâ memorabilique notâ, quæ manifestam Hieronymi opinionem continet, de animo quo antiqui Rabbinii affecti fuerint, tres deducam propositiones. 1. Si verbum pro *Deus*, quod Apostolus omittit, tunc in Hebraico non adfuit; postea insertum fuit tum textui Hebraico tum versioni Græcæ: simili modo, quo *negatio* perit in utroque, ad Mic. v. 1; item Heb. et Gr. corrupti sunt in Paal. lxviii. 19. 2. Si verbum commentitium est in Hebraico; necessario inductum est vertente seculo primo, priusquam *Syriaca* facta est versio; nisi malis, Syrum hoc loco mendosum *assimilatione* redditum esse: quod etiam aliis factum est locis. 3. Si textus *Heb.* hanc admisit insertionem, admisit etiam textus *Samaritanus*: neque hic utriusque Pentateuchi in vitii consensus aliis destituit exemplis; imprimis, contractione Chronologiæ Antediluvianæ; quæ si facta est a Symmacho in codicibus Hebraicis, ab eodem fortasse (quippe Samaritano) facta fuit in Samaritanis.

Bp. Horsley.—Jerome thinks the text has been tampered with by the Jews; but his reasons for that suspicion seem insufficient.

CHAP. XXII. 1.

לֹא־תִרְאֶה אֶת־שׁוֹר אֶחָדֶךָ וְאֶת־צֹאֲנוֹ
בְּדַחֲתִים וְהִתְעַלְלָתָּ בְּחֶמֶךְ וּבָנָה

μη ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπεριδῆς αὐτά, κ.τ.λ.

Au. Ver.—1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

Or his sheep.

Houb., Booth.—Or his sheep or any other of his cattle [Sam.]. *ו.* "Lege *ו*, *ovem ejus*, quam formam retinet Sam. Codices. Nam *ו* esse contra normam docent hod. ipsi Codices et in circulo supremo, et in nota l ad marginem posita, ut significant id non

alibi reperiri. Est verborum pati mutationem talem, non item nominum. Soli Samaritani addunt וְאֶת־צֹאֲנוֹ, et *omne jumentum ejus*, tam quia sic legunt, quam quia talis est legis indoles. Nominatur versu 3 *bos et asinus*; ut non necesse esset hæc addere hoc versu 1 Samaritanos, nisi quia hæc legerent."—*Houbigant.*

1, 3, 4, *Hide thyself from them.*

Booth.—Neglect them. Heb., hide thyself from or overlook them.

Gesen.—עַל־מַיִם *Hithp. se abscondit.* Iob. vi. 16 de fluviis: עַל־מַיִם יִתְעַלְלֵם, in quos sese abscondit nix s. aqua nivalis verno tempore (ל' h. l. accedendi potestatem habet, v. no. 1, b, a). Sq. נָס, *avertit se* ab aliqua re, ei se subtrahit. Deut. xxii. 1, 3, 4; Ps. lv. 2: אֲנִי־אֶתְעַלֵּם מִפְּנֵי־הָאֵל, *noli te avertere a fletu meo.* Jes. lviii. 7.

Ver. 2.

Au. Ver.—Until thy brother shall seek it.

Ged.—Shall inquire after it of you [Sam.].

Ver. 4.

Au. Ver.—Ox.

Booth.—Ox or any other of his cattle [Sam.]. See notes on verse 1.

Ver. 9.

לֹא־תִזְרַע בְּרִמְחָה בְּלֵאִים פְּרִיתָהֶן
הַמְלֵאָה הַגֵּרֶעַ אֲשֶׁר תִּזְרַע וּתְבוֹאָתָהּ
הַפְּרִים :

καὶ ὅτι

οὐ κατασπερεῖς τὸν ἀμπελῶνά σου διάφορον, ἵνα μὴ ἀγασθῇ τὸ γέννημα καὶ τὸ σπέρμα δ' εἰς σπείρης μετὰ τοῦ γεννήματος τοῦ ἀμπελῶνός σου.

Au. Ver.—9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed [Heb., fulness of thy seed] which thou hast sown, and the fruit of thy vineyard, be defiled.

Thy vineyard.

Ged., Booth.—סֵךְ. All the versions read as the text, except Syr. which has *סֵךְ*, *thy tilled field*. Did the translator read here, as in Lev. xix. 19, *שָׂךְ*? or gave he to סֵךְ a different meaning? One is apt to think that *ס* and not *ס*, was in both places the original reading: for we *sow* a field, but *plant* a vineyard. Nor is the verb *ס*, *to sow*, anywhere else, I think, applied to a vineyard; but always the verb *נָסַע*, *to plant*. The best mode of reconciling all is to say, either that *ס* is here, as well as in

some other places, to be taken in a general meaning, and denotes any *fertile tilled field*; and is equivalent to שדה (see Rem. on Lev. ii. 14); or that the precept goes to forbid the sowing of seeds of any kind in a vineyard, amongst the vines; and this, indeed, seems inferable from what follows: "lest ye profane the whole crop."

Rosen.—רוֹצֵן hic est *ager cultus*. Locus parall. Lev. xix. 19 habet רוֹצֵן, vertit ita quoque Syrus. Vocem רוֹצֵן hanc significationem hic habere, apparet etiam ex eo, quod *vineæ*, uti vulgo רוֹצֵן solent vertere, Hebræis non *seri* (רוֹצֵן quod h. l. legitur), sed *plantari* (נָטַע, cf. Gen. ix. 20) dicitur.

With divers seeds, &c.

Pool.—*With divers seeds*; either, 1. With divers kinds of seed mixed and sowed together between the rows of vines in thy vineyard; which was forbidden to be done in the field, Lev. xix. 19, and here in the vineyard. Or, 2. With any kind of seed differing from that of the vine, which would produce either herbs, or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the two following precepts, though in themselves small and trivial, are given according to that time and state of the church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and men, and to forbid all mixture of their inventions with God's institutions, in doctrine or worship. *The fruit of thy seed*, Heb., *the fulness of thy seed*, i. e., that seed when it is ripe and full. See Exod. xxii. 29; Numb. xviii. 27. *Defiled*; either, 1. Naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or rather, 2. Legally and morally, as being prohibited by God's law, and thereby made unclean; as, on the contrary, things are *sanctified* by God's word allowing and approving them, 1 Tim. iv. 5. Heb., *be sanctified*, or, *be as a sanctified thing*, by an ellipsis of the particle *as*, i. e., unlawful for the owner's use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called *euphemismus*, which is frequent in Scripture, as when *blessing* is put for *cursing*, as Job ii. 9, and in other authors, as when they use *sacred* for execrable.

Booth.—Lest the crop of thy seed which

thou hast sown, and the increase of thy vineyards, become sacred.

Rosen.—*Ne devota sit plenitudo sementis*, i. e., quidquid in agro aut vineæ creverit; ne talis mixtura fructuum sancta fiat, i. e., *ne sacro fisco addicatur proventus talis agri aut vineæ.*

Ver. 11.

לֹא תִלְבַּשׁ שְׁעִטָּנוֹ צִמְרֵי וְשֵׁשִׁתִּים יַחְדָּו :

οὐκ ἐνδύσῃ κίβδηλον, ἔρια καὶ λίνον ἐν τῷ αὐτῷ.

Au. Ver.—11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

See notes on Lev. xix. 19.

Ver. 12.

בְּאַרְבַּע פְּנֵי הַכִּתְרוֹת תַּעֲשֶׂה לָּךְ צִיָּה :

στρεπτὰ ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου, ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς.

Au. Ver.—12 Thou shalt make thee fringes [Numbers xv. 38] upon the four quarters [Heb., wings] of thy vesture, wherewith thou coverest thyself.

Thou shalt make thee fringes, &c. So *Pool*, *Patrick*, *Rosen.*, *Gesen.*

Bp. Horsley.—Rather, "Thou shalt make thee tassels, upon the four corners of thy covering, wherewith thou coverest thyself." Covering, i. e., the blanket or coverlid of the bed. So *Houbigant* understands this text. It is quite different from the precept about fringes on the garments, Numb. xv. 38.

Houb.—*Lemniscos facies tibi ad quatuor oras tegminis tui*. Hæc aliis verbis interpretamur, quam iis, quibus utebamur ad Num. xv. 38, quia Hebraica verba alia et alia utrobique leguntur, ut facile credas, aliam nunc rem imperari; et postquam vetitum fuit, allegorico sermone, ne viri ac mulieres contra naturæ usum commisceantur, nunc legem concludi præcepto eo, ut quisque ad quatuor oras stragulæ, quâ lectulus tegitur, addat lemniscos, quibus admoneatur de castitate nocte servandâ, quia flagitia mox velita noctis sunt et tenebrarum.

Ged., Booth.—12 Thou shalt make strings for [Geddes, affix tie-strings to] the four corners of thy bed-covering, with which thou coverest thyself.

Tie-strings.—גזלים, or rather גזלים, as it is in fifteen MSS., by LXX very properly rendered στρεπτα, and by Vulg., *funiculos*. These strings or ribbons were, I conceive, to tie the coverlet to the bed-posts: which might be deemed the more necessary, as a whole family often slept in one chamber, on different beds, and these only covered with a single rug. See Harmer's Observations.—*Geddes*.

Gesen.—גזלים tantummodo in plur. גזלים, m. *fila intorta, opus tortile*, v. rad., No. I. (Chald. גזלים, *filum funis*, Syr. ܡܕܝܢܐ cinnini plexi, Arab. جَبِلٌ, *habena e loris plexa*). Usurpatur 1) de peniculamentis (רפף) ex lege in oris vestium faciendis, Deut. xxii. 12. 2) de *corollis pensilibus* (Festons) in capitulis columnarum, 1 Reg. vii. 17.

Prof. Lee.—גזלים, m. pl. sing. non occ. Syr. ܡܕܝܢܐ *flexuosus*. Arab. جَدُول, *contorsio*. *Plattings* not unlike chain-work. So 1 Kings vii. 17, גזלים ספספה שפוח, in con. with פפפה. Comp. Deut. xxii. 12. Iterum non occ. Gesenius makes it equivalent to the French *Feston*: for which I can discover no good grounds.

Rosen.—גזלים, *funiculi*, i. e., *fimbria funiculis* (*Franzen*) constans, 1 Reg. vii. 17; Num. xv. 38. פפפה תיב, *Facere tibi licet*. גזלים כסא, *In quatuor alis, sive extremitatibus vestimenti tui*. Conf. Jes. xi. 12. *Tunica Hebræorum videtur fuisse fissa a fronte et a tergo, unde nata quatuor extrema sive quatuor alæ.*

Ver. 17.

והגד-הוא שם עלילת דברים לאמר
לארמא-תהי לבתה דתגלים ואלה
בתגלי דהי ופגשון השמלה לפני זקני
העיר :

ὃν οὗτος ἐπιτίθειν αὐτῇ προφασιστικούς λόγους, λέγων. οὐχ εὗρηκα τῇ θυγατρὶ σου παρθένην. καὶ ταῦτα τὰ παρθένην τῆς θυγατρὸς μου. καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως.

Au. Ver.—17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

He hath given occasions of speech.

Prof. Lee.—גזלים, (a) *Action*. (b) *An action*: either, [1] *A noble action*, or [2] *A wicked action*. [2] Ezek. xx. 43; xxiv. 14; Zeph. iii. 11, &c. שם זה עלילת דברים, *ascribed actions to her* which have no existence except in his words, Deut. xxii. 14, 17.

Shall spread the cloth before the elders of the city.

Bp. Patrick.—Though such tokens of virginity, as are commonly understood by these words, might always be found in those countries (being very consonant to the opinion of the chiefest Arabian physicians, as Mr. Selden observes out of Avicenna, and of the Africans and other people at this day, as many authors testify, see Joh. Geusius De Victimis Humanis, par. i., cap. 9, and par. ii., cap. 2, and Wierus L. Medicarum Observationum, sect. De Hymene), especially in such virgins as the Jews say were here meant, who were under thirteen years of age; and though all that some physicians and lawyers in these parts of the world have said to the contrary is of no consideration: yet there are weighty reasons to incline us to think, that no man of common sense would bring such an action against his wife, wherein he was sure to be cast, whether his cause was right or wrong, if these were the evidences whereby it was to be tried. For if he accused her falsely, he knew her friends were able to produce the sheet wherein they lay when they were married, with such tokens upon it as would disprove him, and render him guilty of defamation. And if he had a just ground to accuse her, because he knew they could produce no such tokens; yet this was no proof she had been vitiated since she was espoused to him; for she might have been corrupted before; and then he could not attain his end, which was to be rid of her, not by way of divorce (for then he must have given her a dowry, which he was desirous to save), but by having her put to death as an adulteress, which ver. 21 shows to be the present case. Such evident reasons as these have constrained the Jews to understand these words, not according to the very letter of them, but figuratively, of such witnesses produced by her parents, as convinced the other of falsity so evidently, that they made it appear as plainly as a piece of cloth that is unfolded, and laid before men's eyes to view it. And they think the Hebrew word *simlah*, which we

translate *the cloth*, favours this exposition; for it never signifies a *sheet*, or linen cloth (which is wont to be called *sadin*, Judges xiv. 12; Prov. xxxi. 24), but such cloth as men's garments are made of, which commonly is woollen, not linen. And so it is used in this book, Deut. x. 18, and in this very chapter, ver. 5. So that the sense is, "They shall produce evident proofs, and lay them before the court, like a piece of cloth, which is spread for all that please to look upon it." Whether this be the truth or not, I will not dispute, but refer the reader to Mr. Selden, lib. iii. Uxor. Hebr., cap. 1, 2.

Dr. A. Clarke.—*They shall spread the cloth, &c.* A usage of this kind argues a roughness of manners which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish anything like probability, that it would be wasting my own and my reader's time to detail them. A custom similar to that above is observed among the Mohammedans to the present day.

CHAP. XXIII. Au. Ver. 1; Heb. 2.

לֹא־יָבֹא פְצוּעֵ־דָבָר וְכָרֶחַץ שֶׁפָּקַד
בְּקִהְלֵי יְהוָה :

οὐκ εἰσελεύσεται θλαδίας, οὐδὲ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου.

Au. Ver.—1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Wounded, &c.

Pool.—Heb., *wounded by compression*, or *attrition*, or *contusion*, to wit, of the stones, which was the course the Gentiles took with infants to make them eunuchs.

Rosen.—פְּצוּעֵ דָבָר וְכָרֶחַץ שֶׁפָּקַד, *Mutilus contritione aut abscissione testiculi*. Videtur duplex fuisse ratio reddendi hominem generationi ineptum, vel testiculorum contritione, vel eorum exsectione. Saltem hoc fiebat vervecibus, vid. Lev. xxii. 24.

Shall not enter into the congregation of the Lord.

Pool.—This phrase cannot be understood so that they might not come into the church, or holy assemblies, to worship God, to pray, or hear, &c., because proselytes of any nation, being admitted to common church privileges, no less than the Jews (as is evi-

dent from Exod. xii. 48; Lev. xxii. 18; Numb. ix. 14; xv. 15), it were absurd to think that any of the Israelites, for such a natural or involuntary defect, should be shut out from all God's ordinances; nor so that they were to be put out of the muster-roll of God's people, or to lose the privileges common to all Israelites, to wit, the benefit of the year of release or jubilee, which it is not probable the Israelites were to forfeit merely for this unculpable imperfection; but either, 1. That they should not be incorporated into the body of Israel by marriage [so Bishop Patrick]; for so this phrase may seem to have been understood by the whole congregation of Israel, Neh. xiii. 1—3, 23—25; although at that time the government was in part in the hands of such persons as are here mentioned, ver. 3, or of their children, seeing it is apparent from Ezra x. that many priests and Levites and other officers and rulers of Israel were married to strange women, whose issue are by this law excluded from all share in the government, and for that, among other reasons, Nehemiah separated them from Israel by virtue of the law here following. Or, 2. That they should not be admitted to honours and offices either in the church or commonwealth of Israel; and so the *congregation of the Lord* doth not here signify, as commonly it doth, the body of the people, but the society of the elders or rulers of the people, who, as they represent the whole congregation, and act in their name, and for their service and good, so they are sometimes called by the name of *the congregation*, as Numb. xxxv. 12, 24, 25; Josh. xx. 6, 9; 1 Kings viii. 5, compared with ver. 1—3; and 1 Chron. xiii. 1, 2, 4; xxix. 1, 10, 20, compared with 1 Chron. xxviii. 1; xxix. 6; and of *the congregation of God*, as it is in the Hebrew of Psal. lxxxii. 1. Howsoever, seeing they are oft called the *congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service, and did also oft assemble near the tabernacle, where God was eminently present. Add to this, that the Hebrew word *kahal* generally signifies a *congregation* or *company of men met together*; and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one

place, but of the chief rulers, which frequently did so. Nor is it strange that eunuchs are excluded from government, partly because such persons are commonly observed to want that courage which is necessary for a governor, Exod. xviii. 21; and partly because as such persons ordinarily were despicable, so the office and authority in their hands was likely to be exposed to the same contempt.

Bp. Patrick.—*Shall not enter into the congregation.*] The meaning of this law is, either to forbid the Israelites to marry with such persons, or not to admit them to bear any office in the Jewish commonwealth. The Hebrew doctors generally take it in the first sense; see Selden, *De Jure Nat. et Gent.*, lib. v., cap. 16, and so do a great many among Christian writers. And there is an eminent example of the use of this phrase in this sense, Neh. xiii. 1—3. But some think it was superfluous to forbid this, because none would marry with such persons as were incapable to perform the marriage duty; and therefore they follow the second sense, it being certain that the Hebrew word *kahal*, *congregation*, signifies, in many places, not the whole body of the people of Israel, but the great assembly of elders, into which no such person was to be admitted; because they were unfit for government, eunuchs being observed generally to want courage. Thus Simeon De Muis, and others, who seem to have great reason on their side. Yet it is so plain that “the congregation of the Lord,” in the following part of this chapter, signifies the people of Israel, who might not marry with the persons mentioned, ver. 2, 3, 8, that I cannot but think it ought to be so interpreted here. For though such marriages were useless and unprofitable, as Maimonides speaks, yet they made a distinction between those who were made eunuchs by God (that is, born so) and those made by men: and this law, they say, is not to be understood of the former, but only of the latter. Some of which, it is certain, were left in such a condition, that they were desirous of marriage, as appears by the constitution of the Emperor Leo, who did not think it superfluous to forbid marriage with them. For it appears by it, that some women choose such husbands. See also Ecclus. xxx. 20, but especially the book ascribed to St. Basil, *De Vera Virginitate*, tom. i., p. 719, &c. And

on the other side, though they were unfit for marriage, yet it appears by many instances in history, that they were not unfit for government, nor wanted courage for the greatest undertakings. I need only refer the reader for this to Xenophon's *Cyropædia*, lib. vii.

They that follow allegorical senses free themselves from all these difficulties (see Filesacus, lib. i. *Selectorum*, pp. 169, 185). But one cannot think that Moses intended any of those things; though such pious use may be made of his words.

Bp. Horsley.—1 *Shall not enter into the congregation of the Lord.* He could not be permitted to partake of the passover, or to make any offering, or enjoy any of the privileges civil or religious of a native Jew. This is certainly the true force of not being permitted to enter into the congregation of Jehovah here and in the two following verses, notwithstanding that the Jewish lawyers expounded the expression in a more confined sense. But such a person, I suppose, was admitted as a proselyte of the gate to pray in the outer court.

Rosen.—*Non ingreditur in coetum Jovæ*, i. e., non habebitur Israelita, nec nomen ejus in censualibus libris scribetur. Ejusmodi homini non licebat ducere Israëlitem. “Tum demum peregrinus habebatur civis Hebræus, ut more Romano loquamur, cum Israëlitem duxerat, aut ei ducere licebat, non prius. Quare et Jonathan vertit: *Non est idoneus, qui est castratus, et cui abscissus est nervus, ad ducendam uxorem ex coetu Jovæ.*”—*Cleric.*

Heb., Ver. 3; Au. Ver. 2.

גֵּר לֹא יִשְׁתָּחֵב לַיהוָה
דֹּר עֲשָׂרִי לֹא יִשְׁתָּחֵב לַיהוָה :

2 οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου.

Au. Ver.—2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

A bastard.

Prof. Lee.—כִּזְיָו, masc.—plur. non occ. Probably compd. of זָרָה + כִּזְיָו, כִּזְיָו, contr. כִּזְיָו. *Of a foreign people:* or, if the vowels of the last member are to be attended to, כִּזְיָו, of a bordering, neighbouring, people: hence, not of true Hebrew descent: (a) *A foreigner*, or (b) *Bastard*. (a) Zech.

ix. 6 : (b) Deut. xxiii. 3. See LXX, al. non occ. No satisfactory etymology can be extracted from the sister dialects.

Bp. Patrick.—*A bastard.*] The Hebrews do not understand by the word *mamzer*, one that was begotten in simple fornication, out of the state of marriage, but one that was begotten of such persons as the law forbade them to marry, or lie withal, under pain of being *cut off*; viz., those mentioned in the eighteenth of Leviticus [so Bp. Horsley]. They only except this single case, if a man lay with a menstruous woman, and begat a child of her at that time, it was not a *mamzer*. See Seld., lib. De Succession. in Bona Defunct., cap. 3, and lib. v. De Jure Nat. et Gent., cap. 16, and Wagenseil lately, in his very learned annotation upon Mischna Sotæ, cap. 4, sect. 1, where he observes, out of a MS. which he calls very precious (Etz-Hachajim in Hilcoth Nidda), that *mamzer*, whether male or female, was excluded from the congregation of the Lord. And they were *mamzers* who were born of any woman whom the law prohibited them to have knowledge of; whether it was by violence or by consent, by error or advisedly, it made no difference.

Even to his tenth generation shall he not enter into the congregation. That is, *never*, as the Hebrew doctors expound it.

Rosen.—3 פקדו *spurius*, ex scorto publico seu prostibulo natum, vel intelligitur, uti vult Clericus, natus ex illegitima uxore, qualis erat pergrina mulier, quam Hebræus forte compressisset, nec tamen duxisset. Ex C. B. Michaëlis sententia, relata ex ejus Annotatis MSS. a filio in *Jure Mos.*, p. ii., p. 435 not., voce פקדו, h. l. generatim designatur ἀλλογενής, ut Zach. ix. 6, adeo ut Ammonitæ et Moabitæ vs. 4, species vel insignior sint τοῦ פקדו, vel plane τοῖς פקדו contra distinguantur, utpote cognati Israelitis, posteris Abrahami, cujus nepotem ex fratre, Lotum, conditorem gentis habuerant. Sic igitur פקדו idem foret qui נקדו, *Ne decima quidem* ab eo ætas, i. e., numquam, vs. 4, 7; Neh. xiii. 1.

Heb., Ver. 4; Au. Ver. 3.

וְהָיָה עַד־עוֹלָם לֹא־יָבֹא אֲמֹנִי וּמוֹאֲבִי בְּקִהְלֵי יְהוָה
וְהָיָה עַד־עוֹלָם לֹא־יָבֹא אֲמֹנִי וּמוֹאֲבִי בְּקִהְלֵי יְהוָה
: יְהוָה עַד־עוֹלָם

3 οὐκ εἰσέλυσεται Ἀμμωνίτης καὶ Μωαβίτης εἰς ἐκκλησίαν κυρίου, καὶ ἕως δεκάτης γενεάς

οὐκ εἰσέλυσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως εἰς τὸν αἰῶνα.

Au. Ver.—3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.

Enter into the congregation of the Lord. See notes on verse 1.

For ever.

Pool.—*For ever*; so it seems to note the immutability and perpetuity of this law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter*—never enter, yea, *even for ever*, i. e., they shall as it is expressed, without any mention of the tenth generation, Neh. xiii. 1, *that they shall not come into the congregation of God for ever.*

Kennicott.—If an Ammonite or Moabite were not to enter into the congregation of the Lord, *till* the tenth generation; then they were to enter *after* the tenth generation: and if so, then they were not excluded *for ever*—as the text here now affirms. On the contrary, if they were not to enter for ever, the clause concerning the tenth generation cannot here be genuine. The solution seems to be this—that the seven words, expressing the tenth generation, are here taken in and improperly repeated from the verse preceding. And what is thus probable from the context, is made certain from a MS. of undoubted authority, which was in use about 2,200 years ago. For Nehemiah says (xiii. 1): “On that day they read in the book of Moses; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.”—For the preceding remarks on this verse, which are curious and decisive, the reader is indebted to a very learned and very worthy prelate, my friend, Bishop Barrington.

Heb., Ver. 12; Au. Ver. 11.

וְהָיָה לַפְּנוֹתֶיךָ יִרְחָץ בַּמָּיִם
וְהָיָה לַפְּנוֹתֶיךָ יִרְחָץ בַּמָּיִם
: יְהוָה עַד־עוֹלָם

11 καὶ ἔσται τὸ πρὸς ἐσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι, καὶ δεδουκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν.

Au. Ver.—11 But it shall be, when evening cometh on [Heb., turneth toward], he shall wash *himself* with water: and when the sun is down, he shall come into the camp again.

Ged., Booth—11 "Until he have washed his body in water, and until the sun be set; afterward he shall come into the camp," following the Sam. which reads:—

כִּי אִם רָחַץ בַּמֵּיִם וּבֹא
הַשֶּׁמֶשׁ וְאַחֲרֵי כֵן יָבוֹא אֶל הַחֹנֶה

Heb., Ver. 14; LXX, *Au. Ver.* 13.

יִתֵּן הָהָרִיחַ לָהּ עַל-אַזְנוֹתָהּ 14

13 καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου, κ.τ.λ.

Au. Ver.—13 And thou shalt have a paddle upon thy weapon, &c.

Upon thy weapon.

Bp. Horsley.—Rather, "at thy girdle." LXX, Vulgate.

Ged., Booth.—Among your weapons.

Rosen.—מַלְאָכָה, *Præter arma tua.*

Heb., Ver. 19; LXX, *Au. Ver.* 18.

19 לֹא-תִבְיָא אֶתְנֶן זֹנָה וּמִקְחֵי פְלִלִי
בֵּית יְהוָה אֱלֹהֶיךָ לְכַלְכֵּלָךְ כִּי תִזְעַבְתָּ
יְהוָה אֱלֹהֶיךָ בְּמִשְׁתַּחֲוִיָּהֶם :

18 οὐ προσοίσσεις μίσθωμα πόρνῃς, οὐδὲ ἀλλαγμὰ κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν εὐχὴν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστὶ καὶ ἀμώβτερα.

Au. Ver.—18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.

The price of a dog.

Bp. Patrick.—There was a peculiar reason for this, besides the vileness of the creature (which Maimonides only mentions, More Nevochim, par. iii., cap. 46), which was, as Bochartus and some other great men think, because a dog was highly honoured among the Egyptians, from whom the Israelites were lately come. For the Nile was wont to overflow and enrich their country at the rising of the *dog-star*, and a *dog* was the symbol of one of their principal deities, called Anubis, who was represented with a

head like that of a dog (see Hierozoicon, par. i., lib. ii., cap. 56, p. 690, &c.). If we can think this vile idolatry was so ancient as the days of Moses, which it is certain prevailed afterward, this may pass for a very likely reason why God would not accept so much as the price for which a dog was sold or exchanged; for so the LXX expound it: as, for example, if a man gave a lamb for a fine dog, God would not have that lamb offered at his altar; as Maimonides explains it.

Pool.—*The price of a dog*: either, I. Properly; the dog being a vile and contemptible creature in those eastern parts, 1 Samuel xvii. 43; xxiv. 14; 2 Sam. iii. 8; Eccles. ix. 4, and unclean by God's designation, which yet should have been redeemed by virtue of that law, Numb. xviii. 15, had it not been for this prohibition. And this may be here prohibited, either, 1. That by this one instance, put for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing. Or, 2. To bring contempt upon the creature, which divers of the Gentiles offered up to their gods, and the Egyptians worshipped as gods. Or, 3. That by comparing *whores* and *dogs* together, and equalling the prices of them, he might expose *whores* to the highest disgrace and infamy. Or, II. Metaphorically [so Michaëlis, Hezel, Bp. Horsley, Rosenmüller]; as that word is oft used in Scripture, as 1 Sam. xxiv. 14; Psal. xxii. 16, 20; Isa. lvi. 10, 11; Matt. vii. 6; Phil. iii. 2; and particularly it is used for unclean or filthy persons, 2 Pet. ii. 22; Rev. xxii. 15. And this sense may seem most proper in this place, because it agrees with all the other expressions; and as the *hire of a whore* answers to the *whore*, ver. 17, so the *price of a dog* may seem to answer to the *sodomite*, ver. 17, and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous, and foreign to the place. It is true which is objected, that lawgivers use to deliver their laws in proper, and not in metaphorical terms, to prevent mistake and ambiguity; but there seems to be no great danger of mistake here, where the metaphor is so clearly explained and determined by so many words joined with it. *Both these*, i. e., the *whore* and the *dog*, and therefore the price of either of them cannot be acceptable.

And this may seem to favour the latter opinion, that the *dog* is here taken metaphorically rather than properly, because there is no mention in the law (save in this place which is in question) of any abominableness of a dog unto God, more than of an ass, or any other unclean creature; but how abominable *sodomiles* are to God is sufficiently evident from other scriptures, and from undeniable reasons.

Rosen.—*Pretium canis*, i. e., quod datum est scorto masculino, sive puero meritorio pro nefario concubitu. *Canis* autem vocatur talis homo impurus, quod canes impudentia ac libidine æmulantur. Tales et Apoc. xxii. 15 *κύνες* vocantur. Constat autem, Phœnices mercedem usuræ corporis sui Deo vovisse. Alii vocem כָּן propria significatione sumunt, ut sensus sit, *pretium ex vendito cane non inferendum esse in templum Jovæ*. Sed priorem illam interpretationem postulat orationis filum. Nec intelligitur, quomodo cuiquam Hebræorum in mentem venire possit, pretium ex cane vendito templo consecrare, quum canes apud illarum terrarum incolas inter abjectissima animalia habeantur, quæ nemo facile emirit.

CHAP. XXIV. 1—4.

וְהָיָה כִּי יִקַּח אִישׁ אִשָּׁה וְבָעֻלָּה וְהָיָה
אִם־לֹא תִמְצָאֶנָּה בְּעֻנְיָו כִּרְמָצָא בָּהּ
עֲרִיבָה דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן
בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ : 2 וְנִצָּאָה
מִבֵּיתוֹ וְהָלְכָה וְהָיָה לְאִישׁ־אַחֵר :
3 וְשָׁנְאָהּ הָאִישׁ הָאֲחֵר וְכָתַב לָהּ
סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ
מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵר וְנִצָּאָה
אֲשֶׁר־לָקְחָהּ לוֹ לְאִשָּׁה : 4 לְאִי־יִכָּל
בְּעֻלָּה הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ לְשׁוֹב
לְקַחָתָהּ לְהָיֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר
הִטְמִינָהּ כִּי־חֻצָּבָה הָיָה לִפְנֵי יְהוָה
וְלֹא תִחַסֵּיא אַתִּיחָדָץ אֲשֶׁר יְהוָה
יִלְחִיֶּיךָ כִּתּוֹן לֹא תִחַלָּה :

1 εὖν δέ τις λάβῃ γυναῖκα, καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται εὖν μὴ εὖρη χάριν ἐναντίον αὐτοῦ, ὅτι εὔρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψει αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξασπαστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, 2 καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ, 3 καὶ μισήσῃ αὐτὴν ὁ ἀνὴρ ὁ ἔσχατος, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου,

καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξασπαστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ καὶ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος, ὃς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα, 4 οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξασπαστελεῖας αὐτὴν ἐπαναστρέψας λαβεῖν αὐτὴν ἑαυτῷ γυναῖκα, μετὰ τὸ μανθῆναι αὐτὴν, ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου τοῦ θεοῦ σου, καὶ οὐ μανείτε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσί σοι ἐν κλήρῳ.

Au. Ver.—1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness [Heb., matter of nakedness] in her: then let him write her a bill of divorcement [Heb., cutting off], and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

1 And married her.

Houb., Ged., Booth.—"And gone in to her [Sam.] as a husband." Quod Sam. Codices addunt אִידָּהּ וְנָתַן, et intraverit ad eam, ante וְנִצָּאָה, et duxerit, scripturam similem exhibet ei, quam vidimus suprâ cap. xxi. 13. Veteres alterutram tantum habuere. "Et Syrus quidem videtur legere, וְנָתַן אִידָּהּ; nam interpretatur, וְנִדְּסָהּ, et dormierit cum ea. Nimirum sic alibi passim exprimitur hominis cum muliere concubitus. Nec usquam בָּל significat *concupiscit*, etsi eum verbo בָּל Lexicographi attribuant. Nam id verbum apud sacros scriptores, de conjugibus dictum, notat potestatem in uxorem, jusque congressus, non ipsum congressum; quomodo et verbum Arabicum تَمَّ, quod Saadias hic usurpat, in quo verbo continentur *matrimonium*, vel *matrimonii contractus*, non ipse concubitus."—*Houb.*

Some uncleanness.

Ged.—Some defect.

Pool.—*Uncleanness*; Heb., *nakedness*, or *shamefulness*, or *filthiness of a thing*, i. e., some filthy or hateful thing, some loathsome

distemper of body or quality of mind, not observed before marriage; or some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.

Rosen.—פָּדוּם מִיָּדָה, *Fædum quid.* Moses non definivit, quænam res istæ fædæ aut inhonestæ essent. Videtur autem per פָּדוּם פָּדָה intelligi quidquid tale est, ut ob id merito displiceat uxor marito, sive sint mali mores, ut pertinacia, inobedientia, dicacitas, furta; sive corporis defectus, qui antea laterent. Christus vero multa secula post maritorum jus in uxorum dimissione restringebat ad *πορεία*, quæ sola legitima divortii causa in posterum esse deberet; Matth. v. 31, 32; xix. 3.

1, &c. *And send her out of his house, &c.*

Pool.—This is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, Matt. v. 31, 32; xix. 8, 9, but also from the Old Testament, Gen. ii. 24; Mal. ii. 16; but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives, and this only for a season, even until the time of reformation, as it is called Heb. ix. 10, i. e., till the coming of the Messias, when things were to return to their first institution and purest condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to write and give her a bill of divorcement, before he send her out of his house. And though it be true, as our Saviour observes, that Moses did suffer these divorces, to wit, without punishing them, which also is here implied, yet it must be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendered, *then let him write her*, in the Hebrew run thus, *and hath written her*, and so it follows, ver. 2, *And she be departed out of his house, and be gone and become another man's wife*; then follows ver. 3, which even according to our translation carries on the supposition, *And if the latter husband hate her, &c.* Then follows the position or prohibition, ver. 4.

Ged., Booth.—Delgado has well remarked, that “the first three verses in this chapter contain a chain of successive events, finishing with the case in ver. 3; and ver. 4

expresses what will be the law in such a case.”

Rosen.—וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ, *Ita ut ei scribat libellum repudii, γραμματεῖον ἀπολύσεως* apud Josephum. Moses igitur divortii jus ex antiquo more apud Orientales populos ante ejus tempora receptum non tam sancit, quam potius justis limitibus circumscribit. Divortium vero intelligitur non publica magistratum, sed privata mariti auctoritate factum. — 4. Si hæc omnia ita sunt; *non potest, etc.* וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ, *Siquidem polluta est.* וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ compositum videtur ex Hiphil et Hithpaël; cf. Gesenii *Lehrgeb.*, p. 249.

Ver. 5.

Au. Ver.—5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business [Heb., not any thing shall pass upon him]: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

Bp. Patrick.—*Neither be charged with any business.* No public employment was to be put upon him, which might occasion his absence from his wife; not so much as watching, or such-like. In the margin these words are translated, *nor any thing pass upon him*, that is, he shall not pay tribute.

Ver. 6.

לֹא־יִתְּנֵהּ לְרֵיחַ וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ
חֶבֶל :

οὐκ ἐνεχυράσεις μύλον, οὐδὲ ἐπιμύλιον, ὅτι ψυχὴν οὗτος ἐνεχυράζει.

Au. Ver.—6 No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

The nether or the upper millstone.

Rosen.—6 מֶלֶךְ, *molam*, sc. manuariam. Numerus dualis ponitur, quia *mola* ex duobus lapidibus constabat. מֶלֶךְ, Imo *ne metam quidem* (ut Jud. ix. 53), quia neuter lapis sine altero ad moliendum sufficit. Sensus est: neque integram *molam*, neque dimidiam ejus partem, sine qua altera inutilis est, pignoris loco esse accipiendam.

Prof. Lee.—מֶלֶךְ, dual, m. *A pair of millstones; a mill*, Exod. xi. 5; Numb. xi. 8; Deut. xxiv. 6; Is. xlvi. 2; Jer. xxv. 10. מֶלֶךְ, *An upper millstone.*

Life.

Ged., Booth., &c.—The means of life.

Ver. 7.

כִּי־מִצָּא אִישׁ גֵּזֶב נֶפֶשׁ מֵאִחִיו מִבְּנֵי
יִשְׂרָאֵל וְהָרַעְמָרְבוֹ וּמָכְרוֹ וְגו'.

ἐὰν δὲ ἀλφῶ ἄνθρωπος κλέπτων ψυχὴν ἐκ τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ἰσραὴλ, καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, κ.τ.λ.

Au. Ver.—7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

And maketh merchandise of him, &c. See notes on xxi. 14.

Bp. Horsley.—Rather, “and overpowereth him, and selleth him.”

Ged., Booth.—And hath enslaved him, or sold him.

Gesen.—מִצָּר Hithp. pr. *dominum se gessit*, sq. 3 servi s. mancipii loco habuit aliq. Deut. xxi. 14; xxiv. 7.

Ver. 8.

הַשֹּׁמֵר בְּנִגְעֵי־חֲצִרְעַת לְשֹׁמֵר מֵאֵד
וְלִעֲשׂוֹת כָּל־אֲשֶׁר־יֹרֵוּ אִתְּכֶם הַכֹּהֲנִים
הַלְוִיִּם וְגו'.

πρόσεχε σεαυτῷ ἐν τῇ ἀφῇ τῆς λέπρας. φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον ὃν ἂν ἀναγγεῖλωσιν ὑμῖν οἱ ἱερεῖς οἱ Λευῖται, κ.τ.λ.

Au. Ver.—8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

Rosen.—8 *Custodi te in plaga lepræ*, rel. Sensus: in morbo lepræ diligenter observa omnia, quæ sacerdotes vos docent. Vel: cave ne tale quid committas, unde leprâ percutiaris, ut Mirjama (vs. 9); si vero id tibi acciderit, observa, quæ te docuerint sacerdotes ex præceptis Lev. xxiv.

Ver. 13.

וְהָיָה כִּי־יִשְׁכַּח לְפָנֶי יְהוָה
אֶת־הַיָּתוֹם וְאֶת־הַיָּתוֹם

— καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον κυρίου τοῦ θεοῦ σου.

Au. Ver.—13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

And it shall be righteousness, &c.

Booth.—It shall be accounted unto thee as an act of kindness.

Pool.—*Righteousness unto thee before the Lord*, i.e., esteemed and accepted by God as a work of righteousness, or holiness, or goodness and mercy, which oft is called *righteousness*, as Psal. cxii. 9; Prov. x. 2; Dan. iv. 27.

Bp. Patrick.—*It shall be righteousness unto thee.* Procure thee a blessing from God, who will esteem it an act of great mercy: which is often called by the name of *righteousness* in the holy books, Psalm cxii. 9; Prov. x. 2, &c. Nay, such-like actions are properly called *tzedekah*, or *righteousness*, according to the opinion of Maimonides, who observes (More Nevochim, par. iii., cap. 53), that this word doth merely signify giving to every man his own. “For when a man pays the hiring his wages, or a debtor pays his creditor, that is not called *tzedekah*; but what a man doth out of pure love to virtue and goodness (as when a man cures a poor wretch of his wounds), is properly called by that name. From whence it is said, concerning the restoring of a poor man’s pledge, ‘it shall be to thee for righteousness.’” That is, saith Dr. Hammond (in his Practical Catechism), that degree of mercy which the law required of every Jew, without which he could not be accounted righteous: but there was a degree of bounty beyond this, called *chasedah*, which was an excess of righteousness or goodness.

Rosen.—LXX reddunt ἐλεημοσύνη. Id enim significat vox illa apud Arabes, Chaldæos et Judæos recentiores.

Ver. 17.

לֹא תִפְשֶׁת מִשְׁפַּחַת גֵּר יְתוֹם וְלֹא
תִּחְבֹּל בְּגֵר אֶלְמָנָה :

οὐκ ἐκκλινείς κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας. οὐκ ἐνεχυράσεις ἱμάτιον χήρας.

Au. Ver.—17 Thou shalt not pervert the judgement of the stranger, nor of the fatherless; nor take the widow’s raiment to pledge.

Of the stranger (nor) of the fatherless.

Bp. Horsley.—Of the stranger, the fatherless, nor of the widow [LXX and two MSS.].

Ged.—17 “Ye shall not decline doing justice to the stranger, and to the orphan,

and to the widow: nor from the last shall ye take her garment, as a pledge." The present Heb. has no copulative before *orphan*, but reads thus: גר ימים, "Thou shalt not decline doing justice to the stranger orphan:" and what is more singular, this is also the reading of Sam. But most of the antient interpreters must have read ימים, and this is still the reading of twelve of Kennicott's MSS. De Rossi found this same reading in seven MSS. of Onkelos, and in the printed edition of Sora, 1490. The other addition in this verse, "and to the widow," I have inserted, in my version, on the authority of Sept. and two Heb. MSS. This was, at first, the reading of one of De Rossi's copies of Onkelos: and by comparing the precept with Exod. xxii. 21; Jer. xxii. 3; and Zach. vii. 10, one must be convinced, I think, that this is no interpolation.

Ver. 18, 22.

Au. Ver.—18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Therefore I command thee.

Bp. Horsley.—Rather, "Therefore I forbid thee."

CHAP. XXV. 1—3.

וּפְרִיָהֶיָּה רִיב בֵּין אֲנָשִׁים וּבְנֹשְׁאֵי אִלִּי
הַמִּשְׁפָּט וְשֹׁפְטִים וְהַצְדִּיקוּ אֶת־הַצְדִּיקָה
וְהִרְשִׁיעוּ אֶת־הַרָשָׁע : 2 וְהָיָה אִם־כֵּן
הַכּוֹת הַרָשָׁע וְהַפִּילוּ הַשֹּׁפֵט וְהַקָּהוּ
לְפָנָיו כְּדֵי רִשְׁעוֹתָיו בְּמִכְכָּר : 3 אֲרָבָעִים
יָכֶנֶה לֹא יִסֹּף פְּרִיָסֶיהָ לְהַפְתּוֹ עַל־אַלְהָה
מִכָּה רַבָּה וְנִקְלָה אֲחִיד לְעִנְיָה :

1 εἰν δὲ γένηται ἀντιλογία ἀναμέσον ἀνθρώπων, καὶ προσέλθωσιν εἰς κρίσιν, καὶ κρίνωσι, καὶ δικαίωσιν τὸ δίκαιον, καὶ καταγνώσιν τοῦ ἀσεβοῦς, 2 καὶ ἔσται ἐν ἄξις ἡ πληγὼν ὁ ἀσεβῶν, καθιεύς αὐτὸν ἔναντι τῶν κριτῶν, καὶ μαστιγώσουσιν αὐτὸν ἑναντίον αὐτῶν κατὰ τὴν ἀσείθειαν αὐτοῦ, 3 καὶ ἀριθμῶ τεσσαράκοντα μαστιγώσουσιν αὐτόν. οὐ προσθήσουσιν. ἐὰν δὲ προσθῇς μαστιγώσαι ὑπὲρ ταύτας τὰς πληγὰς πλείους, ἀσχημονήσῃ ὁ ἀδελφός σου ἑναντίον σου.

Au. Ver.—1 If there be a controversy between men, and they come unto judge-

ment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

That the judges may judge them; then they shall justify, &c.

Booth.—Then shall the judges judge them; and shall justify, &c.

Bp. Horsley.—1, &c. Better rendered in Queen Elizabeth's Bible, "When there shall be strife between men, and they shall come into judgment, and sentence shall be given upon them, and the righteous shall be justified and the wicked condemned; Then, if so be, the wicked"—

Ged.—1, 2, When two men, at variance, have appealed to the judges, and these have acquitted the innocent, and condemned the guilty; if the criminal be deemed worthy of flagellation, the judge shall cause him to be laid down, &c.

2, 3, *According to his fault, by a certain number. Forty stripes he may give him, and not exceed.*

Bp. Horsley.—Rather, "according to his fault. To the number of forty stripes he may give him, [but] not exceed." See LXX.

3 *Lest, &c., thy brother seem vile unto thee.* Equivalently Pool, Patrick, Rosen., Gesen., Lee. *Ne vilis fiat frater tuus coram oculis tuis*, i. e., ne minor illius cura et ratio habeatur, quam ut humanitas postulat, nec ut animal vile tractetur. Niphal verbi נִפְּלָה omnibus, quibus occurrit, locis, *vilescendi* notionem obtinet.—*Rosen.*

Ged., Booth.—"Lest thy brother should faint before thine eyes." Vulg. paraphrases the whole comma thus: *ne fœde laceratus ante oculos tuos abeat frater tuus*. Onk. and Syr. retain the Hebrew word; Tharg., יָרַב, be contemptible; and so equivalently both Arabs, Pers., and Gr. Ven., which last has ἀτιμασθη. Michaëlis rejects all these interpretations, and takes נִפְּלָה in its common signification of *urere*, corresponding with the Latin metaphor, *urere loris*; and Dathe thinks this a very ingenious and probable explanation. Ingenious it certainly

is: but I cannot think it so probable. I see no reason to depart from the common derivation, although I think that the antients have much mistaken the meaning of נקל. It can hardly mean here, to be dishonoured, or made contemptible: for, as Michaëlis most justly observes, how could more than forty lashes make a criminal more contemptible than forty? The end of the precept is evidently to prevent an excessive punishment, which might prove fatal to the life of the person. Without having recourse, then, to Michaëlis's metaphor, I find in קל the true meaning of נקל, which is here not to be vilified, or seem vile; but to be faint, languid, exhausted. Compare the Chaldee קלל, and the Syr. and Arab. قل, and you will have little doubt, I think, that this is the true meaning of נקל in this passage.—Geddes.

Ver. 5.

כִּי־יָשְׁבוּ אֲחֵים יַחְדָּו וַיָּמָת אֶחָד מֵהֶם
וַיֵּבֶן אִיזְלָו לֹא־תִהְיֶה אִשְׁת־הַמֵּת
הַחֹדֶצָה לְאִישׁ זָר יִבְמָהּ וַיָּבֵא עִלֶּיהָ
וַיִּקְחָהּ לוֹ לְאִשָּׁה וַיִּבְמָהּ :

ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἕξω ἀνδρὶ μὴ ἐγγίῃ, ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτὴν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

Au. Ver.—5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [or, next kinsman, Gen. xxxviii. 8; Ruth i. 12, 13, and iii. 9] shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Pool.—*Dwell together*; either, 1. Strictly, in the same house or family; which is not probable. Or, 2. More largely, in the same town or city, or, at least, country [so Houbigant, Patrick, Rosenmüller]. This is added for a relief of their consciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foresaw would be their case, then the wife of the dead had her liberty to marry to the next kinsman that lived in the same place with her. *One of them*; either, 1. The first and eldest of them, as it was practised, Gen. xxxviii. 6, &c., and expounded, Matt. xxii. 25; *one*

being put for the *first*, as Gen. i. 5; ii. 11; Hag. i. 1; Mark xvi. 2. And the chief care was about the first-born, who were invested with singular privileges, and were types of Christ. Or, 2. Any of them, for the words are general, and so the practice may seem to have been, Ruth iii.; and the reason of the law may seem to be in a great measure the same, which was to keep up the distinction, as of tribes and families, that so the Messias might be discovered by the family from which he was appointed to proceed, so also of inheritances, which were divided among all the brethren, the first-born having only a double portion. *Have no child*, Heb., *no son*. But *son* is oft put for any *child*, male or female, both in Scripture and other authors; and therefore the Hebrew *no son* is rendered *no child* here, as it is in effect, Matt. xxii. 24; Mark xii. 19; Luke xx. 28. And indeed this caution was not necessary when there was a daughter, whose child might be adopted into the name and family of its grandfather. *Unto a stranger*, i. e., to one of another family, as that word is oft used. *Her husband's brother shall go in unto her*, except he was married himself, as may appear by other scriptures, and by the reason of the thing, and, as some add, from the phrase of *dwelling together*, to wit, in their father's family.

Shall go in unto her.

Houb., Horsley.—Shall go unto her. *Veniet ad eam*, seu illam conveniet, oblato ei matrimonio, non autem *ingredietur ad eam*, quasi matrimonio jam facto; nam legitur *וַיֵּבֶן עִלֶּיהָ* non *וַיִּבְמָהּ* et male Sam. Codices איה. Nec tangitur usus matrimonii, nisi verbis sequentibus. Erat munus fratris, ut fratris mortui uxorem adiret, eique matrimonium offeret, tum quia sic lex imperabat, tum quia virorum est ambire uxores, non feminarum viros.—*Houbigant.*

Ver. 6.

Au. Ver.—The firstborn [so the Heb.].

Houb., Ged., Booth.—The firstborn son [Sam., Vulg.]. Non legunt הבכור Græci Interpretes tantummodo הבן, *filium*. Sed Sam. Codex utrumque, הבן הבכור, *filius primogenitus*; reliqui veteres tantum הבכור. Spirat Mosis calamum, *filius primogenitus*; neque tamen tanti erat vocabulum הבן, ut id Samaritani adderent, nisi et legerent; et videtur הבן excidisse ob similitudinem litte-

rarum duarum יה, in quibus initium duo
verba יהב et יהבנר.

Ver. 9.

— וְיִרְדָּה בְּפָנָיו וְגו'.

— καὶ ἐμπύσεται κατὰ πρόσωπον αὐτοῦ,
κ.τ.λ.

Au. Ver.—9 Then shall his brother's wife
come unto him in the presence of the elders,
and loose his shoe from off his foot, and
spit in his face, and shall answer and say,
So shall it be done unto that man that will
not build up his brother's house.

In his face.

Ged., Booth.—In his presence.

Rosen.—*Exspuet in facie ejus, coram eo.*
Michaëlis vero verbum בָּנִי vertendum putat
ex significatione Arab. بن, *bilem in ipsum*
et maledicta evomere potest; quod ex mori-
bus Orientalium maximum dedecus fuisset,
coram iudicibus exspuere.

CHAP. XXVI. 2.

וְלִקְחָהּ בְּרֵאשִׁית וּפְלִיפְרֵי הָאָדָמָה
אֲשֶׁר תִּבְרֵא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נָתַן לָךְ וְשָׂמַתָּ בַּסֵּנֶה וְהִלַּכְתָּ אֶל-
הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכְנָן
שָׁמָּה שָׁם :

καὶ λήψῃ ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς
γῆς σου, ἥς κύριος ὁ θεός σου δίδωσί σοι, καὶ
ἐμβαλεῖς εἰς κάρταλλον, καὶ πορεύσῃ εἰς τὸν
τόπον ὃν ἀνέκλεῖσται κύριος ὁ θεός σου ἐπι-
αληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

Au. Ver.—2 That thou shalt take of the
first of all the fruit of the earth, which thou
shalt bring of thy land that the Lord thy
God giveth thee, and shalt put it in a
basket, and shalt go unto the place which
the Lord thy God shall choose to place his
name there.

Which thou shalt bring of thy land.

Houb.—Quos tu ex agris tuis perceperis.

Booth.—Which thy land produceth.

Ged.—2 Ye shall take some of the first-
fruits of every kind which the earth pro-
duceth, on the land which the Lord, &c.

To place his name there. See notes on
xii. 6.

Ver. 3.

— הִגַּדְתִּי תִּימָה לַיהוָה אֱלֹהֶיךָ כִּי-

בָּאתִי וְגו'.

— ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου,
ὅτι εἰσελήλυθα, κ.τ.λ.

Au. Ver.—3 And thou shalt go unto the
priest that shall be in those days, and say
unto him, I profess this day unto the Lord
thy God, that I am come unto the country
which the Lord sware unto our fathers for
to give us.

Unto the Lord thy God. So all the ver-
sions except LXX, and most commentators.

Houb., Horsley.—Unto Jehovah my
[LXX] God.

Mendum אֱלֹהֶיךָ non gestabant in suis Codi-
cibus Græci Interpretes utpote qui vertant
τῷ Θεῷ μου, *Deo meo*, legantque אֱלֹהֶיךָ, quod
omnino est legendum. Id mendum vetus
esse liquet ex versionibus Chaldaica et Syri-
aca. Sed ipsa ex vetustate mendi fons
aperitur. Nam, cum olim non essent litteræ
finales, facillimum fuit, ut pro אֱלֹהֶיךָ, quod
scriptum legeretur, iteraretur per impru-
dentiam littera כ hoc modo, אֱלֹהֶיךָ; cum
præsertim his in versibus sæpe recurreret
verbum אֱלֹהֶיךָ, Mose populum alloquente.
Ob eam vero ipsam causam quod Moyses,
ad populum sermonem habens dicat אֱלֹהֶיךָ,
Deus tuus, convenit ut populus dicat אֱלֹהֶיךָ,
Deo meo; minime vero ut idem populus
sacerdoti dicat, *Deo tuo*, eo præsertim loco,
ubi agitur, non sacerdos, sed ipse populus
Deo suo gratias agens ob fruges, eo pro-
vidente, natas et adultas, ex quibus pri-
mitias offerre possit.—*Houbigant.*

Ged.—There are, I doubt not, who will
be of Houbigant's opinion: but his rule of
congruency is a precarious criterion; and as
all the copies of both texts, and all the other
antient versions down to Gr. Ven. inclusively
read אֱלֹהֶיךָ, I have adopted it in my trans-
lation.

Ver. 5.

וְעָלִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ
אֲרָמִי אֲבָד אָבִי וַיְהִי וְגו'.

καὶ ἀποκριθεὶς ἐρεῖ ἔναντι κυρίου τοῦ θεοῦ
σου. Συρίαν ἀπέβαλεν ὁ πατήρ μου, καὶ κατ-
έβη, κ.τ.λ.

Au. Ver.—5 And thou shalt speak and
say before the Lord thy God, A Syrian
ready to perish was my father, and he went
down into Egypt, and sojourned there with
a few, and became there a nation, great,
mighty, and populous.

And shalt say.

Rosen.—וְעָנִיתָ, *Respondabis* prius inter-
roganti sacerdoti.

A Syrian ready to perish.

Rosen., Ged., Booth.—"A wandering

Syrian." *Aramæus errans*, cum gregibus deserta pererrans, Nomas, erat *pater meus* et descendit in *Ægyptum*. Syrus gente, patria extorris, inter Cananitas pascua nullis certis sedibus pererrans. אָרָמִי non est verendum *perditus*, vel *periturus*; nam Abrahamus, Isaacus, et Jacobus, qui hic sub אָרָמִי intelliguntur, divites erant ac potentes; sed *errans*, ut Ps. cxix. 176.—*Rosen*.

Dr. A. Clarke.—*A Syrian ready to perish* was my father.] This passage has been variously understood, both by the ancient versions and by modern commentators. The *Vulgate* renders it thus: *Syrus persequabatur patrem meum*, "A Syrian persecuted my father." The *Septuagint* thus: *Συριαν ἀπεβαλεν ὁ πατήρ μου*, "My father abandoned Syria." The *Targum* thus: לָבָן אֲרַמְאָה בֵּעָא לֵעֲבָדָא יָאֵבָה אֲבָא, *Laban arammaah bea leobada yath abba*, "Laban the Syrian endeavoured to destroy my father." The *Syriac*: "My father was led out of Syria into Egypt." The *Arabic*: "Surely, Laban the Syrian had almost destroyed my father." The *Targum* of *Jonathan ben Uzziel*: "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father *Houbigant* dissents from all, and renders the original thus: *Fames urgebat patrem meum, qui in Ægyptum descendit*, "Famine oppressed my father, who went down into Egypt." This interpretation *Houbigant* gives the text, by taking the אֲרָמִי, *arammi*, which signifies an *Aramite* or Syrian, and joining it to אָבִיר, *yeubud*, the future for the perfect, which is common enough in Hebrew, and which may signify *constrained*; and seeking for the meaning of אֲרָם, *aram*, in the Arabic أَرَام, *arama*, which signifies *famine, dearth*, &c., he thus makes out his version, and this version he defends at large in his notes. It is pretty evident, from the text, that by a Syrian we are to understand Jacob, so called from his long residence in Syria with his father-in-law Laban. And his *being ready to perish* may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

Ver. 17—19.

וְאֵת־יְהוָה הָאֱמָרָה הַיּוֹם לְהוֹרֹא

לֵךְ לְמַלְאִים וּלְלֶכֶת בְּדִרְכָיו וְלִשְׁמֹר
תְּהִיוּ וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹר כְּהִלּוֹ:
וְהַיּוֹם הַזֶּה הָאֱמָרָה הַיּוֹם לְהוֹרֹא לֵךְ
לְעַם סִנְיָה כְּאִשְׁרֵךְ דְּבָרֶיךָ וְלִשְׁמֹר
כְּלִי־מִצְוֹתָיו: 19 וְלִתְהַלֵּךְ עֲלֵיוֹן עַל
כְּלִי־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְלֶכֶת וּלְשֹׁם
וּלְתִפְאֶרֶת וּלְהִתְהַלֵּךְ עִם־הַנָּשׁ לְהִתְהַלֵּךְ
אֲלֵהֶם כְּאִשְׁרֵךְ דְּבָרֶיךָ:

17 τὸν θεὸν εἶλον σήμερον εἶναι σου θεόν, καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα, καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ. 18 καὶ κύριος εἰλάτῃ σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον, καθάπερ εἶπε φυλάττειν τὰς ἐντολὰς αὐτοῦ, 19 καὶ εἶναι σε ὑπεράνω πάντων τῶν ἐθνῶν, ὡς ἐποίησέ σε ὀνομαστόν καὶ καύχημα καὶ δοξαστὸν, εἶναι σε λαὸν ἁγίον κυρίῳ τῷ θεῷ σου, καθὼς ἐλάλησε.

Au. Ver.—17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

16—19 Bp. Horsley supposes that the proper place for these verses is between verses 9 and 10 of chap. xxix.

Rosen.—17, 18, In his *vas*. aliquam difficultatem parit verbum אָמַר, quum enim hæc forma (Hiphil) verbi אָמַר hic tantummodo occurrat, de ea vertenda dissentiunt interpretes. Quidam vertunt: Vs. 17 אָמַר, fecisti dicere seu spondere dominum, etc. Vs. 18, Dominus אָמַר, fecit dicere te, effecit, ut promiseris et sponderis. Alii conferri volunt significationem Æthiopicam verbi אָמַר, scire, nosse, quæ intransitiva conjugatione sit, fecit scire, docuit, professus est. Verbum אָמַר apud Arabes est imperare, præcipere, et in Conj. 4 imperium sive principatum alicui concedere. Hanc notionem Dathius tribuit verbo אָמַר et hinc vertit vs. 17. *Jovæ hodie principatum concessisti, ut sit Deus tuus, ut ex voluntate ejus vilam*

instituas, leges et præcepta ejus serves eique in omnibus morem geras. Vs. 18. *Ideo etiam Jova tibi hunc honorem sive principatum concedit, ut te populum suum esse declarat, quemadmodum tibi promisit, ut ejus præcepta serves* (coll. Deut. iv. 8). Vs. 19. *Ut te omnibus aliis gentibus a se conditis reddat superiorem, ut laude, honore et gloria floreas, ut sacer sis populus Jovæ Dei tui, quemadmodum promisit.* Eundem in modum Saadias hunc locum interpretatus est. Verum opus non videtur, significationem verbi *וְהָיָה* ex alia lingua petere, quum illud commodissime verti possit *asseverare, serio affirmare*; quod in linguis Orientalibus conjugationes derivatæ primitivorum suorum significationes non semper transitivas faciunt, sed nonnumquam eas intendunt.

18, 19, *And that thou shouldest keep, &c. Ged., Booth.*—18 And that if thou wilt keep all his commandments, 19 Then he will place thee above all nations which he hath made, in praise, and in fame, and in honour; and that thou shalt be a holy people to Jehovah thy God, as he hath spoken.

CHAP. XXVII. 2.

וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבֹדוּ אֶת־יְהוָה
אֱלֹהֵי־אֲרָץ מִשְׁרֵי־יְהוָה אֱלֹהֵיךָ לְתוֹךְ
וְהִקְמַתָּ לָּהּ אֲבָנִים גְּדֹלוֹת וְשָׂדֶת אֲתָם
בְּאֶשֶׁר :

καὶ ἔσται ἡ ἡμέρα διαβῆτε τὸν Ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεός σου διδωσί σοι, καὶ στήσεις σεαυτῶ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονία.

Au. Ver.—2 And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

Plaister them with plaister. So Pool, Patrick, Rosen., Gesen., Lee.

Rosen.—Obduces eos tectorio.

Prof. Lee.—שִׁיד, m. Arab. شيد, res,

quæ parieti inducitur, ut lutum, similisve res. *Plastering*; any kind of plaster; lime, Deut. xxvii. 2, 4; Is. xxxiii. 12; Amos ii. 1.

Bp. Patrick.—*Plaister them with plaister.* That being plain and smooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.

Bp. Horsley.—Rather, “cement them with mortar.” See Houbigant.

Houb.—Quos cæmento stabilies.

Ken.—This plaister has generally been understood, as meant to be laid over the stones, to give them smooth surfaces; that so the law might be inscribed upon that plaister. But the very next words show, that the words were not to be inscribed upon it, i. e., the plaister; but upon them, i. e., the stones. Besides: if duration was not intended; the original tables were present, and might have been used for a single recital of the commandments on this extraordinary occasion. And if duration was intended; covering the surfaces of the stones with plaister (notwithstanding what has been said of the tenacity of the ancient plaister) seems a method very unlikely to perpetuate the inscription: especially as the words are supposed to be inscribed, as soon as the plaister was laid on. The learned F. Houbigant thinks, that the words do not mean plaister for the surfaces, but cement for the sides of these stones; by which they were to be joined firmly together—cæmentum, quo lapides monumenti, unus ad unum, firme cohærent. But, perhaps, the truth of the case is this. The letters on these stones were not to be sunk or hollowed out, but raised in relievo, and the stone cut from around the letters. The plaister would be then of excellent use to fill up the interstices of the letters: and if the plaister was white between the letters of black marble; the words would appear (according to the command, at ver. 8) very plainly—or, as in Coverdale's version (1535), manifestly and well. This hypothesis, of the letters being raised, may be strengthened by observing, that the Arabic inscriptions (perhaps all that are now extant) are in relievo. The two Arabic marbles, preserved in the University of Oxford, are proofs of this method of engraving; which therefore might obtain formerly amongst the other Oriental nations. Selden, in his account of the Oxford marbles, mentions four, numbered 191, 192, 193, 194; which have on them Hebrew characters, and were anciently parts of some sepulchral monuments of the Jews. But, not knowing where these fragments are, I cannot say whether the letters upon them are in relievo, or the contrary.

Dr. A. Clarke.—Perhaps the original should be translated, *Thou shalt cement them with cement*, because this was intended to be a durable monument. In similar cases it

was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was *common*, it was necessary to give particular directions when the usual method was not to be followed. Some suppose that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are frequently done in this way. There is now before me a large slab of basalt, two feet long by sixteen inches wide, on which there is an inscription in Persian, Arabic, and Tamul; in the two former the letters are all raised, the surface of the stone being *dug out*, but the Tamul is indented. A kind of reddish paint had been smeared over the letters to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some even this case may cast light upon the subject in question.

Ver. 3.

וְכָתַבְתָּ עַל־לִבְיָהוּ אֶת־כָּל־דִּבְרֵי הַתּוֹרָה
הַזֹּאת בְּעֵבֶרֶךָ לְמַעַן אֲשֶׁר תִּבְנֶה אֶל־
הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ וְנָתַן לָךְ
וְנָתַן

καὶ γράψεις ἐπὶ τῶν λίθων τούτων πάντας
τοὺς λόγους τοῦ νόμου τούτου, ὡς ἂν διαβῇτε
τὸν Ἰορδάνην, ἥνικα ἂν εἰσέλθῃτε εἰς τὴν γῆν
ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσί σοι,
κ.τ.λ.

Au. Ver.—3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

All the words of this law.

Pool.—Either, 1. All the words of this Book of Deuteronomy [so Geddes]. But that seems too large for this place. Or, 2. The blessings and curses here following [so Josephus, Rosenmüller, Dr. A. Clarke]. But they are mentioned as a different thing. Or, 3. The law properly so called, i.e., the sum and substance of the precepts or laws of Moses, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all *that confirm not all*

the words of this law to do them are particularly applied unto the transgressors of moral laws only, ver. 15, 16, &c. And especially the decalogue, which oft goes under that name. Compare Josh. viii. 32, &c.

Bp. Patrick.—I suppose he means all the laws contained in this book (not all the exhortations and historical passages), which agrees very well with this injunction, that they should write on the stones "all the words of this law."

Kennicott contends that it was the *Decalogue* that was written on these stones.

This law, when thou art passed over, &c.

Ged., Booth.—This law; for thou art about to [Ged., since ye] pass over, that thou mayest go into the land which Jehovah thy God giveth to thee, &c.

Ver. 4.

וְהָיָה בְּעֵבֶרְכֶּם אֶת־הַיַּרְדֵּן תָּקִים
אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֶנִּי מְצַוָּה
אִתְּכֶם הַיּוֹם בְּהָר עֵיבָל וְשָׂרַת אִתְּכֶם
בְּשָׂרִד :

καὶ ἔσται ὡς ἂν διαβῇτε τὸν Ἰορδάνην, στή-
σετε τοὺς λίθους τούτους, οὓς ἐγὼ ἐντέλλομαι
σοι σήμερον ἐν ὄρει Γαιβάλ, καὶ κονιάσεις
αὐτοὺς κονία.

Au. Ver.—4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

In mount Ebal.

Ged., Booth.—"By mount Ebal." I think it plain from the whole context and from Joshua (viii. 33) that both the altar, and the stones on which the Deuteronomy was to be written, were erected not on the mount, but at the foot of it. Whether at the foot of mount *Ebal*, or of mount *Gerrizim*, depends on another question: namely, whether the Jews or Samaritans have here corrupted the text.—*Ged.*

Plaister them with plaister. See notes on verse 2.

Mount Ebal. So the Heb. text which is followed by Verschuur, Seb. Rav., Rosen., Gesen., Bp. Patrick, Rutherford, Parry, and most commentators. See note of Rosenmüller below.

Bp. Patrick.—*Mount Ebal.* Here the Samaritan Pentateuch hath, "in mount *Gerrizim*;" which is a manifest corruption, to

justify their building a temple there, which they pretend God commanded in these words.

Whiston, Kennicott, Semler, Geddes, Boothroyd, and others follow the Sam. Pent., which reads Mount Gerizim.

Kennicott.—Let us now, with all due fairness and candour, consider attentively *that text*, on which the authority of the whole Samaritan Pentateuch is supposed by some greatly to depend. And here, antecedently to the discussion of this point, it has been recommended as necessary to acquaint the reader, how unanimous the learned have been, in considering this as a point of principal importance; and how uniform, in determining here for the Jews and condemning the Samaritans. It would be tedious to particularize the names of all those who have helped to countenance the present opinion; and it would be still more tedious minutely to specify the peremptoriness of their determinations. Bootius and Buxtorf (the younger), Carpzovius, and Leusden, with all their brother advocates for the integrity of the printed Hebrew text, must of course exclaim loudly upon this occasion; but these are of inferior authority. Hottinger and Lightfoot, Patrick and Calmet, Usher and Du-Pin, Prideaux and Walton, Father Simon and Father Houbigant—*these*, when formed into a body for the maintenance of any opinion, scarce leave one the liberty to hazard a bare conjecture, that such men can be all mistaken.

"Mark," says Lightfoot, "the impudence of these Samaritans; see their bold and wicked interpolation, their notorious falsification of the words of Moses!" * "The word Garizim," says F. Simon, "demonstrates the irreligion of the Samaritans." † "Daring substitution," says Usher; "an impious change of the true word Ebal!" ‡ Hottinger affirms that "the Samaritan text cannot be authentic, principally because of this malicious corruption;" and that "the quality of this corruption renders it so glaring—ut pertinacem esse oporteat, qui contrahiscere ausit. Montem Garizim Samaritani בית המקדש (domum sanctuarii) appellant, ex Deut. xxvii. 4; ubi legunt Garizim. En audaciam! pro eo quod contextus sacer, eumque sequentes interpretes

reliqui omnes, habent Ebal, Garizim substituunt cultores superstitiosi—sacrilega hæc omnino, et plane impia Samaritanorum fraus!" * Prideaux observes, "To reconcile the greater veneration to Mount Gerizim, the Samaritans have been guilty of a very great prevarication in corrupting the text, and made a sacrilegious change. All other copies and translations make against them, and prove the corruption to be on the side of the Samaritans. And this voluntary corruption of theirs, to serve an ill cause, gives the less authority to their copy in all other places." † And, lastly, Bp. Walton affirms, "Locum illum (Deut. xxvii. 4) mendosum esse in exemplaribus Samaritanis, *negari non posse*; cum in omnibus codicibus Hebræis, omnibusque versionibus antiquis, legatur Ebal, non Garizim." ‡

But, however desperate the cause of the Samaritans may, in this case, be thought; and is, at present, peremptorily pronounced: it will not, I presume, be unpardonable for me to appear in their defence—an advocate for (what appears to me) much-injured innocence, and zealous for the true honour of the original word of God. Every one should pay a deference to the sentiments of men greatly eminent in literature, and be thankful for the instructions conveyed down in the works of the learned now dead, or communicated by the learned still living: but no incense must be offered up to the authority of men, in things pertaining to God, without previous examination. And, wherever the opinions of the most learned and truth seem to be at variance; a protest, humbly entered by reason and conscience, never can be criminal. Perhaps this may be no unreasonable apology for myself; when I am about to disallow the authorities of the many great names before enumerated; and to differ from most of the learned, upon the following point—the certainty of the Samaritans having corrupted their Pentateuch, on the article of Gerizim and Ebal. The point is sufficiently considerable to demand a fair hearing, and an upright sentence; and such evidences shall be here produced, as will make it at least probable, that the corrupters of holy Scripture, in this instance, were the Jews.

* Vol. ii., pp. 505, 506, 540.

† Disquisit. Criticæ, p. 84.

‡ Epist. ad Cappellum, p. 20.

* De Heptaplis Paris, sect. 13. Exer. Anti-Morin., p. 62.

† Connection, part i., book vi., sect. 3.

‡ Prolegomena, 11, 16.

I enter upon this enquiry with the greater readiness; because it will enable me to confute one chapter, which has not yet been answered, in that famous book, "The Grounds and Reasons of the Christian Religion;" wrote by that great champion of Infidelity, Anthony Collins, Esq. For this author, in that work so remarkably replete with malice against Christianity, has one whole chapter, to prove the Samaritan Pentateuch corrupted, chiefly from the very text now under consideration. And he calls this "a corrupted passage, of great importance; which affects the authority of the Samaritan Pentateuch the more, in that it was a *designed* corruption." And, that this charge against the Samaritan Pentateuch has hitherto been conceded to Mr. Collins, as unanswerable—I presume first, because I find no traces of any reply to that whole chapter; especially, as to the capital corruption there insisted upon: and because, in the subsequent "Defence of the Grounds and Reasons" against the many answers published, the same wilful corruption is again roundly objected (page 76) without the least notice of any reply to the prior mention of it. I shall therefore attempt to perfect the many valuable answers to that dangerous book, by a particular confutation of this one chapter: which confutation will perhaps follow most properly, as a supplement to the other observations proposed upon this subject. And here then, the clearest method may be—first to produce such arguments, as overthrow the certainty of this corruption being made by the Samaritans; and then such, as will induce a probability of its being made by the Jews.

It seems necessary to prefix a state of the dispute, before we proceed to any particular observations. And here we may remark, first; that God, by Moses, commands the Israelites, when they shall have passed over Jordan into the land of Canaan, to put the blessing upon Gerizim, and the curse upon Ebal; two mountains, situated in the centre of the promised land between Dan and Beersheba; two mountains near each other, and having between them (at the foot of Gerizim) a small town anciently called Sichem or Shechem, but afterwards Neapolis, and now Naplose. Besides this command, given in Deut. xi. 29; we read again in ch. xxvii. 12, 13: "these shall stand upon mount Gerizim, to bless the people; and

these upon mount Ebal, to curse." Secondly: it is commanded in verse 4th, &c., that "they should set up great stones, and plaister them with plaister;" on which they were to write the law of God: and that they should also build "an altar unto the Lord." Now the mount, which was to be thus dignified with the *law* and the *altar*, is in the Hebrew text Ebal, and in the Samaritan Gerizim. Thirdly: about one thousand years afterwards, the Samaritans built a temple upon mount Gerizim; which was one of the principal causes of the hatred, so very remarkable, between those two nations. And it is, upon this account, rationally agreed by the learned—that the variation in this text is not the effect of carelessness, but a wilful corruption; and that either the Samaritans have, in their copies, put Gerizim (instead of Ebal) to recommend their temple; or that the Jews have, in their copies, put Ebal (instead of Gerizim) out of opposition to it.

Now that this corruption was made by the Samaritans, Walton (and with him join expressly Hottinger and Prideaux) affirm to be undeniable; and that for the following reasons—"cum in omnibus codicibus Hebræis, omnibusque versionibus antiquis, legatur Ebal, non Garizim." Let us examine these reasons; and probably we shall find them very unsatisfactory. Objection—Ebal is the word in all the Hebrew copies; therefore Ebal is the original word. I answer; this is almost taking the point for granted. The dispute is, whether the present Hebrew or Samaritan copies retain the original word; and the argument infers, that Ebal is the original word, because it is the word in the present Hebrew copies. Should it be urged, that Gerizim is the original word, because it is the word in the present Samaritan copies; would this argument be allowed conclusive? Certainly not; and yet it concludes full as justly as the former: but indeed, neither of these arguments conclude anything at all.

The other objection has a more formidable appearance; and it is this—Ebal is the word in all the ancient versions. Without contradicting this assertion at present; let us examine the weight of it, supposing it had been true. Were the question here concerning a corruption, introduced 600 years after Christ; our ancient versions had then been proper evidences. But as the question is concerning a corruption, introduced about

400 years before Christ; I cannot see how these versions can be of any use; since they are all too late, to be proper evidences. This will, upon reflection, be readily allowed, as to all: excepting the Greek version. For certainly versions, made from the Hebrew text several hundred years after an alteration had been made wilfully either in the Hebrew or Samaritan text, can be of no use (in this instance) in favour of the Hebrew; since they can only be evidence for the state of the Hebrew copies, from which they were translated, and not for copies five, or six, or seven hundred years older. And as to the Greek version of the Pentateuch; that is allowed to have been made about 280 years before Christ. But surely a version, made by Jews, an hundred years after the wilful corruption of this text, can be no proper proof, that this text of the Jews had not been altered by themselves, one hundred years before. There can be no reasonable doubt, but that this corruption was made (either by the Samaritans in favour of their temple, or by the Jews out of opposition to it) soon after that temple was built. And it was built, as Prideaux allows, during the reign of Darius Nothus; about 409 years before Christ. All the ancient versions therefore, which have been made from the Hebrew text, being made after the corruption had been introduced, are too late to be admitted as evidences, that can acquit the Jews, or convict the Samaritans.

But it must not pass unremarked, that it is by no means true that all the ancient versions do read Ebal in the text before us, notwithstanding the round assertions of so many learned men. For, first, there is delivered down to us an ancient version of the Samaritan Pentateuch, expressed in the Samaritan letters, and wrote in the Samaritan dialect, which is a mixture of Chaldee and Hebrew. And there is no man of learning, but will allow that a version from the Samaritan text is as just an authority in favour of the Samaritan text, as a version from the Hebrew text can be in favour of the Hebrew. Now Walton says (Proleg. xi. 20): "Versionem Hebræo-Samaritani textus triplicem quidam statuunt, viz., Samaritanam, Arabicam, et Græcam. De duabus prioribus nullum est dubium, *utramque enim habui*—de tertiâ dubitatur. Prima versio facta est in dialectum Samaritanam, quo tempore cum Judæis in religione con-

venerant Samaritani. Constat valde antiquam esse—non multo post templum Garizitanum extructum—verisimile est, non multo post Esdram et Nehemiam, versionem hanc conflata fuisse."* Here then is one version, and that before allowed to be of equal, nay, superior antiquity, to the version of the LXX; and this very ancient version reads *Gerizim*, in the text in question. As to the second version from the Samaritan Pentateuch, namely, the Arabic, this has never yet been printed. A MS. copy of it, in the Samaritan character, makes a part of that vast treasure of MSS. preserved in the Bodleian Library, and is catalogued No. 3,128. It is, indeed, imperfect; but fortunately contains that part of Deuteronomy, which we are now considering: and the word in this version is also *Gerizim*, גרזים. And let us remark, that Walton, who had this version (*utramque enim habui*, says he), should not thus positively have asserted the consent of *all* the versions, when he had this version, and *this very copy* of it, in his hand. There is also an Arabic version of the Samaritan Pentateuch, in the Arabic character; a complete copy of which, most elegantly transcribed, was bought at Damascus in 1663; and is now deposited in the Bodleian library, catalogued No. 3,133. This version also confirms the word *Gerizim*; reading here *في جبل جريزيم*. And, lastly,

as to a Greek version of the Samaritan Pentateuch, if there ever was one,† *that* (we may fairly suppose) read also *Gerizim*, in this verse, in conformity to the Samaritan copy, from whence it was translated.

We see, then, that as the evidence of one text destroys the evidence of the other; and as there is, in fact, the authority of versions to oppose to the authority of versions; no certain argument, or, rather, no argument at all, can be drawn from hence, to fix the

* "Hodierna Samaritanorum versio perantiqua, ut existimatur."—Montfauc. Prelim. Dissert. to Orig. Hex., p. 19. "Credamus multis de causis certissime, Samaritanam Pentateuchi versionem omnibus (quæ ad nos pervenerunt) versionibus majorem ætatem ferre—Sententiæ Waltoni accedimus, qua traditur, versionem hanc, hæc ita multo post templum auspiciis Saneballetis extructum, fuisse exaratam."—Exercitat. in Samar. Pentat., per Keilholz, Wittenberg., 4to. 1754.

† Hottinger contends, that there was such a Greek version; and that it was made from the Samaritan text, above 2,000 years since.

corruption on either side. And therefore I shall now offer several observations, which, when considered altogether, will (I presume) render it highly probable that this memorable corruption was made by the Jews; and that the word in dispute was originally *Gerizim*, the mount on which God commanded the Israelites to write the law, and erect the altar.

I. The first argument to render it probable that *Gerizim* was the mount on which the altar was to be erected, and burnt-offerings and peace-offerings were to be offered, is—because *Gerizim* is universally allowed (allowed repeatedly in the Hebrew, as well as the Samaritan Pentateuch, and of course allowed by the Jews themselves) to have been the mount of *the blessings*, i. e., the mount, from the top of which (or on the side of which) the several blessings were to be proclaimed. And it seems very improbable, that the sacrificers of peace-offerings (which implied a state of favour with God), should by Divine command sacrifice upon *Ebal*, confessedly the mount of cursings.

II. When the Samaritans determined to erect a temple amongst themselves, after being forbid to join in rebuilding the temple at Jerusalem, no man can doubt, but they would choose some place signally honoured by God or by his prophets; the more effectually to oppose the fame of the Jewish temple, and the more easily to vindicate their separate worship. Now *Gerizim* and *Ebal* were mountains, which had been fixed upon by God himself, who commanded a form of blessings to be pronounced from the former, and of cursings from the latter; and one of them was to be, and was, honoured with the law of God and an altar for Divine worship. Must we not suppose, that this altar continued there for some hundred years, and that the memory and fame of it continued in the country for many hundred years longer? And, as these two mountains were near together, both in the tribe of Ephraim, and both, therefore, in the possession of the Samaritans, so that they might choose which they pleased to erect their temple upon, would they not prefer that mountain, which had been of old, by God's own command, the place of God's worship? *Gerizim* they did, in fact, choose; and there is, therefore, strong probability that *Gerizim* was the mountain of worship formerly; and not *Ebal*, which (we find) they rejected.

III. The different nature of these mountains furnishes another strong argument for the preference in favour of *Gerizim*. For *this* mountain, standing on the south, with its surface declining towards the north, is sheltered from the heat of the sun by its own shade; whereas *Ebal*, looking southward, is more open to the sun falling directly upon it. 'Tis no wonder, therefore, that the former should be clothed with a beautiful verdure, while the surface of the latter is more scorched up and unfruitful. This remarkable distinction is not only boasted of by the Samaritans themselves, but noted also by Maundrell (p. 61) and other travellers, &c.

Reland (in his dissertation concerning *Gerizim*) is of opinion that the very names of *Gerizim* and *Ebal* denote fruitfulness and sterility, adding, "*ipsa utriusque montis facies Benedictionem et Maledictionem, in eo peragendam, luculenter exprimit*," &c. The celebrated Ludolfus, in his notes on the Samaritan Letters sent him, says (p. 20), "*retulit mihi Jacobus Levi Tomerita, montem Garizim esse fertilissimum, fontibus et scaturiginibus plurimis irriguum; montem Hebal contra plane aridum et sterilem esse*." After which follows the inference of this great man (whose surprise was probably founded on the common mistake), "*ubi pie mirari licet, cur Deus in isto Maledictionis monte deserto jusserit ædificare altare et sacrificare holocausta, ibique epulari et lætari; et non potius in monte Garizim!*"

IV. About 240 years after one of these mountains had been thus consecrated, when Jotham made that beautiful and solemn oration (which begins, "Hearken unto me, ye men of Shechem, that God may hearken unto you:" Jud. ix. 7), he must at that time know which mountain had the law and the altar. One should therefore suppose that, to give the greater weight to his address, he would speak from thence; and 'tis certain that he spoke from *Gerizim*.

This then probably was, of old, the place of religious worship to the inhabitants of Sichem; which town lay coolly situated at the foot of *Gerizim*, on the north side; and was therefore sheltered from the sun by the adjoining (or, according to Josephus,* "the superimpending") mountain. This moun-

* Το ὄρος το Ἰαρίζειν υπερκειται τῆς Σικιμών πόλεως. Lib. v. 7, 2.

tain was certainly the highest of the two; * and Card. Noris (de Epoch. Syro-Maced., pp. 540—543) gives a coin of Caracalla, which expresses the many steps by which it was ascended. The author of the Itinerary Hierosolymitanum (who wrote about the year 330) calls mount Gerizim Agazaren, which Reland corrects to Argarizin; and properly: especially as the Alexandrian MS. reads Γαζιρειν, in Deut. xi. 29. Of Gerizim then this author says—"Ibi dicunt Samaritani, Abraham sacrificium obtulisse; et ascenduntur ad summum montem gradus numero CCC." Thus also Damascius tells us, in Photius, that "Isidorus came ἀπο της εν Παλαιστινη Νεας Πολεως, προς ορει κατωκισμενης τῷ Αργαριζῷ"—And he says, that "Abraham was the first of all the ancient Jews, who sacrificed on that mountain."—Noris, pp. 541, 543.

Upon these words we may remark, that the tradition of Abraham's sacrificing there (though some may think it founded only upon that mountain's having really been the place of sacrifice in very ancient days, and that is of consequence to the present argument) seems founded upon truth. We read, in Gen. xii. 6, &c., "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh (שכם מורא), and the Lord appeared unto him, and said, Unto thy seed will I give this land. And there builded he an altar—and he removed from thence unto a mountain on the east of Bethel." Probably he removed, for his second station, to the mountain near Bethel, from his first station on mount Gerizim near Sichem; and upon Gerizim, perhaps, he built his first altar, and sacrificed. But, if not upon the mountain; certainly in Sichem, at the very foot of it. And how extremely remarkable is it, that the great father of the Jewish nation, as soon as he was taken into covenant with the true God, and received the promise of the land of Canaan, should offer up his first sacrifice, and be favoured with the glorious appearance of God himself, either upon, or at the foot of, mount Gerizim! For thus Moses (Deut. xi. 30) describes the situation of Gerizim and Ebal (for the Scripture, by way of greater dignity, ever puts Gerizim before Ebal), "Are they not on the other side Jordan—beside

the plains of Moreh" מורא אלני מורא? and in the Samaritan מורא אלני מורא שכם. From which comparison it is clear, that (whatever be the precise meaning of the words מורא or אלני מורא) the same place is meant in both instances.

V. In accusations, where the guilt of the accused is only to be presumed; much will depend always upon character. And in the present case, the Samaritans will be less likely to have wilfully corrupted the law of Moses; if it can be proved, that they had a great veneration for it. When the truly learned Dr. Huntington was in the east, he visited the Samaritans at Sichem; and his letter to Ludolfus acquaints us, that "one of these Samaritans had a MS. copy of the law hung round his neck, affectionately carrying it in his bosom." Sozomen (who flourished about the year 440, and was educated in their neighbourhood) calls the Samaritans του Μωσσεως νομου τα μαλιστα ζηλωτας: lib. vii., c. 18. Maimonides * says of them; that, after the days of their idolatry mentioned in Scripture, "didicerunt legem, et intellexerunt eam juxta sensum literalem; et præcepta, quæ observabant, observabant accuratissime et omni animi contentione." Vid. not. ad cod. Misn. Beracoth, cap. viii., sec. 8. And on the same treatise (cap. vii., sec. 1), Obadias de Bartenora, another celebrated Jew, as honestly remarks of them—"observabant legem scriptam; et omne præceptum, quod tenuerunt, id longe diligentius observabant quam ipsi Israelitæ." Well therefore might Hottinger say—"Samaritani, ipsorum Judæorum testimonio, sunt legicollæ rigidissimi."—Exer. Anti-Mor., p. 18, 14, 15.

VI. In St. John's Gospel (ch. iv.) is recorded a very remarkable interview between our blessed Saviour and a Samaritan woman, near this very mountain. Does Christ there charge the Samaritans with having arrogated to mount Gerizim honours, which did not belong to it? Does he abuse the inhabitants of Sichem for such a race of wretches, as they have been lately represented? The Samaritan woman, finding Christ to be a prophet, earnestly and immediately proposes the grand subject of dispute—"Our fathers worshipped in this mountain," &c. In answer to which, he does not give the pre-

* Το Γαριζειν ορος των κατα την Σαμαρειαν ορων εστιν υψηλοτατον. Joseph., lib. xi., 8, 2.

* "Maimonides, qui primum inter Judæos desiit nugari, floruit 1170." Vid. indicem Spenc. leg. Heb.

ference, even to Jerusalem: much less does he say, that Ebal had been the mount really honoured by God; and not Gerizim, as her fathers had falsely pretended.

'Tis farther observable, that this Samaritan woman expressed her expectation of the Messiah—that Christ made a clear declaration to her of his being so—that she believed him to be so—that she went hastily into Sichem, full of the interesting discovery—that, at the importunate request of the inhabitants, Christ continued in the town, at the foot of Gerizim, for two days—and, that many of those Samaritans were such candid judges, so ingenuously disposed to embrace the truth; that they said: "Now we believe—we have heard him ourselves; and we know, that this is indeed *the Christ*, the Saviour of the world." On which words Lightfoot remarks—"Here is a confession of faith higher by some degree than the Jews' common creed concerning the Messias; for they held him only for a Saviour of the Jewish nation: and so we may see, how deeply and cordially these Samaritans had drunk in the water of life, so as to acknowledge Christ in his proper character." The comment of St. Chrysostom on the behaviour of this woman and her friends, in preference to that of the Jews, is worthy our observation. "Οὕτω κατεχεται εκεινη τοις λεγομενοις, ως κα ετερους καλεσαι. Ιουδαιοι δε, ου μονον ουκ εκαλουν, αλλα και τους βουλομενους προσελθειν εκωλουν. Μιμησωμεθα τοιουν την Σαμαρειτιν—Ορας κρισιν αδεκαστον της γυναικος, απο των πραγματων ψηφισομενης και τῷ πατριαρχει και τῷ Χριστῷ. Αλλ' ουκ Ιουδαιοι οὕτως.—Ιδου Σαμαρειται και Γαλιλαιοι πιστευουσιν, εις αισχυνην των Ιουδαιων ευρισκονται δε Γαλιλαιων οι Σαμαρειται βελτιους." *

This head being meant to vindicate, in general, the credit of the ancient Samaritans; I shall add, that as Christ was pleased to manifest great favour to these his ready disciples at Sichem, so he draws an amiable character of the beneficent and

charitable man, in his parable of the good Samaritan. The history is not less pertinent than remarkable; and let us give it a moment's attention, &c.

St. Luke's account is this—"Ten men, that were lepers, lifted up their voices, and said; Jesus, master! have mercy on us. And he said; Go, shew yourselves unto the priests. And as they went, they were cleansed. And one of them, when he saw that he was healed, turned back; and with a loud voice glorified God, and fell down at his * feet, giving him thanks: and *he was a Samaritan*. And Jesus said; Were there not ten cleansed? But, where are the nine? There are not found, that returned to give glory to God; save this stranger!"—Chap. xvii.

If it be said, that this Samaritan and his contemporaries lived long after the time, when this famous text (Deut. xxvii. 4) was corrupted; and therefore (though the disposition of a people is indeed to be collected from the behaviour of individuals, yet) their good character is not conclusive in favour of their ancestors: this is acknowledged readily. And no greater stress is laid upon the particulars of this article, than to establish the general character of the Samaritans; in opposition to those writers, who revile that people, of all ages, as a race of wretches the most profligate and most abandoned.

VII. If then, from this worthy disposition of the Samaritans, and from their profound veneration for the law of Moses, they should be thought less likely to have made the wilful corruption, which is considered in the present chapter; it may be now observed—that, should this wilful corruption be charged upon the Jews, it will not be the first charge against them of this particular nature. St. Jerom, commenting on Gal. iii. 10 ("It is written; Cursed is every one, that continueth not in all things, which are written in the book of the law, to do them") has the following very remarkable words:—

* As the pronoun *αυτον* in this place may not seem properly applicable to *Θεος*, possibly the Syr., Æthiop, and Persic versions have preserved the true reading,—"at the feet of Jesus." And yet, perhaps, the common reading is as easily vindicated as the words, "feed the church of God, which he hath purchased with *his own blood*:" Acts xx. 28. But here our very ancient Bodleian MS. of the Acts, catalogued No. 1,119, reads ΕΚΚΑΗΣΙΑΝ (not ΤΟΥΘΥ, i.e., του Θεου, but) ΤΟΥΚΥ, i.e., του Κυριου.

* To this testimony we may add that of Epiphanius; which is also very favourable to the general character of the Samaritans, especially upon a comparison with that of the Jews:—Ελεγχος της Ιουδαιων σκληροκαρδιας ην Σαμαρειτων ευπειθεια· και το εν εκεινοις απανθρωπον εν τη τούτων ημεροτητι διαφαινεται. Και ορατω παλιν ο φιλομαθης ΤΗΣ ΕΝ ΑΜΦΟΙΝ ΕΞΕΩΣ ΔΙΑΦΟΡΑΝ.

"Hunc morem habeo, ut quotiescunque ab Apostolis de veteri instrumento aliquid sumitur, recurram ad originales libros; et diligenter inspiciam, quomodo in suis locis scripta sint. Inveni itaque in Deuteronomio hoc ipsum apud LXX interpretes ita positum: *maledictus omnis homo, qui non permanserit in omnibus sermonibus legis hujus*. —Ex quo incertum habemus, utrum LXX interpretes addiderint *omnis homo et in omnibus*; an in veteri Hebraico ita fuerit, et postea a JUDÆIS DELETUM SIT. In hanc me autem suspicionem illa res stimulat, quod verbum *omnis* et in *omnibus*, quasi sensui suo necessarium, ad probandum illud, quod *quicunque ex operibus legis sunt, sub maledicto sint*. APOSTOLUS, vir Hebrææ peritiæ, et in lege doctissimus, NUNQUAM PROTULISSET; nisi in Hebræis voluminibus haberetur. Quam ob causam SAMARITANORUM Hebræa volumina relegens, inveni כ (quod interpretatur *omnis* sive *omnibus*) scriptum esse, et cum LXX interpretibus concordare. Frustra igitur ILLUD TULERUNT JUDÆI, ne viderentur esse sub maledicto, si non possent *omnia* * complere quæ scripta sunt: cum ANTIQVIORIS alterius quoque gentis literæ id positum fuisse testentur."

'Tis true; it has been frequently asserted (in order to evade the force of this weighty determination) that Jerom could not find the word in any Sam. MS., because he did not know the Sam. letters. And, that he did not know those letters, has been pronounced fully evident, from the very wrong description he has given of the last letter of the alphabet. But surely—to give the direct lie to so venerable an author, at least without very ample proof, can hardly be excused; and yet in this case the charge is as false, as it is rash and unconsidered. For the evidence amounts to nothing more than this—the *modern* Samaritan Thau *is* not like Jerom's description; and therefore (a strange inference!) the *ancient* Samaritan Thau *was* not like Jerom's description. The description is this—"antiquis Hebræorum literis, quibus usque hodie utuntur Samaritani, extrema litera Thau Crucis habet similitudinem." Comment on Ezek. ix. 4.

* The English version in this verse of Deuteronomy, as in many other places, allows the corruption of the present Hebrew copies. For, as it inserts other necessary words elsewhere, so here it inserts the word *all*, noting it with a different character, as deficient in the present Hebrew.

Now that ancient letters differed greatly from the modern, as to their shape; no man of learning can possibly be ignorant. And that the Samaritan Thau had formerly the very shape assigned it so expressly by this ancient author, has been proved from the best authorities, by Reland and Ottius, Montfaucon and Chishull; by Bianconi, in his late dissertation "De Antiquis Litteris Hebræorum," 1748; and also by Dr. Bernard, in his Table of Alphabets, called, "Orbis eruditi Literatura, a Characteres Samaritico deducta"—which table being highly curious and valuable in itself, and grown much more so because extremely scarce; the public will be soon obliged with a new edition of it, greatly improved, by the learned Dr. Morton, librarian at the British Museum.*

This vindication of St. Jerom will by no means be thought a digression; as it was necessary to establish the authority of so great a writer whose testimony is so very material, as to the Jews having wilfully corrupted their Pentateuch. I shall just remark, that not only the Samaritan text and version, printed in the French and English Polyglotts, but also all our Samaritan MSS. (which contain this verse) read כ, *omnis*, agreeably to those Samaritan MSS. examined by St. Jerom. And therefore 'tis matter of great surprise, that the learned Cellarius should affirm the direct contrary; at least, as to the printed copies of the Samaritan Pentateuch: for he says—"Neque in Ebræo-Samaritano, neque in versione Samar. hodie כ, *omnis*, apparet."—Horæ Samar., p. 55.

Let us proceed now to another instance of wilful corruption, which seems equally clear and express. The book of Judges acquaints us with the shameful conduct of some in the

* If it should be possible for any one to doubt the authorities of so many learned writers, there are in England several genuine Samaritan coins, on which the כ is uniformly expressed by a cross. One of these, of small brass, in excellent preservation, is (with eight other Samaritan coins) preserved in the valuable and elegant collection of Mr. Duane, at Lincoln's Inn. And on this curious coin the כ, in form of a cross, occurs three times, the inscription being, כהן ליהוה שנה ראשונה. Another coin, of the same small brass, having on one side the words just specified, and on the other side the same unknown characters as upon the reverse of the preceding coin, has been published by F. Harduin. See his Pliny, Paris, 1723, vol. ii., tab. 7, p. 432.

tribe of Dan; who first stole Micah's idol, and then publicly established idolatry, appointing one Jonathan and his sons as priests. Concerning this Jonathan (who thus impiously presumed to minister in this idolatrous service, and so very soon after the death of Joshua) the present Hebrew text tells us—"he was the son of Gershom, the son of Manasseh:" ch. xviii. 30. But we know, that Gershom was the son of Moses; and there are strong reasons for believing, that the word here was at first מֹשֶׁה, Moses, and not מְנַסֶּה, Manasseh. For first, Jerom has expressed it Moses; and it is, at this day, Moses in the Vulgate. We read in the supplement to Walton's Polyglott, in page the 5th of the various readings collected by Lucas Brugensis, &c., "*Latinis codicibus (qui legunt Moysi) exemplaria quædam Græca suffragantur.*" And farther; that the Greek, as well as the Latin, version, formerly read Moses, we may (as Glassius observes) infer from Theodoret; who flourished (about 423) a few years after Jerom's death. This Greek writer gives the following as the words of the Greek version—"Ἰωναθαν υἱὸς Μανασσῆ υἱοῦ Γηρσαμ, υἱοῦ Μωσῆ· αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δαν, ὥς τῆς μετοικεσίας," &c. 'Tis true; though he has preserved the word Moses, he has also (though out of place) preserved the word Manasseh: and from the existence of both words we may infer, that some copies read the latter word, and some the former; whilst others (that they might certainly have the right word) inserted both. But the true reading may be here easily determined, by the nature of the place, and from the honest confession of the Jews themselves.

For, struck with deep concern for the honour of their lawgiver, and distressed that a grandson of Moses should be the first priest of idolatry; they have ventured (it seems) upon a pious fraud, placing over the word מֹשֶׁה the letter נ which might intimate it to be Manasseh. The fate of this superstitious letter has been very various: sometimes placed over the word; sometimes suspended half way; and sometimes uniformly inserted. The consequence of which has been; that, as it was universally understood that the word was designed (by those who added this letter) to be read Manasseh, Manasseh has now supplanted Moses: and the sacred text stands here wilfully cor-

rupted. We are told indeed, that this relation to Manasseh was not real but figurative; meant of similitude in idolatry, and not of natural consanguinity. But, that any man, who lived 800 years before Manasseh, should be called the descendant of Manasseh, because Manasseh acted like him 800 years afterwards, is absurd beyond expression. Besides: who is it, that is here called the son of Manasseh, because equally idolatrous? Is it the idolatrous priest himself? No; for the word Manasseh follows after Gershom: and so Gershom, though innocent, is now called the son of the idolatrous Manasseh; whilst the wicked priest, Jonathan himself, is only said to be the son of Gershom!

What a fruitful parent of absurdities has this one single letter proved! And yet 'tis a letter, that is part of a word, and is not part of a word: in the greater number of copies, suspended between heaven and earth, as ominous; in other copies, magnified to double the common size, as monstrous: and yet in some copies (written as well as printed) endeavouring to conceal its own criminal intrusion, by shrinking to the common size, and wearing the exact garb of the genuine letters, with which it presumes to associate. And all this; even though some of the honestest Rabbies have assured us that the *nun* had no right to a place in that word; "having been added by their fathers, to take away this great reproach from the name and family of Moses." The following are the words of R. Solomon Jarchi, who lived about 650 years ago—מֹשֶׁה נִכְרַח בְּשֵׁם אֵל מֹשֶׁה וְנִכְרַח בְּשֵׁם הוֹשֵׁה לִיכְרַח שְׁמֵי דָּהָא: מְנַסֶּה אֵלָּא מֹשֶׁה, "Propter honorem Mosis scripta fuit (litera) Nun, ut nomen mutaretur; et quidem scripta fuit suspensa, ad indicandum, quod non fuerit Menasses, sed Moses." Vid. Talmud., Bava Bathra, fol. 109, b.

Here, then, we have the Jews convicted of wilful corruption, upon the most unexceptionable of all evidences—their own confession. And how any Christian can rationally defend this word, as uncorrupted, I do not see. That Manasseh, in this text, should mean the then future king of Judah, is most absurd to imagine. That it should mean Manasseh the son of Joseph, is impossible; because that Manasseh had no son called Gershom. But that Gershom was the son of Moses, is certain from many texts of Scripture. And lastly; the time of this first

apostasy to idolatry farther confirms the present argument. 'Tis allowed by the learned, that the events, recorded in the five last chapters of Judges, happened soon after the death of Joshua; and (in order of time) are prior to the former chapters, which relate the oppressions and deliverances of the Israelites. And, as this idolatrous establishment in Dan was soon after Joshua's death; that will be perfectly coincident with the life of Jonathan, the son of Gershom, the son of Moses. For Joshua, being in the vigour of life at the death of Moses, must be contemporary with Gershom the son of Moses; and would, at his death, leave Jonathan, the son of Gershom, in the vigour of life; or at least capable, in point of age, of being an idolatrous priest at such a time, as the sacred history here most impartially represents him.

The very learned John David Michaëlis has judiciously given his opinion, against the legitimacy of this word Manasseh. For in the third volume of the Gottingen Commentaries (4to., 1753) this writer has a curious treatise, "De pretiis rerum apud Hebræos ante exilium Babylonicum:" where, upon the words, Jonathan Mosis ex Gershone nepos, he has the following note, p. 180, "In Bibliis Heb. ære typographico descriptis Manassis nepos dicitur: suspensa tamen, ac si suspecta esset, supra reliquas litera Nun; qua una Manassis a Mosis nomine differt. Ex majorum traditione narrat Abendana, Nun illud in honorem Mosis adjectum, ne ejus nepos primus fuisse videretur sacrificulus idoli: Mosis etiam nomen in vulgata Latina legitur. Mihi exploratum videtur, non Manassem intelligendum sed Mosem: qui enim Levita Manassem progenitorem habere potuisset?" But then, as this worthy author allows in this volume, that the word was originally Moses, and that Manasseh is printed falsely in the Hebrew text (it may be added—and falsely expressed also in the Hebrew MSS.), and as he here allows, that the Jews wilfully altered their text, out of regard to the honour of Moses—it is evident, that he has been very lately convinced of the Jews having wilfully corrupted their text, at least in one instance; after having advanced the contrary opinion, in the volume preceding. For there, in a curious treatise "De Siclo ante exilium Babylonicum," at p. 81, his words are—"Nullo certo exemplo probari huc

usque potuit, Judæos vel unicum sui codicis locum consilio corrupisse." This change of sentiment is not mentioned here by way of reflection: but as a certain proof of fairness in so eminent a writer, ingeniously open to conviction. And I remark this the more readily, in hopes of sheltering myself under so considerable an authority; if I should be charged hereafter (as I very justly may) with having altered my opinion also, on this same point, since the publication of my Dissertation on the Hebrew Text. See page 275.

It should not be forgot, that St. Jerom (commenting on the celebrated prophecy in Mic. v. 2) takes notice of the eleven cities, which are mentioned in the version of the LXX, but not in the present Hebrew text, at Josh. xv. 60—"Θεω, και Εφραθα (αυτη εστι Βηθλεεμ) και Φαγωρ, και Λιταιμ, και Κουλον, και Ταταμι, και Σωρης, και Καρεμ, και Γαλλιμ, και Βαιθηρ, και Μανοχω' πολεις ενδεκα, και αι κωμαι αυτων." These cities, he thinks, may have been omitted by the ancient Jews, out of malice to Christianity; because Bethlehem-Ephratah (the place of Christ's nativity) is one of these cities, and is described as in the tribe of Judah. Dr. Wall, in his critical notes, says—"these cities were doubtless in the Hebrew copy of the LXX." And indeed they are of such a nature, that 'tis scarce possible to think them an interpolation. 'Tis true: this critic supposes the omission to have been occasioned by the same word *בית* (and their villages) occurring immediately before and at the end of the words thus omitted: and indeed the same word occurring in different places has been the cause of many and great omissions in the Hebrew MSS. He thinks it the less likely, that the Jews should designedly omit Bethlehem here; because that place is mentioned, as belonging to Judah, in several other parts of Scripture. But then; though Bethlehem is elsewhere mentioned as belonging to Judah, yet (I believe) Bethlehem-Ephratah is nowhere mentioned, in that manner, excepting here and in the prophecy of Micah before referred to. And therefore, though this remarkable omission was probably owing at first to some transcriber's mistake; its not being re-inserted might be owing to the reason specified by St. Jerom.

It may be noted, at the conclusion of this article, that Dean Prideaux also thought it

possible for the Jews to be guilty of (what he calls) a plain corrupting of the text; and he expressly charges them with wilfully corrupting the Greek version of Isa. xix. 18. See his *Connexion*, par. ii., b. iv. And now, from these instances of wilful corruption thus charged upon the Jews, let us return, and proceed in the further consideration of the text principally controverted between them and the Samaritans: taking with us those other arguments which offer, and will prove still more convincing against the former, and in favour of the latter.

VIII. Should the hatred of the Samaritans be here objected, as what might urge them to commit any crime out of opposition to the Jews, certainly the hatred of the Jews is at least equally notorious; and Reland says (*Dissert. ii. 1*), "*Judæis, juratis Samaritanorum hostibus vix fides habenda.*" Agreeable to this is the remark of Vossius, "*Quanto odio Judæi codicem Samaritanum olim persecuti sint, ac etiamnum persequantur, neminem latere potest eorum, qui legunt mendacia et calumnias, quibus Samaritans eorumque scripturam omnibus seculis obruere sint conati.*" De LXX, cap. 29. Scaliger observes, in his famous book, "*De Emend. Temp.*," p. 662, "*Judæi de Samaritis multa impudentissime mentiuntur; ut sciunt, qui Talmud et commentarios Rabbinicos legerunt.*" And we read also in Lightfoot (*vol. i., p. 598*), "*As the Samaritans were bitter to the Jews, so the Jews (to their power) were not behind hand with the Samaritans. For (if we may believe their own authors) Ezra, Zorobabel, and Jeshua, gathered all the congregation into the temple; and they blew the trumpets; and the Levites sung, and cursed the Samaritans by the secret name of God, and by the glorious writing of the tables, and by the curse of the upper and lower house of judgment; that no Israelite eat of any thing that is a Samaritan's; nor that any Samaritan be proselyted to Israel, nor have any part in the resurrection. And they sent this curse to all Israel in Babel, and added thereto curse upon curse; and the king fixed a curse everlasting to them, as it is said, And God destroy all kings and people, that shall put their hands to alter it. Hæc R. Tanchum.*" *

We find, in *Ezra iv. 1*, &c.; that, upon the Jews returning from their captivity, the

Samaritans civilly offered to unite with them, saying, "*Let us build the temple with you, for we seek your God,*" &c.; which kind and religious proposal was roughly rejected. Above 200 years after, we may observe, that the hatred of the Jews continued; for thus writes the author of *Ecclus. (l. 25, 26)*, "*There be two nations, which my heart abhorreth; and the third is no nation: They that sit upon the mountain of Samaria; and they that dwell amongst the Philistines; and that foolish people, that dwell in Sichem,*"—pointing out the very mount of Gerizim. 'Tis farther observable, that the phrase in our Saviour's time was (not, the Samaritans have no dealings with the Jews, but), "*the Jews have no dealings with the Samaritans.*" * And, lastly, what could show greater virulence, than for the Jews, when they saw our Saviour's many mighty and beneficent miracles, and yet charged him with having a devil, spitefully to call him a *Samaritan*, "*Say we not well, that thou art a Samaritan, and hast a devil?*" *John viii. 43*. From all which it is most abundantly manifest, that the Jews cannot be acquitted of the preceding charge, merely for their not hating the Samaritans.

IX. Let us now consider the testimony of Josephus, that eminent historian and Jewish priest, whom Reland calls "*hostem Samaritanorum infensissimum,*" *Dissert. ii. 7*. And I shall only premise that, if the ancient Hebrew MSS. did, in the days of Josephus, truly read *Ebal* in the text of *Deut. xxvii. 4*, we shall doubtless find this author most positive and most express, that the altar was to be, and was, built upon *Ebal*.

Speaking of the command of God, by Moses, upon this head (*lib. iv., cap. 8, sec. 44*), he says, "*Aram extruere jussit, ad solem orientem versam, non procul ab urbe Sicimorum, inter montes duos (μεταξύ δυοῖν ὄρων), Garizæo ad dextram posito, ad lævam autem Gibalo.*" Here then he asserts that the altar, though not to be upon Gerizim, was *not to be upon Ebal*, but between both; and rather nearer to Gerizim, as being not far from Sichem at the foot of Gerizim. But can it possibly be supposed, that this acute and learned advocate for the Jews (after so much sharp contention with the Samaritans) would so expressly have given up the honour

* See also Walton's *Polyglott*, *Prolegom. xi. 4*.

* Οὐ γὰρ εἶπεν, ὅτι Σαμαρεῖται τοῖς Ἰουδαῖοις οὐ συνῃχρῶνται. Chrysostom. in locum.

of Ebal, if he could fairly have supported it? If the old Hebrew MSS. did read Ebal; it can scarce be conceived, that such a writer would not have fixed this altar upon Ebal with the greatest degree of accuracy: unless the reader will please to suppose, that Josephus had just then forgot the controversy. But even this reply is prevented; and 'tis clear, he had it full in view, when he adds but a few lines after—"ubi populo denunciatur, ut holocausta offerat; et post illam diem nunquam aliam victimam ei imponeret; non enim esse licitum:" a prohibition unauthorized by holy Scripture, and therefore manifestly the result of Jewish hatred.

Having taken this view of the command, let us now see how he states the fact; and whether he informs us clearly, that Joshua did build the altar upon Ebal. It seems necessary here to give the words from the Greek text; lib. v., 1, 19. "Και χωρησας εντευθεν επι Σικιμων συν απαντι τῷ λαῷ, βωμον τε ιστησιν οπου προειπε Μωυσης· και νειμας την στρατιαν, επι μεν τῷ Γαριζει ορει την ημισειαν ιστησιν, επι δε τῷ Γιβαλῳ την ημισειαν, εν ᾧ και ο βωμος εστι, και το Λευιτικον και τους Ιερεας." Let us now consider this passage. "Atque inde cum omni populo Sicima profectus, et altare statuit ubi Moyses præceperat." Could this author have avoided mentioning Ebal *here*; if he knew that to have been the place? It will be answered, that Ebal is mentioned afterwards. True; but the mention made of it afterwards is in so odd a manner, and the sentence is so confused by means of the words, *εν ᾧ και ο βωμος εστι* (even though they should be placed in a parenthesis), that it may be submitted to the learned, whether those words are not an interpolation. For, having before told us, that the altar was erected upon its proper spot, at the very place where Moses had commanded; could he thrust in the mention of it again afterwards; and in a part of the sentence, where the insertion is not natural, and perplexes the sense? Had he originally said, that the altar was erected upon Ebal, the words would probably have stood thus—"Βωμον τε ιστησιν επι τῷ Γιβαλῳ ορει, καθως προειπε Μωυσης." But at present, there seems great reason to suspect an interpolation. Let us review the whole sentence. "Atque inde cum omni populo Sicima profectus, et

altare statuit ubi Moyses præceperat; et dein exercitu diviso, in monte quidem Garizi dimidium ejus constituit, in Gibalo verò dimidium (in quo et altare est) et Levitas et Sacerdotes."

The conjecture here offered may be strengthened by observing, that the translators have been much puzzled, and forced to change the position of the words, to improve the sense; placing *dimidium* before *in Gibalo*, instead of *in Gibalo* before *dimidium*. And had the words, objected to, been original; I presume, they would have stood thus—"επι μεν τῷ Γαριζει ορει την ημισειαν ιστησιν, την δε ημισειαν επι τῷ Γιβαλῳ, εν ᾧ και ο βωμος εστι," &c. Epiphanius (says Havercamp) seems to have explained this passage by the former book, or to have read differently; since in his version he renders ο βωμος εστι, as if it were τον βωμον εστη, and also inserts another verb afterwards. He therefore was not satisfied with the above reading: but then his two verbs, in the past tense, do not agree with the verb ιστησιν twice in the present tense, just before. Two Latin MSS. read here agreeably to Epiphanius, but with some variations. One, in the library of Merton College, reads—"in monte Garizim constituit medium et in Bael, in quo et altare ædificavit nec non et levitas sacerdotesque divisit." The other, in Exeter College library, reads—"in monte Garizi constituit medium et in Babel medium, in quo et altare ædificavit nec non et levitas sacerdotesque divisit."

Should it be still insisted, that the words, objected to, have not been thrust in awkwardly by some later Jewish zealot, but must have been the words of Josephus; then I answer, that *he flatly contradicts himself*: which can scarce be supposed of such a writer, upon a point so very interesting and entirely national. For, in the former passage he affirms, that the altar *was not* built upon Ebal, but near Gerizim; and yet (in such a case) he must be allowed to affirm here, that the altar *was* built upon Ebal. And if he be further understood to assert, that the Levites and priests stood upon Ebal; this will be soon confuted. But, to speak the truth; this discerning Jew seems convinced—that the altar was to be, and was, erected on Gerizim; and therefore, though he could not give the honour to Ebal, he would not confirm it to Gerizim: which yet

will be inferred by most of his readers from his saying so cautiously—that Joshua erected it *where* Moses commanded it.

There is another famous passage of Josephus, which has been frequently quoted upon this subject; but it is really surprising, that learned men should so frequently have referred to it, as decisive against the Samaritans. It is the account given (xiii. 3, 4) of the sentence of Ptolemy, in favour of the temple at Jerusalem against the temple on Gerizim. But note here: that, if the preference was ever so justly then given to the former, that preference would by no means recover for Ebal the honour of the altar, which had been long claimed by Gerizim. For the dispute was not then directly concerning these two mountains; the Jews seeming rather to concede the altar to Gerizim, not once denying that; and the dispute only opposing the holiness of Jerusalem to the holiness of Gerizim. But indeed the account of this royal arbitration, as given by Josephus himself (notwithstanding Hottinger calls him “testem πολλων ανταξιον αλλων”) is much more likely to serve, than to prejudice, the cause of the Samaritans: and, to enable the reader to determine the more readily, the following extract is made from that remarkable piece of history:—

“After the building of the Jewish temple in Egypt by Onias, a seditious tumult arose in that country between the Jews and the Samaritans: the former contending, that their temple at Jerusalem was authorized by the laws of Moses; and the same being insisted on, as to their temple, by the latter. Both parties appealed to Ptolemy, requesting a public hearing; and agreeing, that the advocates, defeated, should suffer death. Both parties swore, they would produce their proofs according to the law; and implored Ptolemy's vengeance on that person, who should violate this oath. The Jews (says this their own historian) were in great pain for their advocates (*οι δε Ιουδαιοι σφοδρα ηγωνιωον περι των ανδρων, ος αγανακτειν υπερ του εν Ιερουσαλυμοις Ιερου συνεβαινε*). The Samaritans freely permitting the Jewish cause to be heard first, Andronicus began his proofs from the law and the succession of the high priests; setting forth how each, receiving the honour from his father, presided over the temple; and that all the kings of Asia had honoured the holy place of the Jews with magnificent presents: whereas no

one had respected the temple at Gerizim, any more than if it had never been.* By which, and several other similar proofs, the king was persuaded to decree—That building the temple at Jerusalem was authorized by the law of Moses; and that the Samaritans [who came to plead for their temple] should be put to death.”

But—was there ever a decree more unrighteous, than thus solemnly to sentence men to death, unheard? For it does not appear, that the Samaritan advocates were allowed to plead at all! And, after all, where is the force of the Jewish evidences? Both parties had sworn to confine themselves to the Mosaic law; but the Jews did not: and if they had, Where (in all the Pentateuch) is there the least authority for building a temple at Jerusalem? Certainly, most readers will infer therefore from this story, as told by this ancient Jewish priest, that the Samaritans had a very unfair judge in Ptolemy. And they will infer also (a matter of great consequence to the point here in view) that the Samaritans did not corrupt the text in question; because the Jews did not, at that time, attempt to convict them of it. A proof of this corruption would, at that time, have been fairly decisive. For, as the temple at Gerizim claimed only, in virtue of its former altar; prove that altar to have belonged to Ebal, and Gerizim is at once stripped of its borrowed honours, and the Samaritans of course convicted. And let us by no means forget; how easily such a corruption, if made by the Samaritans, might have been then proved by the Jews.

Suppose it made immediately after the Gerizim temple was built, about 400 years before Christ; and that this contest happened about 150 years before Christ. Certainly the Jews had *then* MSS. more than 250 years old; probably some, wrote hundreds of years before the building that temple, and therefore very long before the

* A testimony very contrary to this, and also from a Jewish historian (though by no means of equal authority), we have from Josephus Ben Gorion, in the following words:—“Multi ex populo nostro (improbi) ad montem Garizim quotannis decimas suas et spontaneas oblationes ac pacificas sua diebus festis detulerunt, relicto sanctuario Domini Dei nostri quod Hierosolymis fuit: templum autem istud evasit *opulentissimum*; ac diu stetit, usque ad regnum Hyrcani, Simeonis filii, Hasmonæi, qui illud tandem destruxit.” Edit. Breithaupt, lib. ii., cap. 8.

supposed corruption. And had only *one* old Hebrew MS. (I say, had only *one*) been produced, fairly reading עֵבֶל (Ebal) in the text in question; the Samaritans had been convicted righteously. But, no such authorities were produced—not one such authority was even pretended—the Jew just mentioned the law, and talked a great deal of (what was nothing to the purpose) the succession of their priests and the glory of their temple—whilst the poor Samaritans were not so much as heard, but cruelly put to death—and *thus* was victory decreed by Ptolemy to the Jews! At least; so says Josephus. But, note here; that, as the Samaritans tell this story, Ptolemy decreed the victory to *them*.^{*} In short: from the whole of the matter, as related by Josephus, thus much is clear; either that the merits of the cause, as founded upon the law of Moses, were not gone into at all; or else, that they turned out so unfavourable to the Jews, that this (their own) historian has thought proper to suppress the particular mention of them: whereas, had they been favourable, they must have furnished him with matter of the greatest triumph.

I shall add but one remark: that as Josephus does not charge (nor mention his brother Jews as charging) the Samaritans with corrupting the text in question; so neither did other ancient Jews. For they record the following very remarkable words of R. Eliezer Ben Jose—"I have said to you, O Samaritans, ye have fulfilled your law: for ye say (Deut. xi. 30) אָלַי מוֹרֵה שִׁכֶּם the plain of Moreh, which is Sichem [they add Sichem of their own accord], we ourselves indeed confess, that the plain of Moreh is Sichem." Lightfoot, who mentions these words (vol. ii. 505) expresses great surprise at this Jew's accusing the Samaritans of so slight a matter; and at his not at all mentioning that far greater subornation, as to mount Gerizim.

X. Let us now, in the last place, carefully consider the testimony of holy Scripture. It has been already observed; that the evidences, arising from the text itself, in Deut. xxvii. 4, are equal: but there is another express text, which must be here considered; as well as some others, which have a near relation to it. If then the original command be, in this case, become

indeterminate; let us see, how the fact itself is related: though from the text of Joshua also, as it now stands, the Samaritans have very little to hope for. The English version informs us, from the present Hebrew text of Josh. viii. 30; that "Joshua built the altar in mount Ebal." But here also we must note, that the Samaritan Chronicon (which begins with the history of Joshua in thirty-nine chapters) affirms, that "Joshua built this altar on mount Gerizim."^{*} Wherefore, as the authorities of these two parties are again contradictory; we must now attend to the circumstances of the sacred history: and these seem to be decisive.

A day of great solemnity is appointed—the twelve tribes are stationed, and every circumstance is performed, agreeably to the Divine commands—six tribes therefore are stationed upon Gerizim, and six upon Ebal; probably the princes (the representatives of each tribe) upon the top, or on the side; and the common people (regulated by their captains and other officers) extended over the plain, from the foot of each mountain: and in the valley, between the two mountains, is the ark of God; attended by a select number of the Levites—the tribes being properly stationed, an altar is built (either on Gerizim or Ebal) and upon this altar are offered burnt-offerings and peace-offerings; the former, to atone for their sins; and the latter, to express their gratitude for their present peace, and their supplication for its continuance—the sacrifices being offered, a copy of the law is engraven upon stones, placed upon one of the two mountains—and the law, thus engraven, being read; blessings are then pronounced from mount Gerizim, and cursings from mount Ebal.

^{*} See Acta Erud., Lips. 1691, p. 167; and also Reland's Dissert. on the Samaritans and their Chronicon; sect. 27, 33. This Chronicon of the Samaritans (in the Samaritan character, but the Arabic language) has not yet been published. It is allowed to be (in comparison of their Pentateuch) a late work, and of little authority: and it is here referred to, because the Samaritans have no other history which mentions this transaction of Joshua. Reland thinks this Chronicon to have been finished in the third century; and says of the copy of it, which was sent to Scaliger by the Samaritans, "Est versio Arabica (post Corani conscriptionem facta) antiqui codicis, qui lingua Hebræa conscriptus erat, at qui nunc periit." Dissert. de Samaritanis, sect. 5, 6.

^{*} See Act. Erudit., Lips. 1691, p. 169.

Now where can we suppose Joshua, the Captain-General, to have been stationed, during this solemn transaction? Shall we suppose him to have stood, on the beautiful mountain of blessings, or upon that of cursings; on the mountain honoured with the altar and the law, or the contrary?—Joshua was of the tribe of Ephraim; Ephraim was the son of Joseph; and the descendants of Joseph were certainly stationed upon Gerizim. 'Tis therefore highly probable; that upon Gerizim, where Joshua was stationed, *there* were in fact the altar and the law. And as Joshua was upon Gerizim; no doubt, he was the person, who read the law, and proclaimed the blessings from Gerizim: whilst some prince, out of the six tribes upon Ebal, might, by Joshua's command, pronounce the cursings from Ebal.

And now, as to the true place of the altar and the law; if we advance one step farther, we shall seem to arrive at demonstration. If the altar was upon Ebal; doubtless the sacrifices were offered upon Ebal: but, who then were the sacrificers? Did Reuben, or Gad, or Asher, did Zebulun, or Dan, or Naphtali, impiously furnish out men for priests, on this very solemn occasion? Most certainly, not. And yet, these were the six tribes expressly stationed upon Ebal. Let us now see, what tribes were expressly stationed upon Gerizim—*Judah*, the tribe of the Messiah; *Levi*, the tribe of the priests, the only men who were to minister before God in sacrifice; *Joseph*, the tribe of their warlike and religious leader Joshua; with Simeon, Issachar, and Benjamin.

And shall we then refuse to allow, that the altar and the law were placed on the mount of blessings—on the same mount with Joshua, the heroic leader of the people—on the same mount with their glory, the tribe of Judah—and on the same mount with the tribe of *Levi*, who were the proper, the divinely-appointed, the only, ministers at that very altar? Will there be the least presumption, in supposing the reader to be now persuaded, that this corruption has been hitherto charged upon the innocent instead of the guilty? Certainly; if there be not here demonstration, there is at least strong probability—that GERIZIM, thus confessed to have been the mount of *blessings* and the station of the tribe of LEVI, was the mount, which was to be, and was, honoured with the altar, and the law. And if the reader be

convinced, that *the Samaritans have not* corrupted their Pentateuch, in this celebrated article; he must be convinced, that *the Jews have* corrupted it: and corrupted, not only this text in their Pentateuch, but also the corresponding text in Joshua.

Rosen.—Pro לָרִי in Codice Samaritano legitur רִי, ut itaque mons ille statuis legis et altari ornandus in Hebraico textu sit *Ebal*, in Samaritano *Garizim*. Jam vero magna oritur quæstio, harum lectionum utra sit genuina. Atque alii quidem, iidemque plerique, *Samaritanos* accusant templi et sacrorum suorum, quæ in monte Garizim fuisse constat, studio textum interpolasse, alii contra *Judæos* ex Samaritanorum odio vocem לָרִי loco רִי collocasse insimulant, inter quos præcipue Beniam. Kennicot est nominandus, qui in *Dissert. II. super ratione textus Hebraici*, cap. i., p. 17—75 vers. lat. Samaritanam lectionem multis argumentis vindicare studuit. Sed illum solide refutarunt Io. Frid. Stiebritz in *Dissert. inscripta: Vindiciæ* רִי לָרִי Deut. xxvii. 4, contra Kennicotum, Hal. 1766, et Io. Henric. Verschuir in *Dissertat. Critica, qua lectio Hebræi Codicis in loco celebri Deut. xxvii. 4 defenditur, et ea Samaritani tanquam spuria rejicitur*, quæ Dissert. *tertia* est auctoris *Dissertatt. Philologico-Exegeticar.*, Leovard. 1773-4. Argumenta potiora, quibus Kennicotus Samaritanam lectionem defendit, subjectis simul, quæ Verschuir singulis opposuit, breviter recensebo. 1) Primo itaque Kennicotus contendit, aram cum lapidibus non in monte *Ebal*, fuisse exstructam, sed in monte *Garizim*, quod ex illo imprecationes debebant pronuntiari, in hoc vero benedictiones, inter quas sacrificia eucharistica a populo cum gaudio essent peracta, quibus sane mons *Ebal*, diris pronuntiandis dicatus, minime aptus fuisset. At enim vero Verschuir hoc ipso argumento contra Kennicotum utitur. Quoniam enim tota hæc cærimonia fiebat in sanctionem fœderis cum Israelitis denuo sub ingressu terræ occupandæ initi; sacrificia, quæ in hoc fœdere, ut in omnibus aliis offerebantur, necessario in eo monte erant mactanda, in quo populus sub dirarum illarum pronuntiatione promisit, velle se fœderis conditiones omnes implere. Hoc autem e consensu utriusque Codicis Hebræi et Samaritani in monte *Ebal* factum est. 2) Secundum Kennicoli pro lectione Samaritana רִי argumentum, huc redit: "Samaritanis templum structuris liberum ac

integrum erat, illud vel in monte *Ebal* vel in *Garizim* ædificare; uterque enim mons in eorum erat ditio, uterque vicinus; jam si in monte *Ebal* altare structum, sacrificia eucharistica oblata, et fœdus solenniter pactum fuisset, procul dubio hunc montem præ *Garizim* ad templum in eo ædificandum elegissent." Ad quæ recte *Verschuir* respondet, quum plura alia cogitari possent, quæ Samaritanos movere potuerint, ut in *Garizim* templum erigerent, videri tamen potissimum boni ominis captandi causa factum esse, quod ex *Ebal* diræ, ex *Garizim* vero benedictiones essent pronuntiatæ. Accedere montis *Garizim* amœnum situm, fertilitatem, atque opportunitatem conditionem. Ipse *Kennicottus* prolatis testimoniis probavit, montem *Garizim*, umbra sua ab æstu solis tectum, amœnissimis pratis abundasse, contra *Ebal* solis æstu adustum ob summam ariditatem perpetua sterilitate laborasse. Tantum vero abest, ut ex eo cum *Kennicotto* concludere liceret altare in monte *Garizim* erectum fuisse, ut potius inde sequatur, esse in monte *Ebal* factum, quia horrida ejus montis facies magis ad hujus fœderis indolem, in execrationibus sitam, accommodata erat. 3) Tertium argumentum desumit *Kennicottus* ex oratione *Iothami* ex monte *Garizim* ad *Sichemitas* habita *Iud. ix.* Nempe *Iothamus*, quum contra *Sichemitarum* scelera ex loco edito urbi vicino declamare vellet, et uterque mons, *Ebal* et *Garizim*, ad hæc opportunus esset, elegisse videtur eum montem, in quo altare, in quo statuæ, quibus leges inscriptæ erant, quo majus pondus suæ admonitioni adderet: jam vero quum montem *Garizim* eligeret, in eo illa omnia extitisse, verisimile est. Sed recte monet *Verschuir*, huic argumento parum ponderis inesse, quum *Iothamus* fuga elapsus, trepidus et anxius primum locum commodum, qui se ei offerret, ascenderet, ex quo tuto *Sichemitas* alloqui, et ab ipsis audiri posset. Præterea parum ei profuisset; ex isto monte concionari, in quo altare et columnæ essent, et si vel maxime inde dictis suis robur addere voluisset, vix neglexisset, *Sichemitas* ea de re expresse admonere. Prætereo cetera argumenta a *Kennicotto* pro lectione *Cod. Samaritani* allata, quoniam leviora sunt.

Ver. 7.

Au. Ver.—Peace offerings. See notes on *Lev. iii. 1.*

Ver. 8.

Au. Ver.—8 And thou shalt write upon

the stones all the words of this law very plainly.

See notes on verse 3.

Ver. 9.

Au. Ver.—9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.

All Israel.

Ged.—All the children of [*Syr.*, and two *MSS.*] Israel.

The people of the Lord thy God.

Ged., Booth.—A people hallowed to [*Sam.*] Jehovah thy God.

Ver. 12, 13.

וְאֵלֶּה יַעֲמֹדוּ לְבָרֶךְ אֶת־יְהוָה עַל־
הַר גִּרְזִים בְּעֶבְרֶכֶם אֶת־הַיַּרְדֵּן שְׂמֹעוֹן
לְנִי וְיַחֲזִיחַ וְיִשָּׁשָׁר וְיִשְׁקָף וּבְנֵימִן:
וְאֵלֶּה יַעֲמֹדוּ עַל־הַקֶּלָּה בְּהַר עִיבָל
רְאוּבֵן וְגו'

12 οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει Γαριζὶν διαβάντες τὸν Ἰορδάνην, Συμεὼν, Λεὺι, Ἰούδας, Ἰσάαχαρ, Ἰωσήφ, καὶ Βενιαμὴν. 13 καὶ οὗτοι στήσονται ἐπὶ τῆς κατὰρας ἐν ὄρει Γαιβὰλ, Ῥουβὴν, κ.τ.λ.

Au. Ver.—12 These shall stand upon mount *Gerizim* to bless the people, when ye are come over *Jordan*; *Simeon*, and *Levi*, and *Judah*, and *Issachar*, and *Joseph*, and *Benjamin* :

13 And these shall stand upon mount *Ebal* to curse [*Heb.*, for a cursing]; *Reuben*, *Gad*, and *Asher*, and *Zebulun*, *Dan*, and *Naphtali*.

Bp. Horsley.—Rather, "When ye have passed over the *Jordan*, these shall stand by Mount *Gerizim*, at the blessing of the people;—And these shall stand by Mount *Ebal* at the cursing." It appears from the relation of the execution of this command (*Joshua viii. 30—35*), that the people were not stationed upon these hills, but upon the plain below, half of the whole congregation opposite to the one hill, and half to the other. The curses were pronounced by the Levites only, all the people confirming each malediction with their amen; and this was all the share that any of the tribes, except that of *Levi*, had in denouncing either the blessing or the curse. By whom were the benedictions pronounced? Not by the Le-

vites; verses 12, 14. Probably by Joshua. See Josh. viii. 34.

—"upon mount Ebal." For עַל הָרֵי עֵבַל, three MSS. of De Rossi's have עַל הָרֵי עֵבַל.

Dr. A. Clarke.—*Upon Mount Gerizim.*] Instead of *upon Mount*, &c., we may translate *by*, as the particle *עַל*, *al*, is sometimes used.

Ver. 26.

אָרֶר אֶשָּׂר לְאִיִּקִּים אֶחָד־בְּכָרִי
הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אֹתָם וְנוֹ

ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει
ἐν πᾶσι τοῖς λόγοις τοῦ νόμου τούτου ποιῆσαι
αὐτούς, κ.τ.λ.

Au. Ver.—26 Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Ken.—The word *all*, which our translators have inserted as wanting before the words of *this law*, was thought by Jerom absolutely necessary to justify St. Paul's quotation, in Gal. iii. 10. See Gen. Diss., p. 38 [p. 731 of this vol.]. And it is very remarkable, that this important word is now found here, not only in the Sam. text and its version, but also in four Heb. MSS. The Latin version of the Chald. paraphrase has *omnibus* here, in Walton's Polyglott; though the word is not in the adjoining column of the Ch. paraphrase. And though it is not in the Syr., Arab., or Vulg. versions, as there printed; I have no doubt, but it may be found in some *very ancient* MSS. of these versions. It has been found in six Chaldee MSS.

CHAP. XXVIII. 5.

בָּרַכְתָּ מִנְחָתָהּ וּמִשְׂאֵתָהּ :

εὐλογημένοι αἱ ἀποθήκαι σου, καὶ τὰ ἐγκαταλείμματά σου.

Au. Ver.—5 Blessed shall be thy basket and thy store [*or*, dough, *or*, kneading-trough].

Thy basket. So Gesen., Lee, and most commentators.

Bp. Patrick.—*Thy basket.*] The Jerusalem Targum refers to the basket wherein they carried up their first-fruits (xxvi. 2). But the Vulgar Latin translates it *thy barns*: and so do the LXX *αποθήκαι σου*, the place where they laid up their corn and other fruits of the earth. Which God promises both to fill, and to preserve from the fire, or thieves, or other disasters.

Thy store.

Rosen., Ged., Booth., Gesen., Lee.—Thy kneading-trough. See notes on Exod. xii. 34.

Bp. Patrick.—*Thy store.*] The LXX and the Vulgar translate it, "all that was remaining;" of which they had not present use, but kept till they had occasion for it. So it is a promise that they should never want; but still have something lying by them in store (as we translate it) above what they needed.

Dr. A. Clarke.—מִשְׂאָה, kneading-trough, or remainder; all that is laid up for *future use*, as well as what is prepared for *present consumption*. Some think that by *basket* all their property *abroad* may be meant, and by *store* all that they have at *home*, i. e., all that is in the *fields*, and all that is in the *houses*. The following note of Mr. Harmer is important.

Harmer.—"Commentators seem to be at a great loss how to explain the *basket* and the *store* mentioned Deut. xxviii. 5, 17. Why Moses, who in the other verses mentions things in general, should in this case be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, &c., forget that their barns or storehouses are spoken of presently after this in ver. 8. Might I be permitted to give my opinion here, I should say that the *basket*, כַּנָּא, in this place means their travelling baskets, and the other word מִשְׂאָה (their store), signifies their leathern bags, in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures, but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem; the other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil in which they then carried their dough, which I have shown elsewhere in these papers means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the eastern people use baskets in travelling; for, speaking of that species of the palm-tree which produces dates, and its great usefulness to the people of those countries, he tells us that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey on journeys and in their houses; pages 261, 262. Hampers and panniers are

English terms denoting travelling baskets, as *tene* seems to be a Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets mentioned by Haselquist now docs.

"In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed, in a manuscript note on Gen. xliii. 11, that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

"Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out and in their return. In this view the passage appears with due distinctness, and a noble extent."—Observations, vol. i., p. 418, note.

Ver. 10.

Au. Ver.—10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

That thou art called.

Pool.—i.e., That you are in deed and truth his people and children: see Deut. xiv. 1; xxvi. 18. For to be called oftentimes signifies to be, as Isa. xlvii. 1, 5; lvi. 13; Matt. v. 9, 19; xxi. 13.

Ver. 15.

וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו וְחָלְתָיו וְגו'.

καὶ ἔσται ἂν μὴ εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου, φυλάσσεσθαι πάσας τὰς ἐντολὰς αὐτοῦ, κ.τ.λ.

Au. Ver.—15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee.

To observe to do, &c.

Ged.—*To observe and to practise, &c.* I read מִשְׁמָר (with the copulative) with five MSS., and the primitive reading of three more; and with most of the ancient versions. Those who prefer the present reading, לִשְׁמֹר, without the copulative, give to the preceding שָׁמֵר the meaning of וְגו'. So Rosenmüller, *ut memineris facere*; and so equivalently Gr. Ven. and our common version, *to observe to do*: but the parallel place, ver. 13, seems to justify the other reading.

Ver. 20.

וְשָׁלַח יְהוָה וְאֶת־הַמָּאֲחָז וְאֶת־הַמְּנוּחָה בְּכָל־מְשַׁלַּח יָדָךְ אֲשֶׁר תַּעֲשֶׂה עַד הַשְּׂמֹדָה וְעַד־אֲבָדָה מִיָּד מִפְּנֵי לֹעַ מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי:

ἀποστείλαι κύριος ἐπὶ σὲ τὴν ἔνδειαν καὶ τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν ἐπὶ πάντα οὗ ἐὰν ἐπιβάλῃς τὴν χεῖρά σου, ὥς ἂν ἐξολοθρεύσῃ σε, καὶ ὥς ἂν ἀπολέσῃ σε ἐν τάχει διὰ τὰ πονηρὰ ἐπιτηδεύματά σου, διότι ἐγκατέλιπές με.

Au. Ver.—20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do [Heb., which thou wouldest do], until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

Bp. Patrick.—*Cursing, vexation, and rebuke.*] It is very hard to know what these three words particularly import; the first two of them being very variously translated. The first of them, *meera*, seems to signify, in general, that God would blast them in all they designed and went about; for although the LXX and Vulgar here render it *famine* and *want*, yet elsewhere the LXX render it as we do, *κατάρα*, "cursing:" and the next word, *mechuma*, they translate *hunger*; but in other places the LXX render it by six or seven words, which import the same with our English *vexation*, viz., *ταραχὴν*, "trouble or disturbance;" *θόρυβον*, "tumult;" *σύγχυσιν*, "confusion;" *ἐκστασιν*, "horror or affrightment," &c., which relate to a great disorder, disquiet, and perplexity in their mind. And the last word, *mighereth*, the Vulgar translates as we do, *rebuke*, but the LXX ἀνάλωσιν, "consumption;" which are

who translate it ὥχραν; for corn, and grass, and herbs, turn pale and wan for want of moisture.

Ged., Booth., Lee.—דָּבַח, *Blight* in corn.

Prof. Lee.—דָּבַח, *Wasting, blasting*; perhaps (a) the *smut* in corn, Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17.

Rosen.—דָּבַח LXX, ἀνεμοφθορία, *corruptio quæ fit a vento*; Vulgatus: *ære corrupto*, sic quoque Chaldaeus; Syrus: *vento uredinis*. Qui omnes videntur intelligere segetum corruptionem ex vento orientali Samum dicto, quem ipsum sub voce דָּבַח intellexit quoque Interpres Arabicus Amos iv. 9. Ventum illum vero segetibus noxium esse apparet ex Gen. xli. 6, ubi *spicarum euro adustarum* mentio fit. Michaëlis in *Quæst. Arab.*, Qu. 77, p. 211. דָּבַח vertit: *nigredinem segetum, die Schwarzsucht des Getreides*, coll. Arab. دَابَّح, *niger*. Judæo alicui Yemensi דָּבַח erat ille segetis morbus ubi culmi triticeï vel hordaceï frigidus ære corruptuntur, ut spicas nullas protrudant. Vid. Niebuhr *Descr. Arab.*, Præf. p. 46. Alii intelligunt morbum hominum. Ita Saadias: *marcor corporis sive febris hectica (Auszehrung)*, uti ex Avicenna vocem illam interpretatur Castellus in *Heptagl.*, p. 764. Dathius vertit *uredinem*, et in nota subjecta dicit se intelligere morbum aliquem hominum, quum in antecedentibus de morbis humanis sermo fuisset. Sed ex Amos iv. 9 manifestum est, vocem Hebr. designare vitium frumenti, non minus ac sequens דָּבַח, quod cf. cum Arab. دَابَّح, quod tam de *ictero*, arquatu, morbo regio, quam de simili segetis morbo dicitur, unde סיידק, *rubigine percussa seges*. Ita quoque LXX, ὥχρον, *pallorem*, sc. segetum ex frigore nocturno. Vulg., *rubiginem*. Forskalius a Judæo quodam Mochensi accepit, effici illud vitium vento quodam leni, mense Marchesvan flante, segetibus pernicioso, quo aristæ flavæ et inanes reddantur. Vid. Niebuhr. l. 1.

Ver. 24.

יָתֵן יְהוָה אֱרֵיכָה אֶרְצָה אֲנִי
וְעָפָר מִדְּהַשְׁמִים יִבֶּן עָלַיָּה עֵד
הַשְּׁמָרָה :

ὁψή κύριος ὁ θεός σου τὸν ὑπερὸν τῆς γῆς σου κοινοῦν, καὶ χροὺς ἐκ τοῦ οὐρανοῦ καταβήσεται, ἕως ἂν ἐκτρίψῃ σε, καὶ ἕως ἂν ἀπολέσῃ σε ἐν τάχει.

An. Ver.—24 The LORD shall make the

rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Ged., Booth.—24 Jehovah will give, instead of rain to thy land, dust; and from the heavens shall dust descend upon thee, until thou be destroyed.

Rosen.—Dabit Jova terræ tuæ loco pluviae arenam, pulvis e cælo in te descendet donec deletus fueris. Pro humore quo fecundatur solum, molestissimo pulvere omnia erunt obsita. Nam in calidis illis regionibus æstivo tempore nisi subinde pluat, vento adtollitur ingens copia tenuissimi pulveris, qui omnia pervadit, et non modo molestissimus est, sed segetes quoque perdit.

Ver. 27.

יִכְלֶה יְהוָה בְּשִׁחִין מַצְרַיִם וּבַעֲפָלָיִם
וּבְבִגְדָהּ וּבְחֶרֶם אֲשֶׁר לֹא־יִרְפָּא לְחֶרֶםָּ
וּבְמַחֲרָהּ ק' :

πατάξει σε κύριος ἔλκει Αἰγυπτίῳ εἰς τὴν ἔδραν, καὶ ψώρα ἀγρία, καὶ κνήφη, ὥστε μὴ δύνασθαι σε ἰαθῆναι.

An. Ver.—27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Botch. See notes on Exod. ix. 9.

Bp. Patrick.—Some take this to signify the leprosy, unto which they in that country were subject. Others, that "bile breaking out with blains," wherewith God smote the Egyptians (Exod. ix. 9, &c.). For that is called *shechin*, as this is.

Emerods.

Dr. A. Clarke.—Emerods.] עֲפָלָה, from עָפָ, to be elevated, raised up; swellings, protuberances; probably the *bleeding piles*. So Patrick, Rosen., Ged., Booth., Gesen., Lee.

Prof. Lee.—עָפָ, m. Arab. عَفَل, *pinquedo circa perinæum capri, &c.*; عَفَلَة, *res in pudendis feminae vel camelæ herniæ in viris similis*. See Schröd. Orig. Heb., cap. iv., pp. 54, 55. Schultens. ad Meidanii Prov., p. 23. So also Jauhari, sub voce. (a) *Swelling, or tumor*, Deut. xxviii. 27; 1 Sam. v. 6. Pl. עֲפָלָה, read with the vowels of the Keri, viz., עֲפָלָה. See p. 236, above; but which, as Gesenius has remarked, ought to be read עֲפָלָה. *Tumors in the anus: hæmorrhoids*, probably.

Scab. See notes on Lev. xxi. 20.

Ver. 32.

וְאֵין לָאֵל יָדָהּ : —

— οὐκ ἰσχύσει ἡ χεὶρ σου.

Au. Ver.—32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

And there shall be no might in thine hand.

Bp. Horsley.—Rather, “and [they shall] not [be] within the help of thy hand;” i. e., it shall not be in thy power to deliver them.

Ged.—But it shall not be in your power to save them.

Booth.—Yet shalt thou have no power to save them.

Rosen.—*Et non in fortitudinem manus tuæ*, i. e., non erit in potestate tua, ut eos possis liberare.

Ver. 35.

Au. Ver.—The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

Botch. See notes on Exod. ix. 9.

Rosen.—35 הַפֶּתַח הַיָּדָהּ, *Percutiet te Jova ulcere maligno in genibus et cruribus*. Clare hic describitur elephantiasis. Commentarii instar apponere lubet verba Schillingii ex ejus libro de *Lepra*, p. 184. *Malum hoc pedes nonnunquam præ ceteris partibus afficit, quod ubi fit, non lepra, sed elephantiasis sive elephantia appellatur. Hujus igitur nominis ratio ex symptomatibus nunc describendis explicanda est. Scilicet in pede affecto phalanges ossiculorum paulatim intumescunt, cutemque et carnes mirum in modum expandunt, crassescunt digiti, tandemque inter se ac si cera essent, colliquescent. Deformatus ejusmodi pes levissima de causa sanguinem fundit, qui tamen sponte et cito etiam sistitur. Serpit hæc corruptio a digitis per universum pedem usque ad femur, reddique articulationes, quas attingit, immobiles; siquidem smegma eas inungens et lubricans coagulat, facitque ut muscoli ac tendines inter se concrecant, adeo ut dexterrimus anatomicus has partes separare ac vel distinguere nequeat. Quæ dum fiunt, panniculus adiposus et cutis in plicas et rugas ita se sensim componunt, ut pedis elephantini formam omnino expriment. Inspeci studiosæ elephantos, et sane non modo formæ, sed etiam gressus similitudinem miratus sum magnopere. Huc pertinet, quod e Theve-*

noti Itinerario affert ad h. l. Clericus, Cahiræ in Ægypto morbos crurum esse gravissimos, et multorum crura portentosæ crassitie cerni. קָפַח רַגְלָיו וְעַיָּנָהּ אֶת הַצֶּמֶרֶת, *A planta pedis ad verticem usque*. Pergit Schillingius paucis verbis interjectis: *Hunc terminum* (genua) *postquam attingit labes, tum vero alias quoque partes, quæ adhuc immunes erant, adficere solet: inprimisque digiti manuum circa articulos tumescunt, sensimque soluta cadunt; inde ulcera primo faciem postea carnosas corporis partes depascuntur, cum intolerabili fœtore hircino, sed sine ullo dolore*. Et Celsius dicit: *tolum corpus ita affici, ut ossa quoque vitari dicantur*.

Ver. 52, 53.

Au. Ver.—52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine own body [Heb., belly], the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee.

And he shall besiege thee, &c.

Bp. Patrick.—He repeats it again, that they might not think to find security in any place whatsoever, though never so strongly fortified, and well provided with all things necessary for its defence.

Booth.—Yea, he shall besiege thee.

Horsley, Ged.—“—land. When he shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee; 53 Then thou shalt eat,” &c.

Ver. 56, 57.

56 הָרָפָה בָּךְ וְהַעֲנָה אֶשֶׁר לֹא נִסְתָּה כְּתִרְבֵּלָהּ הַעֲגָ עַל־הָאָרֶץ מְהַרְעָנָה וּמִרְחֵ טָרֵעַ עֵינָהּ בְּאִישׁ חֵילָהּ וּבְבָנָהּ וּבְבָתָּהּ : 57 וּבְשִׁלְתָּהּ הַיְּהוּדִים מִכֵּין רַגְלֵיהֶם וּבְכַיֵּיהֶם אֶשֶׁר תִּלָּךְ קִי תִּלְכֹּם בְּחֶסֶר־כֹּחַ בְּסִתָּר מַצֹּר וּבְמַצֹּת אֶשֶׁר יִצְיָה לְךָ אִיבָה בְּשֹׁעְרֶיהָ :
הָא

καὶ ἡ ἀπαλὴ ἐν ὑμῖν καὶ ἡ τρυφερά, ἥς οὐχὶ πείραν ἔλαβεν ὁ πούς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα καὶ διὰ τὴν ἀπαλό-

τητα, βασκανίᾳ τῷ ὀφθαλμῷ αὐτῆς τὸν ἄνδρα αὐτῆς τὸν ἐν κόλπῳ αὐτῆς, καὶ τὸν υἱὸν καὶ τὴν θυγατέρα αὐτῆς. 57 καὶ τὸ κόριον αὐτῆς τὸ ἐξελθὼν διὰ τῶν μηρῶν αὐτῆς, καὶ τὸ τέκνον αὐτῆς ὃ ἐὰν τέκη· καταφάγεται γὰρ, κ.τ.λ.

Au. Ver.—56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one [Heb., after-birth] that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

57 *And toward her young one, &c.*

Bp. Patrick.—57 *Toward her young one.*] Towards her new-born babe, which is wont to be welcomed into the world with great joy; but in this siege dispatched out of it, to assuage the rage of their hunger. In the Hebrew (as we take notice in the margin) the word we translate *young one*, properly signifies the *after-birth*: and so the LXX translate it, τὸ χορίον. Which makes this passage most plain; that their hunger should make them so unnatural, as first to eat the after-birth which came from them, and then the child which was wrapped to it.

Ged.—56, 57, The most dainty and delicate woman, &c., shall grudge the husband of her bosom, her son, and her daughter, a share of her own secundines, and of her new-born child; which she will eat, &c.

Booth.—Shall grudge to give to the husband of her bosom, and to her son, and to her daughter, 57 Any part of her own offspring, even the child which she hath born; which, &c.

Ken.—F. Houbigant has very judiciously remarked (*Prolegom.*, pag. 69, &c.) that the sense here is greatly disturbed by two corrupted words וַיִּבְנֶיהָ and וַיִּבְנֶיהָ. Let us then attentively consider the passage; after referring the reader to verses 49, 53, 54, 55, 56, 57 of this chapter.

Now by the eye of the man or woman being evil against each other, even against the wife or husband of the bosom, is most strongly described their extreme want; so that (as Bp. Patrick expresses it) “they should grudge every bit, which they saw one ano-

ther, or their nearest relations, eat; being ready to snatch it from their mouths through ravenous hunger.” The man, says Moses, when through famine he shall kill and eat one of his own children, shall not give part of this child to his other children, nor even to his wife: and the woman (for even her softer soul shall grow insensible to the miseries of others, through her own dreadful necessity) she also shall grudge the least refreshment to her husband, son, and daughter. So far all being clear, let us proceed to the next verse; which, at present, is closely connected with the preceding, thus—Her evil eye shall grudge the least refreshment to her husband, and to her son, and to her daughter (57), and to her after-birth or secundine, as the word (if there be such a word) is allowed to signify. But is there propriety in saying—She shall grudge every morsel eaten by her children and by her secundine? To these and the preceding let us add the words following—She shall grudge every morsel to her son and to her daughter, and to her secundine, and to her children. The last article, her children, having been before particularly specified in her son and her daughter, seems to be totally redundant and unnecessary.

F. Houbigant observes, as to the word וַיִּבְנֶיהָ “secundinæ ejus—hujus significatus nullum aliud Heb. in Codicibus exemplum reperitur, nullum veteribus in linguis vestigium, vix ullum apud veteres interpretes signum certum et exploratum.” Let us now see how this learned critic endeavours to correct this passage. He supposes one וַיִּבְנֶיהָ improperly inserted in the word וַיִּבְנֶיהָ, *et in filios suos*, so that the word should be וַיִּבְנֶיהָ, *et filios suos*; and that some transcriber, finding this word in ver. 57 with a preposition, like the nouns in ver. 56, concluded that the וַיִּבְנֶיהָ in the first word of ver. 57 must be also a preposition; and so altered the word to make it regularly connected with the supposed preposition prefixed to it. The first word then (in ver. 57) having been altered, to make it conformable to וַיִּבְנֶיהָ, which is supposed to have one וַיִּבְנֶיהָ not original, but improperly inserted; it is no small satisfaction to me to inform the reader—that our oldest MS., No. 1, happily confirms this conjecture, reading here וַיִּבְנֶיהָ, *et filios suos*, without the preposition—a various reading, which, if not found in other MSS. (and F. Houbigant has not mentioned any such)

does particular honour to this Bodleian MS. Having thus corrected ונבנה to ונשליה, and consequently restored ונשליה to its primitive form ונשלה, *et coquet*, let us now observe the propriety of this passage. "56 The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. 57 And she shall boil [so Bp. Horsley] that which cometh out from between her feet, even her children which she shall bear; for she shall eat them, for want of all things, secretly." These words, being prophetic, are fulfilled in 2 Kings vi. 29. For we read there, that two women of Samaria having agreed to eat their own children, one was actually boiled; where the very same verb נשלה, *coxit*, is made use of.

It may be proper to remark, that the word in the MS. is undoubtedly ונבנה; but some ignorant corrector has put a little crooked beth over the word (evidently the addition of a hand different from, and later than, the transcriber's) as if the word had been before defective.

Dr. A. Clarke.—There seems to be a species of *tautology* in the two clauses of this verse, which may be prevented by translating the word שליה, *shilyathah*, literally, *her secondines* [so Rosen., Gesen., Lee], which is the meaning of the Arabic, سلا, *sala*, not badly understood by the Septuagint, χοριον αυτης, the *chorion* or exterior membrane, which invests the fetus in the womb; and still better translated by *Luther*, *ut after getbirth*, the *after birth*; which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret that her child was brought forth into such a state of suffering and death: and 2dly, that it was likely, from the favourable circumstances *after the birth*, that *she herself* should survive her *inlaying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of ונשליה, *against her secondines*, reads ונשלה, *ubashelah*, and *she shall boil*, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her

eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. 57 And she shall boil that which cometh out from between her feet, even her children which she shall bear; for she shall eat them, for want of all things, secretly."

Rosen.—וּנְשָׁלָהּ, *Idque ob secundinam suam*, sc. invidet femina, sive mater liberis suis. שְׁלָהּ cf. cum Arab. سلا s. سلى, *secundæ, membrana tenuis involvens fœtum bruti, hominis*, qua significatione hæc vox occurrit apud Avicennam, medicum Arabicum. Hic vero denotat fœtum secundinis adhuc adhærentem et recentissime editum, ab ipsa matre in alimentum adhibendum. Hubigantum, qui pro וּנְשָׁלָהּ legendum contendit וּנְשָׁלָהּ, *et coquet*, quod ex utero suo prodit, solide refutavit Sebast. Ravius in *Exercitat. II. ad Hubigantii Prolegomm.*, p. 59. 60. וּנְשָׁלָהּ, *Et ob filios sive liberos suos*; de his enim non dabit aliis, sed ipsos, quod horrendum dictu, clam devorabit.

In thy gates.

Ged., Booth.—In all [some copies of LXX, Syr., and five MSS.] thy gates.

Ver. 68.

וְהָשִׁיבָה יְהוָה וּמַצְרִים בְּאֵינֵיהֶם
בְּצָרָהּ אֲשֶׁר אֶמְרָתִי לָהּ לֹא-תִסְרֶף צֹד
לְרֹאשָׁהּ וְהִתְמַצְרֶתָם שָׁם לְאִיבָהּ
לְעַבְדִּים וְלִשְׂפָחוֹת וְאִין לָהֶּן :

καὶ ἀποστρέψει σε κύριος εἰς Αἴγυπτον ἐν πλοίοις ἐν τῇ ὁδῷ ἣ ἔλπας, οὐ προσθήσῃ ἔτι ἰδεῖν αὐτήν, καὶ πρᾶθῃς ἐκεῖ τοῖς ἐχθροῖς ὑμῶν εἰς παῖδας καὶ παιδίσκας, καὶ οὐκ ἔσται ὁ κτῶμενος.

Au. Ver.—68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

With ships. So most commentators.

Bp. Horsley.—Rather, "with lamentation." See Isaiah xxix. 2, and Lament. ii. 5. To say that they should return in ships, the way they came, were contradiction.

Pool.—*With ships*; which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea

before them, &c., which now they would have occasion sadly to remember. *By the way*, or, *to the way* [so Bp. Patrick]; the Hebrew *beth* here signifying *to*, as it doth Gen. xi. 4; Lev. xvi. 22; Psal. xix. 5; xci. 12; Isa. ix. 8. And the *way* seems not to be meant here of the usual roadway from Canaan to Egypt, which was wholly by land, but to be put for the end of the way or journey, even the land of Egypt; for to this, and not to the roadway between Canaan and Egypt, agree the words here following, *whereof I spake unto thee, Thou shalt see it* (i. e., Egypt) *no more again*. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, Deut. xvii. 16, to which this place palpably alludes.

And there ye shall be sold, &c., and no man shall buy you.

Ken.—Our English translation of part of the last verse is this,—“And the Lord shall bring thee into Egypt again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.” Is not every reader struck with the absurdity of this version? Can a man possibly be sold, without being bought? Does not the former necessarily imply the latter? And does not their not being bought as clearly imply their not being sold? Whereas, if the verb *והמכרתם* was rendered “and ye shall offer yourselves to sale” [so Law, Dr. A. Clarke]; the sense would be proper, and expressive of the most bitter sufferings: “The Lord shall bring you once more into Egypt, the place of your former bondage: yet not as in the days of old, shall be your lot. Hereafter, so great shall be your misery, that many of you shall offer yourselves to be sold, shall pray to be admitted even as slaves; but a fate yet more terrible shall be then your portion.” This prophecy, dreadful as it is, was most literally fulfilled, when, after the destruction of Jerusalem by Titus, though some Jews were sent as slaves, into Egypt, multitudes were reserved for *the sword*, and *wild beasts*, in the public theatres. Του δε λοιπου πληθους τους υπερ επτακαιδεκα ετη θησας, επεμψεν εις τα κατ’ Αιγυπτου εργα’ πλειστον δ’ εις τας επαρχιας διεδωρησατο Τίτος, φθαρσομενους εν τοις θεατροις σιδηρω και θηριοις. Joseph. Bell. Jud. 6, 9, 2.

Bp. Patrick, Ged.—Sold, i. e., exposed to sale.

CHAP. XXIX. 1.

Au. Ver.—1 These *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

Geddes.—In our common version, and, indeed, in all the versions in the Polyglott, the first verse of this chapter is wrongly disjoined from the preceding chapter; to which it evidently belongs; and should be noted verse 69, as it is in the first editions of the Hebrew text, followed by Kennicott. So Bp. Horsley, Rosenmüller, &c.

Bishop Patrick.—*Commanded Moses to make.*] That is, to renew. For which end Moses repeated the principal laws of God, and explained them in this book, which is from thence called Deuteronomy; being a compendium of the Pentateuch, a breviary of the covenant, composed for the familiar and daily use of the children of Israel.

Beside the covenant which he made with them in Horeb. This doth not signify that he made a covenant with them, different from the former made at Horeb (Exod. xxiv.), but only now renewed the same covenant, after they had shamefully violated it more than once. Which was the more necessary, because they were ready to enter into the land of Canaan, and he was just upon his departure from them into another world; and therefore did all he could to engage them in a more firm obedience to God.

Heb., Ver. 2: LXX, Au. Ver. 3.

הַמִּסֹּחֹת הַגְּדֹלֹת וְגו'

τοὺς πειρασμοὺς τοὺς μεγάλους, κ.τ.λ.

Au. Ver.—3 The great temptations which thine eyes have seen, the signs, and those great miracles.

Temptations. See notes on iv. 34.

Heb., Ver. 3; LXX, Au. Ver. 4.

וְלֹא־יָדְעוּ? וְיָחֹזְרוּ לָכֶם לֵב לְיִצְחָק
וְיִעֲנִיבוּ לְרַחֲמוֹת וְאֲזָנוֹיִם לְשִׁמְעַם עַד הַיּוֹם
הַזֶּה:

καὶ οὐκ ἔδωκε κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Dr. A. Clarke.—Some critics read this verse interrogatively: *And hath not God*

14 καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἀράν ταύτην, 15 ἀλλὰ καὶ τοῖς ὡδε οὖσι μεθ' ὑμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, καὶ τοῖς μὴ οὖσι μεθ' ὑμῶν ὡδε σήμερον. 16 ὅτι ὑμεῖς οἴδατε πῶς κατηκήσαμεν ἐν γῇ Αἰγύπτῳ, ὡς παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν οὓς παρήλθετε. 17 καὶ ἴδετε τὰ βδελύγματα αὐτῶν, καὶ τὰ εἰδωλα αὐτῶν, ξύλον καὶ λίθον, ἀργύριον καὶ χρυσίον, ἃ ἐστί παρ' αὐτοῖς. 18 μὴ τις ἐστὶν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλὴ, τινὸς ἢ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν, πορευθέντες λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων. μὴ τις ἐστὶν ἐν ὑμῖν ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ.

Au. Ver.—14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day :

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by ;

17 And ye have seen their abominations, and their idols [Heb., dungy gods], wood and stone, silver and gold, which *were* among them :)

18 Lest there should be among you, man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations ; lest there should be among you a root that beareth gall [*or*, a poisonous herb ; Heb., rosh] and wormwood.

Bp. Patrick.—15 I think the particle *ki* (which begins this verse) should not be translated *but* ; for this is the same with what was said before, not distinct from it ; and therefore should be translated thus, “As with him that standeth here with us before, that is not here with us this day ;” i. e., with all that were absent from the present assembly, and with all future posterity, who were as yet unborn. So the Jerusalem Targum understands the latter part of this verse, “With all generations which shall be after us, as if they stood here with us to-day ;” and so Uzielides, as they call him, “With all generations to come, unto the end of the world, as if they stood here with us at this present.” For perpetual leagues are sometimes made between whole nations ; for whom some contract in the name and place of all the rest, and bind not only themselves but their successors. And thus kings

give fiefs to their subjects, upon conditions which their families are bound to perform in after-ages, or else lose the benefit of them.

Bp. Horsley.—16, 17, *For ye know—among them.* Not a parenthesis. *For ye know* ; rather, *surely ye know.*

17 *Idols.* See notes on עֲבֹדָה, Leviticus xxvi. 30.

Bp. Patrick.—All the idols of the heathen are frequently called *abominations* ; and in Lev. xxvi. 30, they are called, as they are here, *gillulim*, which we translate in the margin *dunghill-gods*, to express the utmost contempt of them. And some think they are so called, not only in regard of their matter, sed ob formam scarabæi habitantis in stercore, “but for the form of the beetle, which lives in dung ;” for so Isis, the great goddess of the Egyptians, was represented, as Plutarch tells us, in his book *De Iside et Osiride*. But whether in such ancient times as this of Moses, it may be justly doubted.

Rosen.—*Vidistis abominaciones eorum et stercora eorum*, i. e., detestandos et stercoreos Deos eorum, 1 Reg. xi. 5 ; Jer. vii. 30.

18 *Lest there should be.*

Pool.—*Lest there should be* ; or take heed, or beware [so Houbigant, Horsley, Ged., Booth.] *lest there be* ; for it seems to be an ellipsis, or defect of a verb, which is usual in Scripture, and which we have in a case parallel to this, Gen. iii. 22. *And now we must take care lest he put forth, &c.* Or this particle *lest* may be joined with verses 14, 15 [so *Bp. Patrick*], to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, &c.

Bp. Patrick.—18 *Lest there should be among you man or woman, or family, or tribe.* These words are to be connected with ver. 15, as the principal end why he engaged every soul of them to renew their covenant with God, that none of them might revolt from him to serve any other god. And the order wherein he places these words shows, that idolatry is of a very infectious nature, spreading itself strangely, from single men and women unto families, and at last into whole tribes.

Rosen.—17 עַדְּכֶם—עַדְּכֶם, *Ne quis forte sit in vobis aut vir aut femina, aut familia, aut tribus, cujus mens hodie a Jova, Deo nostro, aversa ad Deorum gentium illarum cultum impellatur.* Sensus est : Deus voluit, vos videre quam absurdæ sint religiones vicino-

rum, ne ab iis falleremini. Intelliguntur autem hic ii populi, quorum sedes ad ortum Jordanis Hebræi occupant.

A root that beareth gall and worm-wood.

Bp. Patrick.—Many take a root here to signify an evil principle, which the apostle calls "an evil heart of unbelief," Heb. iii. 12. But the words going before in this verse, and those that follow in the next, plainly lead us to take it for any person lurking secretly among them (like a root underground), that was tainted with idolatry, who might poison others therewith, and in time bring forth the fruits of their impiety, which he calls "gall and wormwood." Where it must be observed, that the Hebrew word *rosh*, which we translate *gall*, properly signifies an herb growing among corn, as bitter as gall. Which, in Hosea x. 4, we translate *hemlock*; and commonly in Scripture is joined with *wormwood*, as it is here, Jer. ix. 15; Lam. iii. 19; Amos vi. 12. Unto which idolatry is compared, because it is most ungrateful and distasteful (if I may so speak) unto God, and produces bitter effects, that is, most grievous punishments, unto men.

Prof. Lee.—רש, and רש. The name of a certain plant. According to Celsius, Hierobot., ii. 46, *cicuta*, or *hemlock*. Gesen. contends for the *poppy*; Oedmann for the *colocynth*; and Michaëlis (Suppl. Lex. Heb., p. 2220), for the *lolium*, or *tares*. All that is certain is, that it was considered a poison. *Poison, venom*, Deut. xxix. 17; xxxii. 32; Hos. x. 4; Amos vi. 12; Ps. lxix. 22; Lament. iii. 5, 19. — of adders, Deut. xxxii. 33; Job xx. 16. Phr. רש, *water of* —, Jer. viii. 14; ix. 14; xxiii. 15: which Gesenius takes to signify, "*opium*."

Rosen.—רש, רש, *Ne sit inter vos radix, quæ emittat venenatam herbam et absinthium*. Ne sint, ex quorum idololatriæ studio, cui jam dediti essent, toti populo posthac occasio suppeditaretur hujus sceleris sectandi. רש denotat *venenum* xxxii. 32; Jer. viii. 4; Amos vi. 12. Hic non dubium est significare herbam venenatam. Celso *Hierobot.*, p. ii., p. 64 est *cicuta*, aliis *lolium temulentum* (*Lolch*).

Heb., Ver. 18; LXX, Au. Ver. 19.

וְהָיָה בְּשִׁמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים
וְהִתְפַּרְרָה בְּלִבָּו לְאֹמֶר שְׁלוֹם

וְהִתְפַּרְרָה בְּלִבָּו לְאֹמֶר שְׁלוֹם
סִפּוֹת הָרָגָה אֶת־הַצִּמְצָמָה :

19 καὶ ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀρᾶς ταύτης, καὶ ἐπιφημισθῇ ἐν τῇ καρδίᾳ αὐτοῦ, λέγων. ὁσιαί μοι γένοιτο. ὅτι ἐν τῇ ἀποπλάνῃσει τῆς καρδίας μου πορεύσομαι, ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον.

Au. Ver.—19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination [or, stubbornness] of mine heart, to add drunkenness to thirst [Heb., the drunken to the thirsty].

Imagination.

Prof. Lee.—חזק, f. always with ב. *Firmness, obstinacy* of heart [so Gesen.], Deut. xxix. 19; Ps. lxxxi. 13; Jer. iii. 17, &c.

Syr. ܠܚܝܬܐ, *veritas, firmitas*. Some comparing the Arab. مَلَّ, *malè egit, malus fuit. Wickedness.*

Rosen.—Malitiâ.

To add drunkenness to thirst.

Dr. A. Clarke.—*To add drunkenness to thirst.*] A proverbial expression denoting the utmost indulgence in all sensual gratifications. So Ged., Booth., "*so as to gratify every appetite.*"

Pool.—*To add drunkenness to thirst*; i. e., not only to satisfy his *thirst*, i. e., his concupiscence and inclination to wickedness, but even to exceed it, as drunkards take oftentimes more than their appetite desires, and drink out of mere wantonness, or from a desire to be drunk; and as filthy persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God, and because they will do so. The words may be rendered, *to add thirst to drunkenness*, the particle *eth*, which is a note of the accusative case, being joined with *thirst*, and not with *drunkenness*; and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still whets his appetite, and provokes his thirst after more, as drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist or moistening to the thirsty*,

i. e., instead of restraining and mortifying, as he ought to do, fully and greedily to satisfy his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare Job xxxiv. 7; Prov. xxiii. 35; Isa. xxx. 1; lvi. 12; Eph. iv. 19.

Bishop Patrick.—To add drunkenness to thirst.] In the Hebrew the words are (as the margin of our Bibles observes) “the drunken to the thirsty;” for both words are adjectives, as grammarians speak; and, supposing a substantive to support them, many think none so proper to be understood as the word *earth*. Which makes this a proverbial speech, “To add the wet ground to the dry and thirsty,” or rather, “the thirsty to the wet.” For the particle *eth*, which in the Hebrew is the note of the accusative case, is put before the word *dry*, or *thirsty*; and, therefore, that is the thing which is to be added to the *wet* or *drunken*: not the *drunken* to the *dry*. And the sense is, “draw others into the same wickedness;” just as if a drunken man should draw sober persons to play the fool with him, and do as bad as himself; or, after one piece of land is overflowed, the water should be let into that which is dry, and spoil that also. For this seems to be the meaning of the whole verse, If a man shall be so presumptuous, as not only to cry peace to himself, when he runs after his own devices, in serving other gods, but endeavours to draw others into the same wicked practices.

There are a great many other interpretations of these words (seven or eight) given by the Hebrew doctors, besides others in Christian writers; which may be seen in Cocceius, in his *Ultima Mosis*, sect. 134. But this seems to be the most easy, at which the Chaldee aims, and the LXX, if the particle *μη* be omitted, which is not in the Hebrew, nor the Chaldee, nor the Vulgar Latin. And if we take the words as we translate them (only inverting them), “add thirst unto drunkenness,” the sense is as easy; viz., add more sins to the foregoing (Isa. xxx. 1), and be still inflamed (as the Scripture speaks) with love to more idols, after the service of many of them; “increasing their altars (as Hosea speaks) like heaps in the furrows of the field (Hos. x. 1; xii. 11).”

Dr. Jackson, in his first book upon the Creed (ch. 30, parag. 4), thinks the meaning

is, that posterity added to the wickedness of their ancestors. For they being cast out of their good land for their infidelity and disobedience, their posterity (saith he) continue exiles and vagabonds for their stubbornness in like practices; not being willing, to this day, to offer up the sacrifice of a contrite heart for their disobedience past, but rather (adding thirst to drunkenness) “bless themselves when they hear the words of that curse, promising peace to themselves, though they walk on according to the stubbornness of their forefathers’ hearts.”

Rosen.—In *וְהָיָה כְּשֶׁרְכָּבָה וְכִשְׁכָּרָה* explicandis interpp. in duas potissimum partes discedunt verbum *וְכִשְׁכָּרָה* aliis *addendi* aliis *consumendi* significatu capientibus. Sunt vero eæ interpretationes, quæ *addendi* significatione nituntur, quarum plures in Scholiis uberius attulimus, repudiandæ ideo, quod verbum *וְכִשְׁכָּרָה*, ubicunque illum significatum obtinet, cum *וְ* construitur, non cum *וְכִשְׁכָּרָה*, ut h. l.; vid. Num. xxxii. 14; Deut. xxxii. 23; Jes. xxix. 1; xxx. 1; Jer. vii. 21. Restat igitur sola *absumendi* significatio, qua Alexandrinus *וְכִשְׁכָּרָה* accepit, ita tamen, ut inserta negandi particula, sic redderet: *ὥστε καὶ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον, ut non simul perdat peccatorem innocentem*; videtur sub *וְכִשְׁכָּרָה*, *peccatis ebrium*, sub *וְכִשְׁכָּרָה*, *siccum, sobrium, hominem frugi*, intellexisse. Sed minime apta est negandi particula, sive ab ipso interprete, sive a liberario aliquo sit inserta. Ea sublata sensus saltem tolerabilis prodit hic, ut si hæc omnia fiant, et quisquam reperitur, qui promittit sibi impunitatem secundo deastrorum cultum, tandem eo perveniat, ut peccatis satur et ebrius alios seu suasionem seu exemplo, qui alioqui innocentes erant, nec de re tam nefanda cogitabant, ad similem impietatem pertrahat eisque secum perditionis ac extremæ ruinæ occasionem præbeat. R. Jonas *וְכִשְׁכָּרָה*, *consumendi* notionem in passivo adoptavit, hanc in mentem: *propterea quod consumatur irriguus cum sitiente*, h. e., probus simul et improbus pereat et ad nihilum redigatur. Sententiam ejus Kimchi in *Libro Radicum* ita exposuit: *Id vult, improbo videri, pium simul ac impium consumi, nullamque esse excellentiam probi præ improbo in morte; nulla præmia, nullas pœnas*. Sensus satis aptus, modo certum esset, *sitientis* atque *ebrii* figura *probum* et *improbum* designari. Bonfrerius, subaudito nomine *וְכִשְׁכָּרָה*, postquam observasset, *terram*

vocari *sitientem* cum aquas quasi sitibunda postulat, *ebriam* vero, cum nimis pluviis perfunditur et præ aquarum copia fertilitatem suam amittit; *ebriam absumere sitientem* dici hoc sensu putat, terram pluviis inebriatam esse causam ruinæ sibi ipsi, quæ prius aquas sitiebat. Habere autem locum adagium hoc, quotiescunque quis quidpiam desideret, quod deinde cum conceditur illi causa sit ruinæ; atque ita h. l. dicere Mosen fieri, ut is, qui omnibus solutus legibus et impunitate sibi proposita, velit arbitrium suum sequi, et sibi bonum existimet, alios deos colere, cum tandem voti compos factus se in varia crimina merserit, eisque quasi inebriatus fuerit, sibi perniciem extremam accersat, et, quod sibi bonum fore existimaret, ipsi vertatur in ruinam. Interpretatio nimis artificiosa. Nobis Hebraica *ῥῆσις*, quam ita vertimus: *ut absumat*, s. neutraliter, *ut consumatur*, perdatur irrigua scil. terra una cum *sitiente*, videtur adagialis loquendi formula esse, qua excidium universale significatur, et h. quidem l. interitus et eorum qui ipsi peccatis jamdudum immersi alios suos exemplo corrumpunt, et eorum qui se ab illis ad peccandum induci sinunt.

Heb., Ver. 21; LXX, Au. Ver. 22.

וְאַחֲרֵי הַדָּוָר הָאֵלֶּה יִבְרָאוּ לְבָנֶיךָ וְהַגֵּר הַלֹּכֵם בְּאֶרֶץ יִשְׂרָאֵל וְהָאֲרֶץ רִחֲלָה וְנָוָה

καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα οἱ υἱοὶ ὑμῶν, οἱ ἀναστήσονται μεθ' ὑμᾶς, καὶ ὁ ἀλλότριος ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν, κ.τ.λ.

Au. Ver.—22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it [Heb., wherewith the LORD hath made it sick].

So that, &c.

Bp. Horsley.—And the latest generation of your sons, which shall arise out of your posterity, and the stranger that shall come from a distant land, shall say, &c.

Horsley supposes that the whole sequel of this chapter, from this 22d verse inclusive to the end is misplaced, and should be immediately subjoined to the 68th verse of the preceding chapter.

Heb., Ver. 22; LXX, Au. Ver. 23.

וְנִשְׁתַּחֲוּוּ לְאֱלֹהִים אֲחֵרִים כְּלִי-אֲרָצָה לֹא

חֲזַרְעֵל וְלֹא תַצְטַח וְלֹא-יַעֲלֶה קֶדֶשׁ-כָּל-עֹשֶׂה בְּמִשְׁכַּלְתָּ סֶלֶם וְעֲמֻדָּה אֲדָמָה וְצִבְיִים אֲשֶׁר הָפַךְ יְהוָה בְּאַפּוֹ וּבְחִמּוֹ :

צבנים ק

θεῖον καὶ ἅλα κατακαυμένον, πᾶσα ἡ γῇ αὐτῆς οὐ σπαρήσεται, οὐδὲ ἀνατελεῖ, οὐδὲ μὴ ἀναβῇ ἐπ' αὐτὴν πᾶν χλωρόν. ὥσπερ κατεστράφη Σόδομα καὶ Γόμορρα, Ἀδὰμὰ καὶ Σεβωὶμ, ὃς κατέστρεψε κύριος ἐν θυμῷ καὶ ὀργῇ.

Au. Ver.—23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath.

Bp. Patrick.—[That the whole land thereof is brimstone, and salt, and burning.] Or, as it may be translated, "Is burnt up with brimstone and salt." For these make land barren and unfruitful; as Pliny particularly observes of salt (lib. xxx., cap. 7), Omnis locus in quo reperitur sal, sterilis est, nihilque gignit. "All ground in which salt is found is barren, and produceth nothing" (see Judg. ix. 45; Ps. cvii. 34; Jer. xvii. 6; Ezek. xlvii. 11; Zeph. ii. 9).

Ged.—23 The whole of it burned up with sulphur and salt.

Booth.—Sulphur and salt burning the whole land.

Rosen.—Sulphur et sal adustum erit univsum ejus solum; nihil in eo seretur, nullos emittit fructus, nulla herba crescit et simile erit subversioni Sodomæ, Gomorrhæ, Adamæ, et Zeboimorum, quas urbes in ira et excaudescencia sua subvertit Jova. Comparatio desumta a regione circa mare mortuum.

Heb., 25; Au. Ver. 26.

וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא יָדָעוּם וְלֹא חָלָה לָהֶם :

καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις οὓς οὐκ ᾔπισταντο, οὐδὲ διένοιμεν αὐτοῖς.

Au. Ver.—26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given [or, who had not given to them any portion] unto them [Heb., divided].

And whom he had not given unto them. So Rosen., Neque quos Deos iis assignavit.

Pool.—i. e., Whom God had not given or divided to them, as their portion, or for their worship, but hath divided them *unto all nations*, as it is said, Deut. iv. 19, not for their worship, but for their use and service. So he speaks here of the sun and moon and stars, which were the principal gods worshipped by the neighbouring nations. Or, *to whom none hath given* this, i. e., that they should be worshipped, or, to whom no worship belongs. So this is an argument against idolatry. Or, *who had not given unto them*, to wit, anything: it is an ellipsis of the accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

Bp. Patrick.—*Whom he had not given unto them.*] Or, as it is in the margin, “had not given (or divided) to them any portion;” that is, never bestowed any benefit upon them, as the Lord their God had done, who brought them out of Egypt. Or, more simply (as Boetius thinks the words will bear), “to whom no worship belonged.”

Bp. Horsley.—“And whose portion [they] were not;” literally, “and [were] not a portion unto them.” —“et quibus non fuerant attributi.”—Vulg.

Dr. A. Clarke.—*Gods*—whom he had not given unto them.] This is an unhappy translation. *Houbigant* renders the original words *וְלֹא יָדָק לָהֶם*, *et quibuscum nulla eis societas*, “And with whom they had no society;” and falls unmercifully on *Le Clerc* because he had translated it, *From whom they had received no benefits*. I must differ from both these great men, because I think they differ from the text. *יָדָק* signifies a *portion*, *lot*, *inheritance*, and God is frequently represented in Scripture as the *portion* or *inheritance* of his people. Here, therefore, I think the original should be rendered, *And there was no portion to them*, that is, the gods they served could neither supply their wants nor save their souls—they were *no portion*.

Heb., Ver. 28; LXX, Au. Ver. 29.

הַסִּמְתָּה לַיהוָה אֱלֹהֵינוּ וְהַפְגַּלְתָּ
לָנוּ וּלְבָנֵינוּ עֲדֵינוּלָם לַעֲשׂוֹת אִתָּהּ—
דְּבָרֵי הַתּוֹרָה הַזֹּאת :

τὰ κρυπτά κυρίου τῷ θεῷ ἡμῶν, τὰ δὲ φανερά
ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα, ποιῶν
πάντα τὰ ῥήματα τοῦ νόμου τούτου.

Au. Ver.—29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Bp. Patrick.—29 The Jews generally take these words to be meant of the punishment of secret sins (particularly of idolatry, spoken of before, ver. 19), which belongeth unto God, as the punishment of open sins belonged unto them, in obedience to his law, who commanded them to put to death him that seduced any person to idolatry, and to raze the city that apostatized unto it (xiii. 5, 6, &c., 12, 13, &c.). And their negligence in doing their duty in this particular, made idolatry spread among them to their utter ruin. But these words may be understood as a farther answer to such inquiries, as that ver. 24, in which, if men persisted, and still asked, But why doth God thus punish his own people with such unusual severity, when there are many idolatrous nations, far worse than they, who continue still in their own land, and are not thus rooted out? Moses bids them silence such demands, and rest satisfied in this, That we cannot give an account of such things as God hath not revealed, particularly why he punishes some people, when he spares others who are as bad; but must mind our own duty, which he hath plainly revealed unto us [so *Pool*], that is (as *Moses* concludes this chapter), “to do after all his commandments which he hath given us in his law,” believing he will greatly reward the obedient, and terribly punish, one time or other, all those that transgress it.

There may be also a more obvious sense of these words, if we translate them as some great men have done, “The secrets of the Lord our God are revealed to us, and to our children.” Thus *Onkelos*, whose judgment is very valuable; which *Grotius* follows, and before him *Forsterus*; and *Paulus Fagius* represents it as a commodious sense, and makes it the same with the words of the Psalmist, cxlvii. 20, “He hath not dealt so with any nation,” &c. For this was a peculiar favour to the Jews, that those things which God before kept secret in his own breast he now manifested to them; that they might know how to order their lives so as to please him. But this made them liable to be punished more grievously than all other people, if they did not observe his

will, which he most graciously discovered to them. And if we could give any credit to the Jews, who say that all words in the Bible that have extraordinary points upon them (of which there are but ten in the Pentateuch, and these words, lanu ulebenu, "to us and to our children," are the last of them), denote something peculiar and extraordinary, I should think that they relate to the revelation to be made by Jesus Christ, the great prophet promised to them (ch. xviii.), unto which, if they did not give heed, the most dreadful punishments would be inflicted on them; as we see they have been for many ages, and are not yet ended.

Dr. A. Clarke.—*The secret things belong unto the Lord, &c.]* This verse has been variously translated. Houbigant renders it thus: *Quæ apud Dominum nostrum abscondita sunt, nobis ea filiisque nostris palam facta sunt ad multas ætates*, "The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation, and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this: "What God has thought proper to reveal, he has revealed; what he has revealed is essential to the well-being of man, and this revelation is intended not for the *present time* merely, nor for *one people*, but for all succeeding generations. The things which he has not revealed concern not man but God alone, and are therefore not to be inquired after." *Thus*, then, *the things that are hidden belong unto the Lord, those that are revealed belong unto us and our children.* But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. *When* a national apostasy among us may take place, is known only to God; but he has revealed himself to us and our children that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient."

Rosen.—*Quæ latent, Jovæ Dei nostri sunt. Revelata autem ad nos et posteros nostros pertinent in perpetuum, ut nos impellant ad omnia hujus legis præcepta servanda.* Sensus videtur esse hic: hæc omnia mala, quæ recensui, ut nunc quidem quasi clausa et tenebris sepulta apud Deum sint, in lucem protrahentur; omnes hæc calamitates, quæ in fatis sunt absconditæ, nobis præcepta divina

transgressuris, accident, venientque in propatulum; quæ cogitatio nos ad illa observanda movere debet. Alii הַסְתֵּרָה, *occulta* sunt peccata, ut Ps. xix. 13, הַנִּגְלוֹת, *aperta*; qui sensum faciunt hunc: Dei est punire peccata occulta, ad nos vero pertinere animadvertere in aperta, ut hoc modo curemus, ne divina præcepta negligantur. Dathius sensum hoc modo declarat: Israelitas non debere nimis curiosa quærere, quando aut quomodo Deus pœnas illas in eorum posteros sit immisurus, hæc Dei esse, cui futura tantum cognita sint et perspecta. Quæ vero universe de his revelata sint, ea debere ipsos ad obedientiam legibus præstandam impellere. Grotius: "Quæ antea penes se retinuerat Deus, illa nobis patefecit, ut habeamus normam, ad quam componeremus vitam." Puncta vocibus וְלִי וְלִבְנֵי מִן הַסְתֵּרָה indicant, illas in aliis codicibus affuisse.

CHAP. XXX. 1, 2.

וְהָיָה כִּי־בָא עָלֶיךָ כָּל־הַדְּבָרִים
הָאֵלֶּה הַבְּרָכָה וְהַקְלָלָה אֲשֶׁר בָּרַחְתִּי
לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֶל־לִבְךָ בְּכָל־הַגּוֹיִם
אֲשֶׁר הָיִיתָ יְהוָה אֱלֹהֶיךָ שְׁמֹחַ
וְשִׁבְחָתָ עַד־יְהוָה אֱלֹהֶיךָ וְגו' 2

1 και ἔσται ὡς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα, ἡ εὐλογία καὶ ἡ κατάρα, ἣν ἔδωκα πρὸ προσώπου σου, καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσι τοῖς ἔθνεσιν, οὐ ἔὰν διασκορπίσῃ σε κύριος ἐκεῖ, 2 καὶ ἐπιστραφήσῃ ἐπὶ κύριον τὸν θεόν σου, κ.τ.λ.

Au. Ver.—1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul.

And thou shalt call them to mind. So Rosen., revocabis ad animum.

Houb., Horsley.—"Then thou shalt return to thy right mind in all the nations whither Jehovah thy God shall have driven thee. 2 And thou shalt return," &c.

Ver. 4.

אִם־יָהִינָה בְּנֶדְחֶךָ בְּקִרְבָּה וּשְׂמִימִים

מִשָּׁם יִתְּנָהּ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחָהּ : יְהוָה :

ἐὰν ἢ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συναΐξει σε κύριος ὁ θεός σου, καὶ ἐκείθεν λήψεται σε κύριος ὁ θεός σου.

Au. Ver.—4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

If any of thine be driven out, &c.

Houb., Horsley.—Although thy banishment be. *Si fuerit exilium tuum in finibus ultimis cælorum.*—*Houb.*

Rosen.—4 מִשָּׁם, *Expulsus tuus*, i. e., exules tui, ut Jes. xxvii. 13; Ez. xxxiv. 16; Mich. iv. 6. — מִשָּׁם, *In extremitate cælorum*, sin etiam ad extremas terræ regiones dispersi fueritis.

Ver. 8, 9.

וְאֵתָהּ תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה : וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֲמַנְיָ מִצְוָה הַיּוֹם : וְהוֹתִירָךְ יְהוָה : אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יְדָךְ בְּפָרִי בְּשָׂדֶךָ וּבְפָרִי בְּחִמְתְּךָ וּבְפָרִי אֲדָמָתְךָ לְמַכָּה כִּי וְיָשׁוּב יְהוָה לְשׂוֹשׁ עֲלֶיךָ לְטוֹב כְּאֲשֶׁר-שָׁשׂ עַל-אַבְרָהָם :

8 καὶ σὺ ἐπιστραφήσῃ καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου, καὶ ποιήσεις τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον. 9 καὶ εὐλογῇ σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου, ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου, καὶ ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου, καὶ ἐν τοῖς γεννήμασι τῆς γῆς σου, ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σοὶ εἰς ἀγαθὰ, καθότι εὐφράνθη ἐπὶ τοῖς πατράσι σου.

Au. Ver.—8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good : for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers.

Ged.—8 *As for you*, if ye turn and obey the voice of the LORD your God [Sam., LXX, Syr., Vulg., four Heb., two Chald. MSS.] &c.

9 *The Lord your God will, &c.*

Rosen.—8 Sub hujus vs. initio intelligenda est particula conditionalis *si*. *Si reverteris et auscultabis, etc.* Sequitur vs. 9, *tum abundare te faciet, etc.* Similem constructionem vide Gen. xlii. 38; Exod. iv. 23. — 9 הָיָה הָיִיתָ, Vid. xxviii. 11. וְשָׂשׂ הָיָה וְשָׂשׂ הָיָה, *Lætabitur iterum de felicitate vestra.*

Ver. 11.

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲמַנְיָ מִצְוָה הַיּוֹם לֹא-נִפְלְאָת הוּא מִפְּנֵי וְלֹא-רָחֵק הוּא :

ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαι σοὶ σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστίν.

Au. Ver.—11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not hidden from thee.

Bp. Patrick.—Or it may be translated out of the Hebrew, “It is not too wonderful above thee [so Pool];” that is, abstruse and hard to be understood, because above their reach ; but easy to be known and acquainted withal, because plainly revealed.

Ged.—Is not above your comprehension.

Rosen.—*Non mirabilis præ te ea (lex) est*, i. e., hæ leges non excedunt captum tuum. וְלֹא רָחֵק הוּא, *Neque longe remotum est*, non sunt procul petendæ, non ardua indigent indagatone.

Ver. 12, 13.

לֹא בְשָׂמִים הוּא לְאָמֹר מִי יַעֲלֶה-לָנוּ הַשְּׂמִימָה וְיִקְחָהּ לָנוּ וְיִשְׁמַעְנָה אֹתָהּ וְנִשְׁמַעְנָה : 13 וְלֹא-מַעֲבָר לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֶבֶר הַיָּם וְיִקְחָהּ לָנוּ וְנִשְׁמַעְנָה אֹתָהּ וְנִשְׁמַעְנָה :

12 οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων. τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν ; 13 οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων. τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστήν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν ;

Au. Ver.—12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it ?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it ?

In heaven, &c.

Bp. Patrick.—R. Jacob Hacsæi, in his preface to that part of the Mishna called Seder Nesim (as Guil. Vorstius observes upon Abarbinel about the Articles of their Faith), hath very fairly expounded this: which he takes to be a proverbial speech, to show that there is no need of hard, or rather impossible labour, to come at the knowledge of God's will, as there is in many human sciences. For God had revealed his mind clearly by Moses from heaven, and therefore none had need to go thither to desire God to acquaint them with it, which he had done of his own accord, out of his good will towards them. And thus Grotius observes upon Rom. x. 6, out of several Greek authors, that they expressed things very difficult, by *going up to heaven*.

Rosen.—*Cælum* hic nominatum est, quoniam locum longissime dissitum dicere volebat. Eadem ratione in vs. 13 verba אֲנִי־אֵלֹהִים explicari debent.

12, 13, *That we may hear and do it.*

Bp. Horsley.—Rather, “and explain it unto us, that we may do it.” שָׁמַעַנָּה is not the first person plural future in Kal (as it ought to be according to our version, for that should be שָׁמַעַנָּה), but it is the third person singular future in Hiphil, with the pronoun וְ affixed. —“and shall make us understand it.” So Aquila understood the word, —“καὶ ἀκουστήν αὐτὴν ἡμῖν ποιήσει,” and Queen Elizabeth's translators, —“and cause us to hear it, that we may do it.” And a great number of Kennicott's best MSS. give the verb in the complete Hiphil form, וְשָׁמַעַנָּה.

Ver. 16.

אֲשֶׁר אֶנֶכִּי מִצִּיּוֹן הַיּוֹם לְאַחֲבָה אֶת־יְהוָה אֱלֹהֵיךָ לְלֶכֶת בְּדַרְכָּיו וּלְשִׁמֹּךְ מִצִּיּוֹתָיו וּחֲקֵתָיו וּמִשְׁפָּטָיו וְחֵינָה וְרִבִּיתָ וְגו'

ἐὰν εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, ὡς ἐγὼ ἐντέλλομαι σοὶ σήμερον, ἀγαπᾷν κύριον τὸν θεόν σου, πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ, καὶ τὰς κρίσεις αὐτοῦ, καὶ ζήσεσθε, καὶ πολλοὶ ἔσεσθε, κ.τ.λ.

Au. Ver.—16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgements, that thou mayest live and multiply: and the

Lord thy God shall bless thee in the land, whither thou goest to possess it.

In that I command, &c. So Houb., *Dum præcepi.*

Ged., Booth.—If thou do what I this day command thee, so as to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, thou shalt live, &c.

Commandments, statutes, and judgements. See notes on Deut. vi. 1.

CHAP. XXXI. 3.

יְהוָה אֱלֹהֵיךָ הוּא אֵלֹהֵיךָ וְגו'

κύριος ὁ θεός σου ὁ προπορευόμενος πρὸ προσώπου σου, κ.τ.λ.

Au. Ver.—3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

Houb.—עָבַר, *Ille est qui transibit.* “Exprimatur *ille est qui*, addito post הוּא, demonstrativo ה (הוא) quod exhibet Sam. Codex, et quod adsciscimus. Sic postea v. 6 et 8. יְהוָה הָאֵלֹהִים לְפָנֶיךָ, *Dominus est, qui ibit ante te.* Nam sine illo ה, significaret הוּא potius *ille transit, quam ille est, qui transiturus est.*”

Ver. 7.

— כִּי אָמַתְּ תְּבֹאֵה אֶת־הָעַם הַזֶּה וְגו'

— σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου, κ.τ.λ.

Au. Ver.—7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

Thou must go with, &c.

Houb., Horsley, Ged.—Thou must bring [Sam., and two MSS., חָבֵא, &c.

Ver. 9, 10, 11, 12, 13, 14, 15, 23.

Geddes and Boothroyd transpose these verses to the end of chap. xxx.

Ver. 9.

Au. Ver.—9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

This law.

Bp. Patrick.—Some understand by *this*

law, only the book of Deuteronomy; for which I can see no reason, the Scripture calling all that is contained in the five books of Moses by the name of *the law* [so Rosen.].

Dr. A. Clarke.—*This law.*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters [so Houb., *Ged.*], or the book of *Deuteronomy*, which is most likely.

Rosen.—*Hanc legem.* Solum intellige hunc quintum librum; nam vs. 11 dicit, legem de qua hactenus sermo fuerit, prælegendam esse septimo quoque anno coram toto populo. Sed quomodo spatio septem dierum (festi tabernaculorum vs. 10) quinque Mosis libri prælegi potuissent?

Ver. 11.

בָּבוֹא כָּל־יִשְׂרָאֵל לְרֹאשׁוֹת אֶת־פָּנָי
יְהוָה אֱלֹהֵינוּ וְנִשְׁמָע

ἐν τῷ συμπορεύεσθαι πάντα Ἰσραὴλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ ὑμῶν, κ.τ.λ.

Au. Ver.—11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Booth.—לראות. It is thought by some critics that this verb in Kal conveys here a sense opposite to the design of the passage. The literal rendering will be, "that he may see the face of Jehovah," &c. The Sam. removes the difficulty by reading לראות, *ut sistat se coram Domino*. So Houb., Horsley.

Ver. 14.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 18.

וְאֶנֶּכִי הַקְטֹרֶת אֶסְתִּיר פָּנַי בַּיּוֹם
הַהוּא וְנִשְׁמָע

ἐγὼ δὲ ἀποστrophῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ, κ.τ.λ.

Au. Ver.—18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Hide my face.

Houb.—*Abscondam faciem meam.* Adde סתם, *ab eis*, quod Samaritani exhibent, et quod etiam interpretantur Græci Intt. Syrus, Chaldaeus, quodque non abest suprà v. 17. Omissum videtur fuisse סתם ex similitudine ejus nonnulla cum בים vocabulo subsequenti.

Ver. 20.

Au. Ver.—20 For when I shall have

brought them into the land which I swear unto their fathers, &c.

Ged., Booth.—Which I swear unto their fathers, that I would give to them [Sam., LXX], &c.

Ver. 21.

Au. Ver.—21 For I know their imagination which they go about [Heb., do], even now, before I have brought them into the land which I swear.

Houb., Horsley, Ged., Booth.—Which I swear unto their fathers [LXX, Sam., and one MS.].

Ver. 23.

Bp. Horsley places this verse after ver. 15.

Ver. 28.

הִקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבֵטֵיכֶם
וְשִׁמְרֵיכֶם וְנִדְבָרְכֶם וְנִשְׁמָע

ἐκκλησιάσατε πρὸς μέ τοὺς φυλάρχους, ὑμῶν, καὶ τοὺς πρεσβυτέρους ὑμῶν, καὶ τοὺς κριτὰς ὑμῶν, καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν, ἵνα λαλήσω, κ.τ.λ.

Au. Ver.—28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

Ged.—Assemble about me all the heads and [LXX, and one MS.] elders of your tribes, with your judges and [LXX] inferior officers [see notes on Numb. xi. 16], that I may speak, &c.

CHAP. XXXII. 2.

יֵצֵאָה פִּשְׁטֵר לִקְחוֹי
תִּזְלַל בְּפֶלֶא אֶמְרָתִי
בְּשִׁעִירִים עַל־רֹשֵׁא
וּכְרִבִּיכִים עַל־יַעֲשֹׁב :

προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὥσει ὄμβρος ἐπ' ἀγρωστίν, καὶ ὥσει νιφετὸς ἐπὶ χύρτον.

Au. Ver.—2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

My doctrine shall drop, &c.

Ged.—May my doctrine drop.

Bp. Patrick.—2 *My doctrine shall drop as the rain.*] Or, "Let [so Ken., Rosen.] my doctrine drop," &c. For this seems to be a prayer, that his words, which were sent from heaven to them, might sink into their

hearts, and soften them, as the drops of rain and the dew do the earth, and produce such fruits of obedience as might make them happy.

Distil. So most commentators.

Bp. Horsley.—Spread abroad. I am much mistaken if what the verb *נָזַל* properly predicates of water, is not that characteristic property (the symptom of perfect fluidity) of diffusing itself infinitely upon a level, when it is left to itself without confinement, &c. The word “distil” of our public translation, answers but ill to the original word, and conveys perhaps a false notion of the formation of dew, by a precipitation of the moisture of the atmosphere.

Prof. Lee.—*נָזַל*. Arab. *نَزَلَ*, *descendit loco*; *نَزَلَ*, *catarrho laboravit*; *نَزَلَ*, *pluvius*.

(a) *Sunk down.* (b) *Dropped down*, as water or dew. (c) *Dropped water.* (d) Metaph. *Rained* righteousness. (a) *Judg.* v. 5. (b) *Num.* xxiv. 7; *Deut.* xxxii. 2; *Ps.* cxlvii. 18; *Cant.* iv. 17. (c) *Job* xxxvi. 28; *Jer.* ix. 18. (d) *Is.* xlv. 8.

As the small rain upon the tender herb, and as the showers upon the grass. So *Bp. Patrick*, *Ken.*, *Rosen.*, and most commentators.

Bp. Horsley.—Rather,
As showers upon the grass,
As dew-drops upon the herbage.

Ged.—Like showers upon the tender herb, like a copious dew on the grass.

Dr. A. Clarke.—*As the small rain.* *שַׁיִר*, *seirim*, from *שָׂר*, *saar*, to be rough or tempestuous; sweeping showers, accompanied with a strong gale of wind.

And as the showers. *רִבִּיבִים*, *rebibim*, from *רָבַח*, *rabah*, to multiply, to increase greatly; shower after shower, or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth; alluding perhaps to the rainy seasons in the East, or to those early and latter rains so essentially necessary for the vegetation and perfection of the grain. No doubt these various expressions point out that great variety in the Word or Revelation of God whereby it is suited to every place, occasion, person, and state; being “profitable for doctrine, reproof, and edification in righteousness.”

Gesen.—*פָּזָז* 4) pl. *imbres* (Regenschauer), Angl. *showers*. *Deut.* xxxii. 2, cf. *פָּזָז*, *horruit*. *רִבִּיבִים* pl. (a rad. *רָבַח*), *pluviae*, a gut-

tarum multitudine *Deut.* xxxii. 2. Arab. *رَبَّ*, *aqua copiosa*.

Rosen.—*פָּזָז*, *Imbres tenues* quales maxime nascentibus herbis (*פָּזָז*) conducunt, ita dicti, uti videtur, quod cadentes capillorum speciem oculis objiciunt; est enim *פָּזָז* a *פָּזָז*, *pilus*, *פָּזָז* est herba virgo, tenera, semen nondum habens, vid. *Gen.* i. 11, cum *פָּזָז*, herba adultior sit. *רִבִּיבִים*, *Multæ guttulæ*, tenuiores pluviae, ut *Ps.* lxxv. 11; lxxii. 6; *Jer.* iii. 3.

Ver. 3, 4.

3 כִּי שֵׁם יְהוָה יִקְרָא

הַבֹּקֶד לְהַלְחִינֵנוּ :

4 חֲצִיר תִּמְצִיחַ

כִּי כָל־דְּרָכָיו מִשְׁפָּט

וְאֵל יִמְחָדָה וְיִתֵּן פֶּלֶא

צִדִּיק וְיִשָּׁר הוּא :

וְרַחֵם רַחֵם

3 ὅτι τὸ ὄνομα κυρίου ἐκάλεσα. δότε μεγαλῶσύνην τῷ θεῷ ἡμῶν. 4 θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις. θεὸς πιστὸς, καὶ οὐκ ἔστιν ἀδικία. δίκαιος καὶ ὁσῖος κύριος.

Au. Ver.—3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is he.

3 Because.

Ken.—Verily.

Ged.—“For in [Sam., Onk., Arab.] the name of the Lord I address you.” That this should be joined to verse 2 is to me evident.

Bp. Patrick.—3 Because I will publish the name of the Lord.] For my song shall be concerning the Lord of heaven and earth, whose glorious perfections I will proclaim; which make him the sole object of your worship.

Ascribe ye greatness unto our God.] Acknowledge therefore the infinite power of our God; and his sovereign dominion over all; and give honour and service to none besides him.

These first three verses seem to be the preface to the song; and now follows the song itself; which Josephus calls ποιήσιν ἑξαμέτρον, “a poem in hexameter verse” (lib. iv. Antiq., cap. 8).

Pool.—The name of the Lord, i. e., his glorious excellencies and righteous and worthy actions, by which he hath made himself known, as a man is known by his name:

Rosen.—3 יְהוָה אֱלֹהֵינוּ, *Nomen enim Jovæ*, i. e., Jovam invocabo, celebrabo, pro יְהוָה אֱלֹהֵינוּ, ut Jes. xii. 4; Jer. x. 25; Ps. cv. 1. Nam in toto hoc carmine Deus non tam invocatur quam celebratur et laudatur. אֲנִי cum accus., ut hic, construitur et Ps. xciv. 6; Thren. iii. 55. *Date Deo magnitudinem*, magnificate eum, laudate ejus potentiam et benevolentiam. Est hic principium quasi Cantici, præcedentia præemii locum tenent.

4 *The Rock.* So Pool, Patrick, Gesen., Lee, Rosen.

Saad., Ged., Booth.—The creator. See note of Rosenmüller below.

Bp. Patrick.—He is the Rock.] Always endures, and never changes; so that in him we may find at all times a sure refuge.

Maimonides takes the first words of this verse, "He is the Rock," to signify the first principle, and the efficient cause of all things without himself. For so the word *Rock* is used, when God bids the children of Israel "look to the rock out of which they were hewn" (Isa. li. 1), that is, to Abraham their father, from whom they were descended. And so he thinks it signifies, ver. 18, of this chapter, "Of the Rock that begat thee, thou art unmindful," i. e., of God, the author of their being. And again, ver. 30, "their Rock (i. e., the Lord) sold them" (see More Nevochim, par. i., cap. 16). And then by the next words, "his way is perfect," he thinks is meant, that as he is the creator of all things, so there is no defect or superfluity in his works. For he takes these words to be the same with those, Gen. i. 31, "God saw every thing that he had made, and, behold, it was very good" (see there, par. ii., cap. 21, and par. iii., cap. 25). And as his works of creation are most perfect, so are his works of providence; for he governs the world with the greatest judgment and justice. So he seems to understand the next words (par. iii., cap. 17), "all his ways are judgment." We are ignorant of the methods and reasons of his judgments, yet no injustice or iniquity is to be ascribed to him. But all the evil and all the good that befalls any man, or the whole Church, proceeds from the just and equal judgment of God.

Dr. A. Clarke.—The word צור, *tsur* is rendered *creator* by some eminent critics; and خالط, *khalyk* is the reading in the Arabic version. Rab. Moses ben Maimon, in his valuable work, *Morch Nebochim*, observes that the word צור, *tsur*, which is ordinarily translated *rock*, signifies *origin, fountain, first cause*, &c., and in this way it should be translated here: "He is the first principle, his work is perfect." As he is the *cause* of all things, he must be infinitely perfect; and consequently all his works must be *perfect* in their respective kinds. As is the *cause*, so must the *effect* be. Some think the word *rock* gives a very good sense; for, as in those lands, rocks were the ordinary places of *defence* and *security*, God may be metaphorically represented thus, to signify his *protection* of his followers. I prefer the opinion of Maimon.

Bp. Horsley.—This word צור occurs six times in this song as an appellation of the Deity, or something taken for a Deity; namely, in this place, in verses 15 and 18, twice in verse 31, and once again in verse 37. In all these six places it is an appellation of the true God, except in the second place of verse 31, where it is applied to the Gods of the Gentiles. But in none of these six, either the LXX or the Vulgate express it by a word rendering a "Rock;" but the LXX express it by Θεός, and the Vulgate by Deus. Aquila expressed it by στερεός, Symmachus and Theodotion by φύλαξ. See Hexapl. v. 31. Aquila's translation is the best, as it gives the exact sense, without losing the image of the original word. The original word expresses, the immutability of purpose, the unassailable strength of power in God, and the stability of effect, under the image of the solidity of a rock. Queen Elizabeth's translators render it, in verse 15, "the strong God," in verse 31, simply "God," and in the three other places, "the mighty God." The English language has certainly no word that will clearly and adequately convey the same idea under the same image. The different expressions of "The Almighty," "The irresistible God," "The unchangeable God," "The Strength," may be used, as one or another of them may best suit the particular passage where the word occurs. Here,

The Almighty! his work is perfect.

Rosen.—4 יְהוָה אֱלֹהֵינוּ, *Petra*, ob potentiam et

perseverantiam, quia stat promissis suis. Alii voc. צר ex significatione verbi צר, *formandi* (1 Reg. vii. 15; Jer. i. 5), vertere malunt *creatorem*, quod *petra* Deus tum demum vocetur, si sermo est de salute præstanda, ut vs. 15 et sæpissime in Psalmis, sed quæ in hoc vs. leguntur, manifeste nos ducere ad illam *creatoris* notionem. Saadias: *creator*. Ceterum Syrus et Saadias צר conjugunt cum לא־הָיָה (vs. 3), ut sensus sit: *Deo nostro fortissimo. פִּי מִדְּבָרָיו צַדִּיקִים, Nam omnes viæ ejus sunt justitia*, omnia quæ agit justa et æqua sunt.

Ver. 5.

שָׁחַת לוֹ לֹא פָגְנוּ מוֹמָם
דֹּר עֲקָשׁ וּפְתִילָהּ :

ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά. γενεὰ σκολιὰ καὶ διεστραμμένη.

Au. Ver.—5 They have corrupted themselves [Heb., he hath corrupted to himself], their spot is not the spot of his children [or, that they are not his children, that is their blot]: they are a perverse and crooked generation.

Houb., Ken., Horsley.—They are corrupted; they are not his [LXX, Sam., שָׁחַת לוֹ לֹא פָגְנוּ]; children of pollution.

Pool.—*They*, i.e., the Israelites, as the following words manifest. *Corrupted themselves*: this phrase sometimes in Scripture notes sin, and sometimes destruction. And so the sense may be either, 1. Their wickedness is not from God, but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather, 2. Their destruction is not from God, who is just and true, &c., as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows. *Their spot is not the spot of his children*, i.e., their blemishes or sins are not committed through ignorance, or frailty, or surprisal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice, and wilfulness, and contempt, and followed with obstinacy, impenitency, and incorrigibleness. So that they carry themselves not like my children and people, as they seem to be and profess to be, but like mine enemies. *They are a perverse and crooked generation*; not only some few of them, but the whole body or generation of them, are *perverse*, i.e., froward and un-

tractable, and crooked, i.e., irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law. Compare Isa. xlii. 16.

Bp. Patrick.—5 *They have corrupted themselves, &c.*] I know not how to justify this translation, nor that in the margin, "He hath corrupted himself." Maimonides translates them better; making these words a question, and the next words an answer to them, in this manner; "Did he (i.e., God, the Rock before spoken of) do him any hurt?" For the Hebrew word *scecheth*, with *lamed* after it, signifies to hurt, or destroy, Numb. xxxii. 15; 1 Sam. xxiii. 10 (as Joh. Cocceius observes, in his *Ultima Mosis*, sect. 701). And so the meaning is, "Is God to blame for the evils that befall him? i.e., Israel." Unto which the answer follows in the next words, which we thus translate—

Their spot is not the spot of his children.] In the Hebrew the first word of this sentence is *lo*, i.e., *not*, or *no*. Which the accent *tipcha* (as they call it) under it, shows is not to be joined with the words that follow (*banau mumam*), but taken by itself, being a denial of the foregoing question. And these words are thus to be translated, "No, his children are their blot" [*Rosen.*, are their own blot; see below]; i.e., all the evil that befalls them is the fruit of their children's wickedness. And so these words are in effect the same with those of Solomon, Prov. xix., "The foolishness of man perverteth his way, and his heart fretteth against the Lord:" he complains of God, when the fault is in himself (see *More Nevochim*, par. iii., cap. 12).

Onkelos translates it thus: "They corrupted to themselves, not to him, children that served idols;" i.e., as Paulus Fagius observes, They hurt themselves, not God, when, leaving him the true God, they turned to idols; for the word *corrupt* is commonly used in Scripture, where it speaks of the sin of idolatry. The Jerusalem paraphrast aims at the same sense.

Ged.—5 "Yet corrupted are his own degenerate children: a generation perverse, and prevaricating." It would be useless to rehearse all the attempts that have been made to make sense of this colon; I shall mention one or two. Delgado corrects our common version thus: "Did he destroy them wantonly? No; their spot is of his children," that is, says he in a note, *the*

blame lieth on themselves who are his children. Dathe, after Lowth and Green, takes מים to be the nom. of מים, and renders, *Corrupti illi filios, non jam suos, ipsorum protervitas*. He owns, however, that the Samaritan lection gives a more obvious, and perhaps (adds he) the genuine meaning. The Sam. reading is: שחור לא לו בני מים, without any manuscript variety of lection: by Houbigant, who adopts it, rendered, *Corrupti sunt, non sunt ejus, filii macule*. In favour of all, or at least a part, of this reading, are most of the antient versions. The Septuagint literally, ἡμαρτοσαν, ουκ αυτω, τεκνα μωμητα: in the old Ital. rendered, *Peccaverunt, non ei, filii maculati*. Aquila and Sym. seem also to have read שחור, but they follow the order of the present Heb. in the two next words, לו לא; and the former read בני in his copy. Their versions are: Aq., Διεφθειραν αυτω ουχ οι υιοι αυτου. Sym., Διεφθειραν προς αυτον ουχ υιοι το συνολον. Jerom also read בני, and found לו before לו. *Peccaverunt ei, non filii ejus*, &c. Of the other versions, Onk., Tharg., Syr., Arab., Erp., and Pers. appear to have read שחור in their copies; and most of them לו לא: although they differ in rendering the whole comma. What Saadiah saw, it is not easy to say: but he read שחור in the singular. He read also לו לא, but how he found באלוהים (in *amicos ejus*) in the Hebrew words מים בני מים, I cannot possibly conceive. The Greek of Venice is a very literal version of the present Hebrew text; save that its author seems to have read מים, instead of מים. Εφθειρεν αυτω, ουχ υιους αυτου, μωμος αυτω. After an attentive inspection and comparison of all these versions, and of the readings of both texts, I am apt to think that the true reading ought to be made out of both; namely, שחור לו לא בני מים. In my version, I have given what I deemed the *sentential*, not the *verbal*, meaning of my original: a meaning which every reader must allow, perfectly corresponds with the context.

Booth.—

5 Corrupt are his own polluted children:

A generation perverse and prevaricating.

Dr. A. Clarke.—5 This verse is variously translated and variously understood. *They are corrupted, not his, children of pollution.*—Kennicott. *They are corrupt, they are not his children, they are blotted.*—Houbigant. This is according to the Samaritan.

The interpretation commonly given to these words is as unfounded as it is exceptionable: "God's children have their spots, i. e., their sins, but sin in them is not like sin in others; in others sin is exceedingly sinful, but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which, though very obscure, may be thus translated: He (Israel) hath corrupted himself. *They* (the Israelites) *are not his children: they are spotted.* Coverdale renders the whole passage thus: "The froward and overthwart generation have marred themselves to himward, and are not his children because of their deformity." This is the *sense* of the verse. Let it be observed that the word *spot*, which is *repeated* in our translation, occurs but *once* in the original, and the marginal reading is greatly to be preferred: *He hath corrupted to himself, that they are not his children; that is their blot.* And because they had the blot of sin on them, because they were *spotted* with iniquity and *marked* idolaters, therefore God renounces them. There may be here an allusion to the *marks*, which the worshippers of particular idols had on different parts of their bodies, especially on their *foreheads*—and as idolatry is the crime with which they are here charged, the *spot* or *mark* mentioned, may refer to the *mark* or *stigma* of their idol. The different sects of idolaters in the East, are distinguished by their *sectarian marks*, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Seeva*, and the worshippers of *Vishnoo*. In many cases these marks are renewed *daily*; for they account it irreligious to perform any sacred rite to their god, without his mark on the forehead; the marks are generally *horizontal* and *perpendicular* lines, *crescents*, *circles*, *leaves*, *eyes*, &c.; in *red*, *black*, *white*, and *yellow*. This very custom is referred to in Rev. xx. 4, where the beast gives his mark to his followers, and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no *sinful spots*, because Christ saves them from their sins, and their motto or mark is, *Holiness to the Lord.*

Rosen.—5 Docet Moses hoc et sq. vs. Israelitas adeo corruptos et perversos esse, ut prorsus indigni sint, qui a Deo ut filii habeantur et ut tales ab eo tractentur. Verba בְּנֵי מִצְרַיִם difficilius sunt interpretationis. LXX, *peccaverunt, non ei filii vituperabiles*. Videntur vel per hypallagen בְּנֵי לֹא pro לֹא בְּנֵי accepisse, vel ita, בְּנֵי לֹא, *peccarunt ei non, filii vituperabiles*, et hoc voluisse dicere: *peccarunt*, sc. sibi, *non ipsi*, Deo, quia sibi, non Deo, nocuerunt suo peccato, *filii vituperabiles*. Eodem sensu illa interpretati sunt paraphrastæ Chaldaei. Aliter explicat et construit hæc verba R. Moses Ben-Nachman, sic videlicet: *corrupt, ei*, sc. *rupi* (vs. 4) i. e., Deo vitium ipsorum, *non filios suos*, ita ut non sint amplius ejus filii. Haud absimili modo Lud. Cappellus (*Crit. S.*, p. 682): *corruperunt sese, non sunt filii ejus*, i. e., indigni sunt, qui dicantur filii sui; nempe בְּנֵי מִצְרַיִם dici existimat pro בְּנֵי מִצְרַיִם, *sunt ipsi macula*, quod linguæ usus vix admittat. Fagius verborum hujus vs. ordinem inversum arbitratur, illaque sic ordinanda, ut initium sit faciendum a verbis בְּנֵי מִצְרַיִם, hoc modo: *generatio prava atque perversa* (appositive), *quæ non est filii ejus*, quæ non habet Deum patrem, non agnoscit Deum creatorem suum, *corrupt* se, depravavit ingenium suum, in ignominiam scilicet *illi*, sc. Deo, hoc est, in dedecus Dei. Vel: in *ignominiam suam*, h. e., quod est illi probro. Similiter et alii hunc locum explicare studuerunt; veluti Lowth Prælect. xv., p. 157, ed. Lips. Quibus tamen interpretationibus omnibus haud favent accentus. Nam sicut accentus Dominus s. distinctivus *Tiphcha* sub לֹא impedit, quo minus illam negandi particulam connectas cum sq. voce בְּנֵי, ita accentus itidem Dominus, quamvis paulo minoris dignitatis, *Tebhir* sub וְ, connectit quidem illud וְ cum anteced. verbo עָשָׂה per accentum servum *Merca*, sed vetat transpositionem verborum textus tentare. Interinctioni Masorethica congrue vero si locum interpretari velis sanus sensus vix prodibit, nisi ad עָשָׂה interrogationem intelligas. Unde ita interpretandum erit: *Corruptitne*, sc. Deus ex vs. 4, *illi*, Israeli, sc. vias suas (vs. 4 coll. Gen. vi. 12), i. e., num Deus est illis causa peccati et exitii? *Non*, nequaquam, minime! sed *filii ejus macula ipsorum* sunt, idque est ipsorum vitium. Seb. Ravius in *Exercit. II. ad Hubigantii Prolegomm.*, p. 61 sqq. orationis ordinem inversum putat, ut

fieri solet in oratione forti et animosa, hoc modo restituendum: לֹא דָוָר עָשָׂה לְיִשְׂרָאֵל לֹא בְּנֵי מִצְרַיִם, *corruptit se generatio perversa et contorta: non filii ejus, sunt sua ipsorum macula*. עָשָׂה cum לֹא ita construi, ut hoc Latine in dativo sit vertendum, probat ex Num. xxxii. 15, וְשָׂחֲתָם לְכָל הָעָם, *perdelis totum hunc populum*, et 1 Sam. xxiii. 10. וְשָׂחֲתָה, *perdere urbem*. Neque abhorere ullo modo a natura linguæ Hebrææ, ut pronomen in וְ referatur ad ipsum subiectum agens, ut Deut. xxiii. 3; Cant. ii. 10, 11. Verba בְּנֵי מִצְרַיִם לֹא autem haud procul ab initio commatis posita esse, ut attentionem ferirent, quia pronomen occurrens in בְּנֵי לֹא relationem habet ad *rupem* vel *Deum*, cujus paulo ante facta erat mentio. — עָשָׂה לֹא, *Contumax, pravius*; coll. Arab. عَصَا, *torsit funem, convertit, dimovit ab instituto*, تَحَايَلَا, *recalcitrans camela*.

Ver. 6.

הָיָה יְהוָה הַנִּמְלֵךְ-יָמָא
עַם נֶבֶל וְלֹא חָכָם
הִלְוֵהוּ אֲבִיךָ הַנֶּהָךְ
הוּא עָשָׂה וַיַּכְנֵךְ:

ה' רבו נ'א ה' לוד י' לוד

taūta kurifō antapodidoste; oūtw laōs mwrōs kai oūχl̄i sofōs; oūk autōs oūtōs sou patēr ēktēhsatō se kai epoiēsē se kai ēplassē se;

Au. Ver.—6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Bp. Patrick.—*Hath he not made thee.*] Advanced [so Pool] them (for so the word *asa* is translated, 1 Sam. xii. 6) to be a great and mighty people (see Ps. c. 3).

Bp. Horsley.—6 Divide the two last lines, and place the stops thus,

הוּא הוּא אֲבִיךָ קָךְ הוּא
עָשָׂה וַיַּכְנֵךְ:

"Is he not thy father? Thy owner [so Ged.] he?

He made thee, and set thee in order."

The making and setting in order intended here, are the making of the Jewish nation, and the setting in order of their polity.

—"set thee in order." —"proportioned thee," Queen Elizabeth's Bible.

Ken.—

Is not he thy father, thy redeemer?

He, who made thee, and established thee?

Rosen.—עָשָׂה, *Fecit te*, i. q. יוֹצֵא, *factor*

tuus, i. e., qui te populum fecit; non enim agit Moses de singulis Israelitis, sed de toto populo. Sic apud Græcos κτίζειν et condere apud Latinos, ubi de gente usurpatur, ejus rempublicam constituere significat.

Ver. 7, 8, 9.

זָכַר יְמוֹת עוֹלָם 7
בֵּינִי שָׁנוֹת דִּרְיָרָה
שָׂאֵל אֶבִיד וְיִצְרָה
זִכְרִי וְיִאמְרֵהָ :
בְּהִנָּחֵל עֲלֵיוֹן בָּוִים 8
בְּהִפְרִידוֹ בְּנֵי אָדָם
יִצָּב גְּבֻלַת עַמִּים
לְמִסְפָּר בְּנֵי יִשְׂרָאֵל :
כִּי חֵלֶק יְחִיָּה עִמּוֹ 9
יַעֲבֹד חֶבֶל בְּחֻלָּהּ :

7 μνήσθητε ἡμέρας αἰῶνος, σύνετε ἔτη γενεῶν γενεαῖς. ἐπερώτησον τὸν πατέρα σου καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου καὶ ἐροῦσί σοι. 8 ὅτε διεμέριξεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. 9 καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ. σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ.

Au. Ver.—7 Remember the days of old, consider the years of many generations [Heb., generation and generation]; ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people; Jacob is the lot [Heb., cord] of his inheritance.

7 *Many generations.*

Ged., Booth., Rosen.—Each generation. *Ætatum singularum annos.*—*Rosen.*

Bp. Patrick.—8 *When the Most High divided to the nations their inheritance.* He directs them still to look farther back, and they would find that long before Abraham's time God had them in his thoughts, even when he divided the earth among the sons of Noah and their posterity after the flood (Gen. x. 5, 25, 32).

When he separated the sons of Adam. Or, "the sons of men;" who were one people, till he scattered them into several parts of

the earth, and separated them into divers nations, by confounding their language (Gen. xi. 8, 9).

He set the bounds of the people. He had then the children of Israel in his mind, before they were a nation; and made such a distribution to other people (particularly to the seven nations of Canaan), within such bounds and limits, as that there might be sufficient room for so numerous a people as the Israelites when they came to take possession of that country [so Pool].

How the LXX came to translate these words thus, "He appointed the bounds of the nations according to the number of the angels," it is hard to say. Bochartus hath made the best conjecture about it (which was hinted by De Muis before him), lib. i., Phaleg., cap. 15, that they had a bad copy before them, which left out the first three letters of Israel; and so they read *Baneel*, the children of God, meaning the Israelites. Instead of which some transcribers put the *angels of God*, because they are sometimes called *his sons*. Which led the ancient Greek fathers, who followed this translation, into great difficulties: and it grew a common opinion, that every nation was under the government of an angel; which seems to be the meaning also of the son of Sirach, Ecclus. xvii. 17. And many others fancying that God divided the nations according to the number of the children of Israel, when they came into Egypt, which was just seventy, they thence gather there were just so many distinct nations, and so many several languages; which is a conceit of some of the Jews, as Mr. Selden observes, lib. ii. de Synedr., cap. 9. But Bochart. in the place above-named, hath given the plain and simple meaning of this place in these words; "God so distributed the earth among the several people that were therein, that he reserved, or in his counsel designed, such a part of the earth for the Israelites, who were then unborn, as he knew would afford a commodious habitation to a most numerous nation."

Ged.—7, 8, 9, "Call to mind the days of old; review the years of each generation: ask your fathers, and they will inform you; your elders, and they will tell you:—*how*, when the *Most High* assigned to nations their inheritances; when he dispersed the children of Adam; he fixed the boundaries of peoples, exclusively of the children of Israel:—for the

Lord's own portion is his people Jacob, the lot of his own inheritance is Israel." Verse 8 The author of *Commentaries and Essays* justly rejects Bp. Patrick's interpretation of this verse, and thinks that "the passage would be clear and intelligible, if we were to understand עַמִּים to refer, not to the *Gentiles*, but to the people of Israel. The meaning (says he) would then be, that when God, by his providential disposition of things, separated mankind into different nations, and appointed them their inheritance, he did then, in his foreknowledge, settle the bounds of the Hebrew people; according to the number of the sons of Jacob: i. e., according to their twelve tribes. He then determined to divide the land among them, and in proportion to each tribe; which appointment he had now revealed to them very particularly (see Numbers xxxiv.), and thus had shown his peculiar regard to Israel, because he had chosen them for his own portion and inheritance." To support this not unspacious interpretation, he shows, what cannot be doubted, that עַמִּים is often used to denote a single people, and the people of Israel in particular. But the question here is not, what עַמִּים may sometimes signify; but what it signifies in this context: and I am clearly of opinion that it cannot have that signification which by this author is assigned to it, &c.—Houbigant imagined that a transposition had been made in the text, and would thus restore it: יָצַב נְבוֹלֹת עַמִּים חֶלֶק יְהוָה יַעֲקֹב חֶבֶל נְדָלֹת יִשְׂרָאֵל כִּי: *Constituit terminos populorum; pars Domini fuit Jacob, funis hereditatis ejus Israel; quando partitus est Dominus populum suum, juxta numerum filiorum Israel.* But this is certainly a most unnatural, and in my opinion an unwarrantable, arrangement, &c., &c.—The learned reader will readily see that my version arises chiefly from giving to the word לִמְסָר a meaning almost contrary to that which is commonly ascribed to it; but which to me appears to be highly unsuitable. To justify mine own version, let it be observed, that the preposition ל has a great variety of meanings; and among others, that of *ab* and *præter*. Now any of these will here serve my turn; and give a consistency to the reasoning of Moses, which it has not as it is commonly rendered. For, what sort of connexion is this: "God divided the nations according to the number of the sons of

Israel, because Israel is his own portion," &c.? But give to לִמְסָר the meaning which I think it here has, and see the consequence. "When God first divided the nations, he assigned to each particular possessions, *except* to the children of Israel: because these, in due time, he meant to make his own proper inheritance." Compare the whole context with ch. xxvi. 5, and say if this interpretation be not highly plausible.

Bp. Horsley.—8, 9, *He set the bounds, &c.* Read thus,

בְּהִנָּחַל עֲלֵיהֶם גֵּרִים
בְּחִסְדֵּי בְּנֵי אָדָם
יָצַב נְבוֹלֹת עַמּוֹ
לִמְסָר בְּנֵי יִשְׂרָאֵל:
כִּי חֶלֶק יְהוָה יַעֲקֹב
חֶבֶל נְדָלֹת עַמִּים:

"When the Most High assigned the heathen their inheritance,
When he separated the sons of Adam,
He set the bounds of his own people,
According to the number of the sons of Israel.

For the portion of Jehovah is Jacob,
The peoples are the measured lot of *his* [Israel's] inheritance."

I bring the word עַמִּי from the 9th verse into the place of עַמִּים in the 8th, and the word עַמִּים I carry into the 9th, but I place it after יַעֲקֹב.

I take the suffixed י in נְדָלֹת, at the end of the last line, as rehearsing "Jacob," not "Jehovah." And without altering a tittle of the Hebrew text, except in the transposition of עַמִּים and עַמִּי, I bring out the sense expressed in this translation. *His inheritance*, that is, Jacob's; according to the constant strain of prophecy, that ultimately Jacob is to inherit all the nations. Thus the passage describes the call of the Gentiles, as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel, above all the nations of the earth in the last ages.

Rosen.—8, 9, Repetit beneficia Dei jam inde ab eo tempore, quo, ex veteri fama, inducta Numinis nutu linguarum varietate mortales a se invicem diducti varias terras petierunt (Gen. xi.). *Quum possessionem, inquit poeta, distribueret Allissimus gentibus, quum homines dispartiret, constituit terminos populorum pro numero Israelitarum.* Sensus: jam tum, quando Deus varias mortalibus terras assignando populos discerneret, jam tum, inquam, certorum populorum

terras ac terminos destinavit, qui futuræ Israelitarum multitudini capiendæ satis essent. LXX, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, quæ versio tamen non arguit variam lectionem, quam potius respicere videtur antiquissimam Judæorum traditionem, Deum in divisione populorum singulis populis et regionibus singulos angelos attribuisse, qui illorum curam haberent, præter populum Israeliticum, cujus Deus ipse immediate curam in se suscepit. — 9 פִּי חֶלֶק הָיָה צֵם, *Nam portio Jovæ, e reliquis populis electa, est populus suis.* Redditur caussa, cur Deus huic populo certam sedem ad habitandum assignarit: quia eum e tot nationibus et populis unicum suum populum elegit. יָבֹקֵץ הָיָה, *Jacobus est funis hæreditatis suæ.* Nihil hoc est diversum a præcedenti quoad sensum. חֶלֶק הָיָה, *Funis hæreditatis, i. e., certa quædam hæreditatis portio, quæ Deo obveniebat, ut ceteri populi præ Israelitico quasi a Deo relictis et idololatriæ atque inanibus diis permissi videri possint.* חֶלֶק commodè reddi potest *tractus, terra*; nam terrarum et agrorum divisiones illis temporibus fiebant funibus, cujus rei exempla plura habemus in libro Josuæ. Cf. ad iii. 4; Ps. xvi. 6.

Ver. 10.

יִמְצָאֵהוּ בְּאַרְצָא מִדְבָּר
וַיְהִיגוּ יָלַל יִשְׁמֹן
וַיִּסְבֶּכְהוּ יְבוֹנֵהוּ
וַיִּצְרְכֵהוּ כַּאֲשֶׁר עֵינָיו :

αὐτάρκησεν αὐτὸν ἐν τῇ ἐρήμῳ, ἐν δίψει καύματος ἐν γῇ ἀνύδρῳ. ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν, καὶ διεφύλαξεν αὐτὸν, ὡς κόρη ὀφθαλμοῦ.

Au. Ver.—10 He found him in a desert land, and in the waste howling wilderness; he led him about [or, compassed him about], he instructed him, he kept him as the apple of his eye.

He found him. So Pool, Patrick, Rosen.

Bp. Patrick.—10 *He found him in a desert land.* There he first took the Israelites to be his peculiar people; for so the word we translate *found* frequently signifies. As in Ps. cxvi. 3, "the pains of hell gat hold upon me;" where in the Hebrew the words are, "found me." And in the New Testament (Rom. iv. 1), "What shall we say then, that Abraham our father hath found?" that is, attained.

Houb.—Aluit eum.

Horsley.—He sustained him.

Ged.—He provided for them [Sam.].

Rosen.—*Invenit eum in terra deserta,* veluti rem ad nullius potestatem attinentem primus occupavit, sibi vindicabit. Poëtice hoc expressum, quia poëta omissis pluribus seculis statim ad ea tempora transit, quibus Israelitæ Nomadum more Arabiam desertam pererrarunt. Igitur non est quærendum: quomodo dici potest Deus *invenisse* populum in deserto, in quod eum ipse deduxerat? Poëtam hic legimus, non scriptorem historicum. Cod. Sam. pro יִמְצָאֵהוּ legit יִצְרָאֵהוּ, *confortavit eum.* Ita videntur quoque legisse LXX, qui habent αὐτάρκησεν αὐτόν, *Vulgatus: sufficientem eum sibi fecit,* Onkelos: *tribuit eis necessaria, et Saadias: providit ei* (nisi hi fortasse legerint in Hiphil יִצְרָאֵהוּ).

In the waste howling wilderness. So Pool, Patrick. *Howling* . . . where nothing was to be heard but the howlings and yellings of wild beasts (Deut. viii. 15).—*Bp. Patrick.*

Houb.—In loco arenoso pinguem fecit eum [Sam.].

Dathe.—In locis aridis lautè eum aluit.

Horsley.—And in the howling waste he fed him plenteously with luscious food.

Ged.—And in the arid deserts he fed them.

Booth.—And nourished them in the sandy desert.

Rosen.—אֵל, *In deserto ululatus ferarum, puta, noctu ad fontes convenientium.* Cod. Sam. pro וַיְהִיגוּ יָלַל וַיִּצְרָאֵהוּ habet וַיְהִיגוּ יָלַל וַיִּצְרָאֵהוּ quod (vere monente Gesenio in Commentat. de Pentat. Samar., p. 43) pronunciandum est: וַיְהִיגוּ יָלַל וַיִּצְרָאֵהוּ, *in laudationibus posuit eum, i. e., gloriosum reddidit eum, collata lectione Samaritana vs. 18. אֵל מִדְבָּר, Deus gloriosum te reddens.* Quomodo legerint ceteri veteres, haud facile quisquam definiverit. Utuntur enim vocabulis, quibus sensum magis, quam propriam verborum significationem expressisse videntur. LXX, ἐν δίψει καύματος ἐν ἀνύδρῳ. Similem in modum Onkelos: *in loco sicco ubi non erat aqua.* Syrus interpres אֵל vel omnino non, aut ut unam cum אֵלָּה legit: vertit enim, *et in deserto Aschimon.*

He led him about. So Patrick.

Pool.—*He led him about;* he conducted them from place to place by his cloudy pillar and providence. See Exod. xiii. 18, &c. Or, *he compassed him about* [so

Clarke, Rosen., Gesen.], by his provident care over him, watching over him and preserving him on every side. Compare Ps. xxxii. 7.

Ged., Booth.—He protected them.

Houb.—Aderat circum eum.

Rosen.—Circumdedit eum, ut instar muri cum ab hostium incursu protegeret, conf. Ps. xxxiv. 8; cxv. 2; Zach. ii. 9.

He instructed him. So Patrick. i. e., Gave them his laws (Exod. xx. 1, 2, &c.; xxxiv. 1, 10, &c.).

Gesen.—Pil. בִּנְיָן i. q. Kal no. 2, Deut. xxxii. 10 יִבְנֶנּוּהוּ, he surrounded and gave heed to him. Circumdedit et curavit eum.

Prof. Lee.—Pih. יִבְנֶנּוּהוּ, Made him discerning, gave him intelligence.

Rosen.—יִבְנֶנּוּהוּ plures vertunt eruditur eum, et de lege Israelitis a Deo data interpretantur. Sed mallet reddere curam ejus gessit, collato Arabico بَانَ (pro بَانَ) considerare aliquid per partes, h. e., adcuratius. Hoc curam omnimodam indicat, qua Deus omnibus rebus populi Israelitici prospexit. Ita ex antiquioribus interpp. etiam Syrus: et amore eum amplexus est.

Ver. 11, 12.

כְּעֶיֶר הָנֶשֶׁר 11
עַל-צִנּוֹרָיו יִרְחֹף
יִפְרֹשׂ כְּפָפָיו יִבְהֹחַח
יִשְׁאַחֲזוּ עַל-אַבְרָתוֹ :
יִהְיֶה בְּדֶרֶךְ יִבְהֹחַח 12
וַיֵּן עִמּוֹ אֵל גָּבֵר :

11 ὡς ἀετὸς σκεπάσαι νοσσιῶν αὐτοῦ, καὶ ἐπὶ τοῖς νοσσοῖς αὐτοῦ ἐπεπόθησε. διῆς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς, καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ. 12 κύριος μόνος ἤγεν αὐτοὺς, οὐκ ἦν μετ' αὐτῶν θεὸς ἀλλότριος.

Au. Ver.—11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

12 So the Lord alone did lead him, and there was no strange god with him.

11 *As an eagle stirreth up her nest.* So Bochart., Patrick, Gesen. *As the eagle stirreth up her nest*, provokes her young to fly, Vulg., *ad volandum*. רָחַף Piel, to cherish one's young, to brood or hover over (comp. in r. רָחַף), as the eagle its young, Deut. xxxii. 11.—*Gesen.*

Dr. A. Clarke.—11 *As an eagle stirreth*

up her nest.] Flutters over her brood to excite them to fly; or, as some think, *disturbs her nest* to oblige the young ones to leave it; so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young.] רָחַף, *yeracheph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God, by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used in Gen. i. 2.

Spreadeth abroad her wings, &c.] In order, not only to teach them how to fly, but to bear them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them but by piercing the body of the mother. The same figure is used Exod. xix. 4; where see the note. The נֶשֶׁר, *nesher*, which we translate *eagle*, is supposed by Mr. Bruce to mean the *rachama*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Pool.—11 *Her nest*, i. e., her young ones in the nest, by a common metonymy. *On her wings*, or, as *on her wings*, i. e., gently, and tenderly, as if she carried them not in her claws for fear of hurting them, but upon her wings. So it is only an ellipsis of the particle *as*, which is frequent, as hath been showed. Though some say the eagle doth usually carry her young ones upon her wings.

Bp. Horsley.—

11 "As the eagle stirreth up her nest,

Hovereth over her young;

He [i. e., Jehovah] stretched his wings,

he took him [i. e., Jacob] up,

He bore him on his pinions,

12 Jehovah alone conducted him," &c.

The passage is rightly rendered by the Vulgate, and Houbigant.

Vulg.—11 Sicut aquila provocans ad volandum pullos suos, et super eos volitans, expandit alas suas, et assumpsit eum, atque portavit in humeris suis. 12 Dominus solus dux ejus fuit, &c.

Houb.—Ut Aquila, nidum relinquens, supervolitat pullos suos ita expandit alas

suas, et eum assumens sustulit pennis suis. 12 Dominus erat, solus qui eum abduceret.

Rosen.—11 Verba עָלָהּ עֲלֵי פִלִּים plures vertunt: sicut aquila excitat nidum suum, i. e., pullitiem suam, sc. ad volandum. Sed illum sensum non ferunt, quæ sequuntur: עָלָהּ עֲלֵי פִלִּים, *super pullis suis molli fotu incubit.* Nam dum pullos fovet aquila, ad volandum utique non provocat. Dein subjicitur: *expansis alis tollit eos, gestat eos super pennis suis* (vid. ad Ex. xix. 4). Hic demum habes, quod pullos volare doceat. Propria autem vis verbi עָלָהּ est in *ferendo* (vid. N. G. Schröderi *Orig. Hebr.*, cap. ii., p. 23), ut locus noster ita vertendus sit: *quemadmodum aquila fervet nidum suum*, i. e., pullitiem suam fervente complectitur amore. Similiter Latini dicunt *ardere aliquem*, pro *ardenter amare*. Significatur itaque hic flagrans Dei in populum suum affectus, ex quo providi patris familiæ instar victum suis aliaque necessaria procurat. Ad illustrandum figuram facit hic Æliani locus in *Hist. Animal.* ii. 40. Ζηλοτυπάτωρ δὲ ἦν ζῶον ἀεὶ πρὸς τὰ νεότευα. *Aquila erga pullos ferventissimi est amoris.* Ubi animadvertendum, in ζηλότυπος eandem esse metaphoram, quæ in עָלָהּ, nam ζῆλος a ζῆω *ferveo* descendere constat. Quod ad rem cf. *d. a. u. n. Morgenl.*, p. ii., p. 53. עָלָהּ עֲלֵי פִלִּים, *Et super pullis incubat.* עָלָהּ, coll. consono verbo Arab., proprie est *massam fovendo emollire*, hinc de avibus usurpatum, *molli fotu incubare*. Conf. ad Gen. i. 2. Pulchre hac imagine pingitur illa tenerrima Dei cura, qua populum a se amatum molliter tractavit et formavit. עָלָהּ expansionem alarum aquilæ in pullos suos, ad eos tum fovendos tum defendendos notat.

Ver. 13.

וַיִּרְכַּבְהוּ עַל-פָּלִים
וַיֵּאָכֵל הַתְּנוּבוֹת שָׂדֵי
וַיִּגְדֹּחַ דְּבַשׁ מִסֵּלֶעַ
וַשֶּׁמֶן מִחֶלְמִישׁ צוּר :

ה' יהוה קמץ בו כ'

ἀνεβίβασεν αὐτοὺς ἐπὶ τῇ ἰσχύν τῆς γῆς. ἐψώμωσεν αὐτοὺς γεννήματα ἀγρῶν. ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεῆς πέτρας.

Au. Ver.—13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.

Bp. Patrick.—13 *He made him ride on the high places of the earth.*] Brought the Israelites in a triumphant manner to possess a noble country, full of lofty and very fruitful mountains, which were in Canaan, where they lived deliciously. So to *ride* signifies, as Bochartus thinks, laute et opipare vivere. Which he justifies by that place in Hosea x. 11, "I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods;" that is, saith he, the people of Israel lived in pleasure, when Judah lived laboriously (par. i. Hierozoic., lib. i., cap. 41). But to *ride* signifies, also, to subdue and conquer [so Pool]; which may be the meaning here, Ps. xlv. 4; lxvi. 12, and to have dominion and rule, as Maimonides interprets it, in his *More Nevochim*, par. i., cap. 70. In which sense it is said of God himself, in the next chapter of this book, "He rideth upon the heavens for thy help," ver. 26. And he rideth upon *Araboth* the highest heavens (Ps. lxxviii. 4.)

Dr. A. Clarke.—וַיִּרְכַּבְהוּ, *he will cause him to ride.* All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to *ride*—exult, on the high places, the mountains, and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Rosen.—13 וַיִּרְכַּבְהוּ עַל-פָּלִים, *Vexit eum super excelsa terræ*, quibus verbis interpp. plures significari putant, duxisse Deum Israelitas ad regionem montanam, i. e., Palæstinam, quæ ita appelletur a montibus, quibus fere ab omnibus partibus circumdatur. Sed alia loca, quibus eadem phrasis legitur, Jes. lviii. 14; Am. iv. 13; Hab. iii. 19; Ps. xviii. 34, suadent illam potius hoc dicere: in loca tutissima, hostibus inaccessa, eum duxi, phrasi desumpta a victore prædominante, qui equo aut curru vectus bellum gerens occupat montes, arces, munimenta eaque sibi subijcit. וַיֵּאָכֵל הַתְּנוּבוֹת שָׂדֵי, *Ut comederet proventus agrorum.* הַתְּנוּבָה est fructus naturalis, ut cuique terræ sua est indoles, germen; proventus continuo progerminans; אֵשֶׁל, *geminavit.* עָדָה i. q. עָדָה, forma stylo poetico priva, vid. ad Ps. viii. 8.

Honey. See notes on Gen. xliii. 11.

Rosen.—וַיִּגְדֹּחַ דְּבַשׁ מִסֵּלֶעַ, *Sugere eum fecit*, i. e., lactavit cum melle de petra. Nonnulli

in his verbis proverbialē existimant locutionem, qua indicetur, montes terræ quam Israelitæ adituri erant, tam fertiles esse ut in iis copiose mellificēt apes. Alii intelligunt sub שֶׁזַי, *mel palmarum*, ab Arabibus *Dibs* (דבס) Michaëlis *massas uvarum passarum*, de quibus ad Gen. xliii. 11, ut indicetur magna vitium cultura. At de ea vs. sq. est sermo. Equidem intellexerim *mel agreste*, sive *sylvestre*, succum dulcem, ex quibusdam arboribus, palmis, ficubus, aliis, certo tempore stillantem, humique decidentem, Græcis μέλι ἄγριον dictum. Id vero שֶׁזַי dicitur 1 Sam. xxvi. 27. Depingitur hic terra Cananæa uti optimum et fertilissimum solum, omnium fructuum, qui ad hominum usum et voluptatem, ferax. Cf. Num. xiii. 27; Deut. viii. 7. Melle quoque agresti abundabat, hinc mel e petra fluxisse dicitur. Neque enim montes Palestine saxosi omnes erant steriles, sed vel arboribus insignes vel pascuis aut frumento. Quo in Psalmis alluditur, veluti lxxii. 16.

Ver. 14, 15.

14 חֶמֶת בָּקָר וְחֶלֶב זֵאֵן
עֶסְחֶלֶב פָּרִים
וְאֵילִים בְּגִרְבָּשׁ וְעִתְמִידִים
עֶסְחֶלֶב פִּלְיוֹת חֲמָח
וְרִם-עֶזְבֵּי תִשְׁתֶּה-חֶמֶר :
15 וַיִּשְׁמֹן יִשְׂרָאֵל וַיִּבְעַט
תִּשְׁמֶנֶת עֶבְרִית פִּשְׁתִּי
וַיִּשַׁל אֶלְלוֹהַ עֶשְׂחוֹ
וַיִּבְכֹּל צֹר יִשְׁעָהוּ :

14 βούτυρον βοῶν καὶ γάλα προβάτων, μετὰ στέατος ἀρνῶν καὶ κριῶν, σίῳν ταύρων καὶ τράγων, μετὰ στέατος νεφρῶν πυροῦ, καὶ αἷμα σταφυλῆς ἐπιεν οἶνον. 15 καὶ ἔφαγεν Ἰακώβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος, ἐλιπύνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἐγκατέλιπε τὸν θεὸν τὸν ποιήσαντα αὐτὸν, καὶ ἀπέστη ἀπὸ θεοῦ σωτήρος αὐτοῦ.

Au. Ver.—14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

14 *Butter.* See notes on Gen. xviii. 8.

Prof. Lee.—חֶמֶת, f. once חֶמֶת, Job xxix. 6.

Constr. חֶמֶת. Arab. حَمَّاء, r. *spissum*, fuit lac. *Butter*, or *cheese*, as produced from חֶמֶת, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch., lib. v. cap. v. γάλα διεφθόρος ἤδη, lac jam corruptum, 2 Sam. xvii. 29; Is. vii. 15, 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. “De quovis lacte,” according to Gesenius, in the last three places: but this does not appear.

Rosen.—14 חֶמֶת, Lac *spissum armenti*, oppositum lacti fluidiori pecoris ovilli, חֶלֶב זֵאֵן, coll. Arab. حَمَّاء, lac multum recens et dulce. Alii חֶלֶב hic vertunt adipem, ut sit i. q. חֶלֶב, sed de eo in sq. hemistichio videtur sermo esse.

Bp. Patrick.—*Milk of sheep.*] Which the Scripture often mentions (Isa. vii. 21, 22; 1 Cor. ix. 1, 7). And under the word *tzon*, as hath been often observed, *goats* also are comprehended, whose milk likewise is mentioned, Prov. xxvii. 27. Aristotle mentions both, and so doth Columella, and a great many others, in Bochart's Hierozoicon, par. i., lib. ii., cap. 45, where he proves that they made butter of these milks, as well as of cows.

With fat of lambs.] Well fed. For *carim* properly signifies *pasture sheep*, as the same Bochart there observes (cap. 43).

With the fat of kidneys of wheat.] The Hebrews call the best of every kind of thing by the name of *the fat*. And the *kidneys of wheat* signify large and plump corn, affording great plenty of flour. Cajetan thinks it signifies wheat as big as a kidney; or rather, having that shape, as our kidney-beans have.

And thou didst drink the pure blood of the grape.

Ged., Booth.—“He made them drink,” &c. The present text has השקה by our translators rendered, *thou didst drink*; but all antient versions seem to have read either שקה or שקה, or considered the second person here as a Hebraism, which should be rendered in the third person. But I believe the true reading to be either השקה or השקה, as the Syr. translator seems to have read; and whom I have followed in my version.—*Geddes.*

Rosen.—וְרִם-עֶזְבֵּי תִשְׁתֶּה-חֶמֶר, *Sanguinemque uvarum, vinum merum bibisti.* חֶמֶר, *vinum merum*, propr. quod ferbuit et quod jam fervore suo defæcatum est.

15 *But Jeshurun waxed fat.*

Ged., Booth.—

But Jacob ate and was satiated [Sam., LXX];

Jeshurun became fat and kicked!

Bp. Horsley.—Change the order of the lines with Houbigant, and insert the line omitted from Samaritan; thus,

14 And thou didst drink the rich blood of grapes,

Thou wast fed plenteously with luscious food, thou wast corpulent and plump.

15 Jacob did eat and was filled,

And Jeshurun was fattened and kicked.

See Houbigant.

Houb.—15 *Sanguinem uæ merum bibisti; pinguis factus es, et crassus et obesus. Comedit Jacob et saturatus est; pinguis factus est Israel, et calcitravit. Dereliquit Deum qui fecit eum; Deum suæ salutis aspernatus est. Mutatum fuisse, hoc versu, ordinem membrorum, declarat perturbatio et rerum et personarum; rerum, quia Israel dicitur ex nimia pinguedine lascivisse et calcitrasse, antequam dicatur pinguis factus; personarum, quia secunda et tertia temerè permiscuntur in tali ordine, calcitravit, pinguis factus es... dereliquit. Etiam omissa hæc fuere, comedit Jacob et saturatus est, quæ habent Sam. Codices et Græci Intt. ut postea in parallelâ sententiâ veniat, pinguis factus est Israel et calcitravit. Nam talis est ordo consuetus, ut appellatio Jacob antecedit appellationem Israel. Itaque hic locus sic est restituendus:*

דם ענב חשדור חמר

שמנה עבית וכשית:

ימכל יקב רשבעי

רשמן ישראל רבעי רשע וי

ut post *vinum bibisti*, proximè sequatur eâdem personâ, *pinguis factus es et crassus et obesus*; tum veniat id, quod Samaritani addunt, *comedit Jacob et saturatus est*, denique *pinguis factus Israel calcitravit*. Veteres Intt. sensere perturbationem, cujus incommoda ut vitarent, extulerunt tertiâ in personâ tria verba כשית, עבית, שמנה, præ ceteris Arabs qui, postquam posuit בשר, *petulans factus est*, ut persona secunda שמנה quæ sequitur, locum haberet, addidit, וא קל לה, *cùm ei dictum est (pinguis factus es)*. Id Saadiæ de suo Codice Hebraico iudicium faciet suum quisquis Hebr. linguæ gustum habebit, neque admirabitur menda scribarum Judæorum in Canticis describendis, ubi membra similia et verba geminata non unam dabant errandi materiam.

15 *Jeshurun.*

Pool.—*Jeshurun*, i. e., Israel, as is agreed by Christian and Jewish interpreters, whom he calls *right*, or *upright*, or *righteous* (as the word signifies), not that they were so indeed, but partly by way of instruction, to mind them what they professed, and promised, and ought to be; and partly by way of exprobaton, to show them how unlike they were to the people of God, which they pretended to be, and what a shame it was to them to degenerate so much from their name and profession.

Bp. Patrick.—Why Israel is called *Jeshurun* is not easy to resolve. Jo. Cocceius (in his *Ultima Mosis*, sect. 973) derives it from *Shur*, which signifies to *see*, *behold*, or *descry*. From whence, in the future tense and the plural number comes *Jeshuru*, which, by the addition of nun paragogicum, as they speak, makes *Jeshurun*, that is "The people who had the vision of God." I know nothing more simple, nor more probable than this: which highly aggravated their sin, who, having God so nigh unto them (iv. 7), and their elders having had a sight of him (Exod. xxiv. 10), were so ungrateful as to rebel against him, and worship other gods. Some refer this *kicking* to their revolt from the house of David; when Jeroboam, to preserve his new kingdom, set up the golden calves, to prevent the return of the people to their old master, by going up to Jerusalem to worship.

Dr. A. Clarke.—15 *Jeshurun.*] The *upright*: this appellative is here put for Israel, and, as it comes from ישר, *yashar*, he was *right*, *straight*, may be intended to show that the people who once not only promised fair, but were really *upright*, walking in the paths of *righteousness*, should, in the time signified by the prophet, not only revolt from God, but actually fight against him; like a *full fed horse*, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a *warning*, that the evil might not take place.

Gesen.—ישרון, m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and occurring four times, Deut. xxxii. 15; xxxiii. 5, 26; Is. xlv. 2. The origin of it is doubtful; but it seems not improbable that ישרון is a diminutive (of the form ישרון,

יְרֵךְ) from יָרַךְ, i. q. יָרַךְ (comp. יָרַךְ and יָרַם), q. d. *rectulus, justulus* [so Rosen.], "the good little people;" Aqu. Symm. εὐθύς, Vulg., *rectissimus et dilectus*. Others, as Grotius, whom I formerly followed, make it a diminutive from the name יִשְׂרָאֵל itself, for יִשְׂרָאֵלִי; but a contraction of this sort is without example.

Prof. Lee.—יָרַךְ, m.—pl. non occ. A periphrastic name of Jacob or Israel, applied to the whole people generally. Augm. of יָרַךְ. See Gram., Art. 168. Intensively, *Entirely, fully, right, righteous*. Comp. Num. xxiii. 21, with Ib. vr. 10, where יָרַךְ = יָרַם, is evidently applied to *Israel*, יִשְׂרָאֵל, a word not very greatly differing from it, particularly if יָרַךְ, and יָרַם, were originally supposed to be cognates. The יָרַךְ of Gesenius is the most clumsy attempt at etymological conjecture I have ever seen from him.—So Aq. Sym. Theod. εὐθύς: sed "Obstare videtur, Jes. l. c." Gesen. I think quite the contrary. If chosen by Jehovah, and, hence, is considered as his servant, this יָרַךְ must have been pardoned, i. e., justified by him likewise.

Rosen.—*Sed quum pinguis factus esset Jeschurun recalcitravit.* Nomine יָרַךְ, vix dubium est populum Israeliticum designari. De ejus significatione variae sunt sententiae. Nos quidem olim coll. Arab. رَحِيقٌ quod in conj. 2 prosperavit, secundavit significat, יָרַךְ, fortunatum, facultatibus omnibus adfluentem denotare existimavimus. Jam tamen dubius haereo, annon accedam sententiae Merceri, qui ad Pagnini *Thesaurum L. S.* a se editum, p. 1105. יָרַךְ putat diminutive et blanditiae causa appellatum Israellem, quasi *Rectulum*, allusione ad nomen יִשְׂרָאֵל, ut ea appellatione populus simul admoneatur, qualem se gerere deberet. Est formae יָרַךְ et יָרַח. Syllaba רי vero est charitativa, ex diminutivis Syrorum in רי desinentibus orta. *Rectulum (Frommchen)* interpretatus est יָרַךְ et Gesenius in *Commentar.* ad Jes. xlv. 2. Diminutivum expressit quoque interpres Pentateuchi Graecus Venetus ab Ammonio V. S. V. editus, qui nomen nostrum Ἰσραελίσκος reddidit. Alexandrinus Pentateuchi interpres vertit ἡγαπημένος, Saadias: מְרֻצָּה, laudatus. Ceteri veteres pro יָרַךְ simpliciter ponunt *Israel*.

Ver. 17, 18.

יְזַכְּרוּ לְשִׁדְּמוֹתָם לֹא יִזְכְּרוּ
אֱלֹהִים לֹא יִדְעוּם

חֲדָשִׁים מִקֵּלֶב יָמֹו
לֹא שָׁעֲרָם אֲבוֹתֵיהֶם
צֹר יִלְדָּה תִּשְׁמָר
וּתְשַׁכַּח אֶל מִקְלָהָ

v. 17. רָשָׁע

v. 18. אֱלֹהִים

17 ἔθυσαν δαιμονίοις, καὶ οὐ θεῷ. θεοῖς, οἷς οὐκ ᾔδεισαν. καινοὶ καὶ πρόσφατοι ἦκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. 18 θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε.

Au. Ver.—17 They sacrificed unto devils, not to God [or, which were not God, ver. 21]; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

Devils.

Ged.—They sacrificed to gods without godship.

Horsley.—To benefactors which were not God.

Parkhurst.—שִׁדְּמוֹת, the pourers forth.

Bp. Patrick.—17 They sacrificed unto devils, not to God.] The Hebrew word *shedim*, which we translate *devils*, imports as much as *destroyers* (as the devil is called in the book of Revelation, ix. 11); evil spirits delighting in mischief, and leading those that worship them into perdition. Though some think they are called *shedim* ironically, by way of scorn, the true God being *Shaddai*, the *Omnipotent*, and *All-sufficient*; and these called, by way of mockery, *counterfeit gods*, who had no power to help their worshippers, nor were sufficient to preserve themselves. Either of these accounts of the word is better than that of Manasseh ben Israel, who derives it from שדה, a field, because they frequent desert places. But then they should have been called *sedim*, not *shedim*, as he must needs know, who was a great master in the Hebrew learning.

Gesen.—שִׁדְּמוֹת only in plur. שִׁדְּמוֹת, pp. lords [so Rosenmüller] (comp. שִׁדְּמוֹת, Deut. xxxii. 17; Ps. cvi. 37. R. שִׁדְּמוֹת to rule, whence سَائِد, سَيْد, dominus, lord; Syr.

شَيْطَان, demon. Sept., Vulg., *daemonia*, since the Jews regarded idols as demons which caused themselves to be worshipped of men.

Prof. Lee.—שֵׁם, pl. m. used twice as a title of false gods, Deut. xxxii. 17; Ps. cvi. 37. According to some, *Destroyers*, from שָׂרַף, i. q. שָׂרַף; according to others,

Lords: compare Arab. سَيِّدٌ, dominus, and Heb. מֶלֶךְ.

To gods whom they knew not.

Bp. Patrick.—*To gods whom they knew not.*] Or, as the words may be translated, "gods that knew not them," that is, had never bestowed any benefits upon them: for, as it follows, they were new gods, never before heard of by their ancestors.

Rosen.—אֱלֹהִים לֹא יָדָעוּ, *Diis quos non noverant majores*, ut xiii. 7. אֱלֹהִים אֲחֵרִים, *Dii alieni, quos nec tu, nec tui majores noverant.*

That came newly up. So Pool, Patrick, Rosen.

Dr. A. Clarke, Booth.—*Which came up from their neighbours*; viz., the *Moabites* and *Ammonites*, whose gods they received and worshipped on their way through the wilderness, and often afterwards.

Rosen.—אֲנִי שֵׁם קָדְשׁ נָתַן, *Novis, qui e pro-pinquo venerunt*, i. e., nuper ortis. Neque enim de loco est שֵׁם hic capiendum, quasi designentur dii e vicinis populis illati, sed de tempore, ut Job. xx. 5; Ez. vii. 8. Quod magis declarat iis, quæ addit. אֲנִי שֵׁם אֲנִי שֵׁם, *Quos non timuerunt*, i. e., coluerunt, *patres vestri*. שָׂרַף, *horruit*, hic ponitur de cultu religioso, ut alias יָדָעוּ. LXX, οὐς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. Onkelos: quibus non operam dederunt patres eorum. Saadias: quos non curarunt optimi patrum vestrorum.

18 *The Rock.* See notes on verse 4.

Thou art unmindful.

Ged., Booth.—They deserted.

Rosen.—At *petram* quæ te genuit reliquisti. שָׂרַף ad rad. שָׂרַף est referendum, cujus significatio ex Arabico שָׂרַף, in conj. 4 *missum fecit, prætermisit* petenda. Gesenius in Lex. minori sec. edit. confert Arab. ساء, *oblitus est, neglexit*, literis ט et י permutatis. LXX, ἐγκατέλιπες. Ceteri veteres *oblitus es* reddidere. Vix dubium est eos שָׂרַף ad שָׂרַף retulisse, quasi שָׂרַף aut שָׂרַף legisissent. Cf. Gesenii *Lehrgeb.*, p. 428 et 432, not. — אֲנִי שֵׁם אֲנִי שֵׁם, *Oblitus es Dei, qui te peperit*. מִן הַבֶּטֶן notat Jarchi significare eum, *qui te eduxit ex utero materno*, ut Ps. xxix. 9. הַבֶּטֶן, *parturire facit cervas*, a בֶּטֶן, *dolor parturientis*. Parturiendi significatu חַיִּל legitur et Job. xxxix. 1, al. 4. In Cod.

Sam. est מְהִלָּךְ, *qui gloriosum te reddit*, quod et Syrus expressit. Sed Masorethicam lectionem membrorum parallelismus commendat, illamque expriment ceteri veteres.

Ver. 19.

וַיִּרְא יְהוָה וַיִּבְרָא
מִכְצַם בְּנָיו וּבָנֵיהֶן :

καὶ εἶδε κύριος, καὶ ἐβρόχων. καὶ παρ-
ωξύνθη δι' ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων.

Au. Ver.—19 And when the Lord saw it, he abhorred [or, despised] them, because of the provoking of his sons, and of his daughters.

Pool.—i. e., Because of their sins, whereby they provoked him to anger. Or, *by reason of his great and just anger against them he abhorred, or reprobated, or cast off his sons and his daughters*, for such they were by calling and profession, but not in truth and reality, ver. 5.

Dr. A. Clarke.—19 *When the Lord saw it, &c.*] More literally, *And the Lord saw it, and through indignation he reprobated his sons and his daughters*. That is, When the Lord shall see such conduct, he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Bp. Patrick.—*Because of the provoking of his sons, and of his daughters.*] For so they were till they corrupted themselves. Maimonides translates it, "By reason of his anger against [so Rosen.] his sons and his daughters," More Nevochim, par. i., cap. 36, where he observes, we never find the word *caas* (which is here used, signifying indignation) in Scripture applied to God, but only when it speaks of idolatry.

Ged., Booth.—

Jehovah saw, and he was indignant

At the provocation of his sons and daughters.

Rosen.—19 *Vidit Jova eorum malefacta et excussit*, sc. eos cum indignatione, quæ est propria vis verbi מִכְצַם. Ita Thren. ii. 6: וַיִּצָּק בְּנֵי יִשְׂרָאֵל מִלְּפָנֵי יְהוָה, *excussit Jova in vehementi ira sua regem et sacerdotem*. — מִכְצַם בְּנָיו וּבָנֵיהֶן, *Præ indignatione filiorum et filiarum ejus*, i. e., præ indignatione, qua in filios filiasque commotus est; est Genitiv. objecti, ut Jes. xxvi. 11, קִנְיָהּ, *zelus populi est zelus quo pro populo suo affectus est Jova*. Vid. Gesenii *Lehrgeb.*, p. 676, a.

Ver. 20.

וַיִּמָּחַר אֶסְתִּירָה פָּנָיו מִלִּפְנֵי

אֲרָאָה מָה אַחֲרֵיהֶם
כִּי דֹר תִּהְיֶה לְהַמָּה
בְּנִים לֹא־אֱמָן בָּם :

καὶ εἶπεν. ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ δείξω τί ἔστι αὐτοῖς ἐπ' ἐσχάτων ἡμερῶν, ὅτι γενεὰ ἐξεστραμμένη ἐστίν. υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.

Au. Ver.—20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Pool.—*I will see what their end shall be;* I will see and observe what will be the issue of all this, what will become of them at last; but this God doth not see only by way of speculation, but practically, i. e., considers with himself what he shall do with them, and how he shall punish them, and sees what he wills or purposes to do. A speech after the manner of men. Or *I will see* is put for *I will make them and others to see*, what the fruit of such actions shall be. Hebrew verbs in *cal* do oftentimes take the signification of *hiphil*.

Rosen.—*Videbo quis exitus eorum* futurus sit, i. e., male peribunt. Sarcasmus, qualis ille fratrum Josephi Gen. xxxvii. 20, qui quum in eo essent, ut eum necarent, dixerunt: *tunc videbimus, quid sint ejus somnia*. LXX. Pro אֲרָאָה enuntiaverunt אֲרָאָה, in Hiphil.

For. So Patrick, Ken., Rosen., &c.

Bp. Horsley.—Surely.

A very froward generation.

Rosen., Horsley.—A generation of perversity. *Nam generatio perversitatum sunt illi, genus hominum maxime perversum*, conf. vs. 5.—*Rosen.*

Children in whom is no faith.

Pool, Patrick.—*Children in whom is no faith.*] Who had broken their covenant with him (xxx. 16) so often, that they were not to be trusted when they made profession of repentance.—*Bp. Patrick.*

Ged., Booth.—Children in whom there is no fidelity.

Dr. A. Clarke.—לא אמן בם, "There is no stedfastness in them," they can never be depended on. They are *fickle*, because they are *faithless*.

Rosen.—*Fili in quibus non est veritas, fides, gens perfida*; cf. Ps. xii. 2.

Ver. 21.

הֵם הַנִּאֲמָנִי בְּלֹא־אֱלֹהִים

כְּעֶקְרוֹנֵי בְּהֵמָה לֵיתִים
וְנִאֲמָנִי אֲנֹנִיָּם בְּלֹא־אֱלֹהִים
בְּנֵי נֶבֶל אֲכַצִּיקֵם :

שׁוֹר בֶּן־בָּרַק

αὐτοὶ παρεξήλωσάν με ἐπ' οὐ θεῶ. παρ-
ώξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν. καὶ γὰρ παρ-
αξήλωσω αὐτοὺς ἐπ' οὐκ ἔθνει. ἐπὶ ἔθνει
ἀσυνέτῳ παροργιῶ αὐτούς.

Au. Ver.—21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

Vanities.

Ged.—Vain idols.

Rosen.—*Per vanas suas*, i. e., idola.

Which are not a people.

Bp. Patrick.—*With those which are not a people.*] Who either were not a nation in being at this time, or so obscure, base, and ignoble, that they were not worthy the name of a nation [so Pool, Rosen.]. The Jews interpret it of the Chaldeans, whom God raised up on a sudden, when nobody would believe it (Hab. i. 5, 6, &c.), to be a terrible scourge to them (see Isa. xxiii. 13).

Foolish.

Ged.—Abject.

Booth.—Profligate.

Rosen.—*Per populum stultum*, i. e., impium, qui jura omnia divina humanaque contemnit, mœrore et molestia eos afficiam.

Ver. 22.

כִּי־אֵשׁ יִקְדָּחַהּ בְּאֵפִי
וְתִהְיֶה עַד־שְׂאוֹל תַּחְתֶּיהָ
וְתִמְאָל אֶרֶץ וִיבָלָהָ
וְהִלָּהֶם קוֹסְדֵי הָרִים :

ὅτι πῦρ ἐκκέκονται ἐκ τοῦ θυμοῦ μου, καυθή-
σεται ἕως ἄδου κάτω. καταφάγεται γῆν καὶ τὰ
γεννήματα αὐτῆς. φλέξει θεμέλια ὀρέων.

Au. Ver.—22 For a fire is kindled in mine anger, and shall burn [or, hath burned] unto the lowest hell, and shall consume [or, hath consumed] the earth with her increase, and set on fire the foundations of the mountains.

For.

Ken., Horsley.—Verily.

Hell. See notes on Gen. xxxvii. 35.

Ged., Lee.—Depth.

Booth.—Hades.

Pool.—Unto the lowest hell, or, unto hell, or the graves beneath. The sense is, it shall not only burn up all the corn and fruits and buildings which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

Bp. Patrick.—22 For a fire is kindled in mine anger.] Great and sore calamities are compared to fire in Scripture (Ezek. xxx. 8). *Burn unto the lowest hell.* Never cease till they have destroyed them. For hell and destruction seem to be the same (Prov. xv. 11). And therefore the lowest hell signifies the depth of misery. *Consume the earth with her increase.* Make an utter desolation in the country (Isa. i. 7). *Set on fire the foundations of the mountains.* Subvert the strongest fortresses, which were accounted impregnable. Such as Jerusalem (which Rasi thinks is here meant), in whose last destruction this was perfectly fulfilled, as it was in part at the first (2 Kings xxv. 9).

Ver. 24.

מִן רָעַב וְלֶחֶם רָשָׁתָּהּ
וְהָמָב מְרִירִי
וְשָׂרָבָהּ מָלֵא אֶשְׁלַח־בָּם
עַם־חֲמַת זָחָל עֶפְרָא

τηκόμενοι λιμῶ καὶ βρώσει ὀρνέων, καὶ ὀπισθότονος ἀνίας. ὀδόντας θηρίων ἐπαπαστελῶ εἰς αὐτοὺς, μετὰ θυμοῦ συρόντων ἐπὶ γῆν.

Au. Ver.—24 They shall be burnt with hunger, and devoured with burning heat [Heb., burning coals], and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

Ken.—

Scorched with hunger, and devoured with burning heat,

The bird of destruction shall be bitter to them:

And the tooth of beasts will I send upon them,

With the poison of serpents of the dust.

Bp. Horsley.—24 Literally, Leanness of famine, and devourings of burning heat,

And bitter plagues of the solstitial disease, And the tooth of beasts I will send upon them,

With the venom of the serpent of the dust.

Ged., Booth.—24

They shall be emaciated by famine, And shall be devoured by rapacious birds, With the most bitter destruction:

I will also let loose upon them the teeth of beasts,

With the rage of serpents, &c.

Gesen.—חָמָב obsol. root i. q. חָצַב, חָצַב,

q. v. Arab. حَمَرَ, to suck. Hence,

חָצַב m. verbal. adj. intrans. *sucked out, exhausted*: once Deut. xxxii. 24, חָצַב חָצַב, *exhausted with famine*. Sept. τηκόμενοι λιμῶ, Vulg. *consumentur fame*.

חָצַב m. a difficult word, concerning the signification of which different opinions and views are entertained. The following order of significations appears in reference to connexion the most certain and most easy.

1. *Flame, glowing fire.* (So it is plainly understood by the Chald. in Ps. lxxviii. 48: חָצַב חָצַב, *flames of fire*, and the Hebrew interpreters, e.g. Kimchi, render it by *burning coals, glowing coals*, i. q. חָצַב q. v.) Thus it is most clear, Cant. viii. 6: חָצַב חָצַב, *the glowings of it (of love) are flames of fire, a flame of Jehovah*. Vulg., *lampades ejus*. Syr., *radii*. Vers. sexta: σπινθρακες. Αλλ. λαμπάδες. Gr. Venet., *ἀσθρακες*. Especially

2. *Flame of Jehovah, lightning.* So, probably, Ps. lxxviii. 48, in which it stands in parall. with *hail-shower*, and in which all old translators render it by *fire*. The Rabbies might have retained here also their explanation *coals*, and adduced Ps. xviii. 9, where חָצַב, *coals of fire*, is used for *lightning*. (It might also otherwise be referred to No. 3.) Ps. lxxvi. 4: חָצַב חָצַב, *lightning, flashes of the bow*, a poetical expression for *arrows*. Comp. *Ferdusi in Jones de Poesi Asiatica*, ed. Eichhorn, p. 250: *Sagittas, flammis similes, in illum effudi*.

3. *A burning, venomous disease*, compare חָצַב, *heat*, and *poison*. Deut. xxxii. 24: חָצַב חָצַב, *consumed by a venomous disease*. (Greek, Venet. πυρίτω. Arab., *feбри caloris*.) It occurs here between the corresponding words *heat*, *famine*, and *disease*. So likewise probably Hab. iii. 5, where in the parallel member of the passage stands חָצַב, *pest*. This passage may be referred to No. 2, and be rendered by *lightnings*. (Chald., *flamina ignis*.) In this view of the word, Job v. 7: חָצַב חָצַב, remains among the most difficult. The best explanation is

given, however, by Kimchi and Targum, who take it in the signification of No. 2, for *sons of the flames*, or *coals*, i. e., *sparks*, and Cocceius finds the point of comparison in the high flight, and quick disappearance of the spark, compare *שׁוּב*, xx. 8; Ps. xc. 10. But the expression *to fly on high*, which (Job xxxix. 27, 30) is used, though in an elliptical sense, of the eagle, long ago induced the old translators, LXX, Vulg., *Agu. Symm.*, Syr., Arab. to adopt here the signification of *bird*, *bird of prey*; from which J. D. Michaëlis (*Beurtheilung der Mittel, die Hebr. sprache zu verstehen*, p. 298—307, and *Supplem.*, p. 2269), proceeds to take it as a principal signification in the other passages. He compares moreover the Arab.

سُف, VIII. in *altum elatus, sublatus est*,

but with respect to which it is very doubtful, whether it is to be applied to *flying*. His arrangements are as follows:

1. *Bird of prey*, Job v. 7; Deut. xxxii. 24. (Compare LXX, Vulg., *Onk.* He understands here, the birds of prey consuming the carcasses of the slain, as *Il.* i. 6; but in this whole verse, the plagues of the land which were to happen to the living Israelites, are evidently the subject of description.) Hab. iii. 5. (Compare *Agu.*, *Symm.*, *Theod.*, *Syr.*), and Ps. lxxviii. 48. But to the latter passage the above objection extends, and the signification is totally inapplicable to Hab. iii. 5.

2. *Bird of the bow*, Ps. lxxvi. 4, i. q., arrow. Thus Ferdusi uses in the cited passage *aquilæ*, for *sagittæ aquilis similes*.

3. *Arrow*. So Cant. viii. 6, applied to the arrows of love. With this arrangement agree most modern authors, e. g., Rosenmüller, Vater, de Wette. But on account of the hardness of the interpretation *bird of prey*, in such passages as Ps. lxxviii. 48; Hab. iii. 5, the latter author has also adopted that of *lightning*; imagining an identity to subsist between both significations, in respect of swiftness, or the like. Without coming to a decision, we have above placed together the views of the Jewish interpreters, grounded on tradition, and reception, the difficulty of which might be wholly removed, by omitting Job v. 7; and by considering it there as a different word, with the signification of *bird*.

שׁוּב c. suff. *שׁוּבָה* m. i. q. *שׁוּבָה* spec. *contagion, pestilence*, IIos. xiii. 4. R. *שׁוּבָה*.

Professor Lee.—*שׁוּבָה*, r. non occ. Arab. *مَرَّ*, *auxit*, redup; *مَرَّ*, *huc illuc novit, et agilitavit*. Whence, pl. constr. *שׁוּבָה*, *Exhausted, reduced, of (by) famine*; or, *agitated, perplexed, &c.*, once, Deut. xxxii. 24.

שׁוּבָה, cogn. *שׁוּבָה*, which see. *Burning.* (a) *A burning coal*. (b) *Lightning*. (c) *שׁוּבָה*, and *שׁוּבָה*, *Ignited arrows*. (d) *A burning, wasting disease*. (e) *The heat of any strong passion*. (a) Cant. viii. 6. (b) Ps. lxxviii. 48; Hab. iii. 5. (c) Job v. 7, where see the note; Ps. lxxvi. 4. (d) Deut. xxxii. 24. (e) Cant. viii. 6. Some have supposed this word to signify a *bird*, pec. a *bird of prey*, and hence *any thing winged, or flying*. LXX, *ὄρνέων*, *λυπὸς*, *περίπτερα*, *κράτη*, *πυρί*. Vulg., *avis, potentias, igni, lampades, diabolus*.

שׁוּבָה, m. Cogn. *שׁוּבָה*, *חצב*, *השב*. *Cutting, cutting down; destruction*, Deut. xxxii. 24; Ps. xci. 6; Is. xxviii. 2.

Rosen.—24 *שׁוּבָה* *שׁוּבָה* Alexandrini recte *τηκόμενοι* *λαῖφ*, *marcidi facti fame reddiderunt*. Nam *שׁוּבָה*, unde adjectivum *שׁוּבָה*, conferendum est cum Arab. *سُف* et *سُف*, *suxit*; et Hebræis *שׁוּבָה* i. q. *שׁוּבָה* est *exsugere*, Jes. lxvi. 11. Aptè *exsucti fame et exsuccu* dicuntur, quibus succum corporis et humorem exhaustit fames. *שׁוּבָה*, *שׁוּבָה*, *Et absumti telæ* s. *sagitta ardente*, i. e., *lue ardente, peste*. *שׁוּבָה* proprie *telam, sagittam* significat; videtur tamen notionem *ardoris sibi junctam* habere (cf. ad Ps. lxxvi. 4), ut uno hoc nomine *שׁוּבָה*, *שׁוּבָה*, *sagittæ ardentes* (Ps. vii. 14) denotentur. Pestis et Hom. *Iliad.* i. 51 est *βέλος ἐχέπευκός*, *sagitta picea*, i. e., pice illita, ut facilius ardeat. *שׁוּבָה*, *Et absumti exitio acerbo, lue*. De *שׁוּבָה* vid. ad Ps. xci. 6, ubi de *peste* usurpatur. *שׁוּבָה*, *Dentemque ferarum immittam, concitabo* (Ex. viii. 17) *in eos. Cum veneno repentinum in pulvere, serpentibus venenatis*, cf. Jer. viii. 17.

Ver. 25.

מְחֹלֵי תַשְׁפִּילֵי־חֶרֶב

וּמִחֲדָרִים אִמָּה

בְּסִבְחוֹרֵי צִבְיֹתָהָלָה

יִזְכֶּה עִם־אִישׁ שׁוֹיָקָה

ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα, καὶ ἐκ τῶν ταμνείων φόβος. νεανίσκος σὺν παρθένῳ, θηλάζων μετὰ καθεστηκότος πρεσβύτου.

Au. Ver.—25 The sword without, and terror within [Heb., from the chambers],

shall destroy [Heb., bereave] both the young man and the virgin, the suckling *also* with the man of gray hairs.

See note of Bp. Jebb on verse 42.

Ver. 26.

אֶמְרֵתִי אֶפְיֵהֶם

אֲשַׁבֵּיתָם מֵאַחֲזֵשׁ זָקְרָם :

εἶπα, διασπερῶ αὐτοὺς, παύσω δὲ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν.

Au. Ver.—26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.

I said. So Pool, Patrick. *Said*, i. e., resolved.—*Bp. Patrick.*

Rosen., Ged., Booth.—I would say, "I will," &c. אֶמְרֵתִי conditionaliter *dicerem* esse vertendum, ostendit לֹא nisi vs. 27.—*Rosen.*

I would scatter them in corners.

Prof. Lee.—I will scatter them in every direction.

Ged.—I will extirpate them.

Gesen.—אֶפְיֵה a root not used in Kal, to which I do not hesitate to assign the signification *to breathe, to blow*, like the kindr. פָּצָה (פָּצֵה), also שָׂח, שָׂח, שָׂח, all which are onomatopoetic and imitate the sound of one blowing from his lips. Hence ἀπ. λεγόμεν.

Hiph. Deut. xxxii. 26 אֶפְיֵהֶם, *I will blow them away*, i. e., scatter them like the wind. Sept., διασπερῶ αὐτούς.—*Simonis* compares here Arab. فُجّ, which has the signification

of splitting, separating, and so of wounding, dispersing; but less well. See more in *Thesaur.*, p. 1086.

Rosen., Booth.—*I will cut them off.* Vocem אֶפְיֵהֶם sunt, qui ex tribus vocc. compositam autument, videlicet אֶ, ubi? פָּה, hic, et הָם suffixo. Ita Syrus et Hieronymus: *ubinam sunt?* vertit, quod ipsum posuit Hieronymus. E duobus vocabulis הָם אֶ, *ira mea sunt* conflata opinatus est interpres Samar., qui וְנִי נָן vertit. Nec aliter Onkelos, nisi quod is sensum elegantius expresserit: *quiescet ira mea super iis.* Rectius alii pro uno verbo habent, et eorum quidem plerique ad nomen אֶפְיֵה, *angulus* referunt, explicantque: *angulatim profigabo eos*, vel, *in angulos*, *extremitates terræ relegabo eos*, aut, *ex omnibus angulis ejiciam eos*. Jod esse putant loco tertiæ radicalis, quasi pro אֶפְיֵה אֶפְיֵה. Ita jam LXX, διασπερῶ αὐτούς. Sed relegatio ad extremos angulos, seu dispersio, non opprimit et

extinguit eorum memoriam, ut in altero hemistichio sequitur, sed eos omnium hominum oculis exponit. Rectius igitur אֶפְיֵהֶם vertitur: *excindam eos*, coll. Arab. أَمَامَ, *amputavit, excidit.* In *Camus*, p. 1928 edit. Calcutt. habetur: *Radix* שָׂח *et* שָׂח, *significat percutere et findere.*—*Rosen.*

Ver. 27.

לֹאִי בָעֵס אוֹיֵב אֲנִי־בְּ

פְּרִי־פִרְיוֹ צָרִימוֹ

פְּרִי־אֶמְרִי יִדְנֶה יָמָה

וְלֹא יִהְיֶה פֶּעַל פְּלִיזָּתָה :

εἰ μὴ δι' ὀργῆς ἐχθρῶν, ἵνα μὴ μακροχρονίσωσι, ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι. μὴ εἰπωσι, ἡ χεὶρ ἡμῶν ἡ ὑψηλὴ, καὶ οὐχὶ κύριος ἐποίησε ταῦτα πάντα.

Au. Ver.—27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this [or, our high hand, and not the LORD, hath done all this].

Were it not that I feared the wrath.

Ken.—Were it not that I avoided the wrath of the enemy.

Horsley.—I was cautious of the insult of, &c.

Ged.—Were I not apprehensive of the haughtiness of the enemy.

Dr. A. Clarke.—Houbigant and others contend that *wrath* here refers not to the enemy, but to God; and that the passage should be thus translated: "Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord's, hath done this." Had not God punished them in such a way as proved that his hand and not the hand of man had done it, the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged that if God had not delivered it into his hands, the Roman armies never could have taken it.

Houb.—*Sed deterrent me hostes ipsorum, qui me irritaturi essent. Illi enim qui eos oderunt hæc dissimularent, dicerentque; fortitudo manuum nostrarum, non autem*

Dominus fecit hæc omnia. Ex hoc loco docemur, verbo נִי notari non tantum *timorem*, vel *metum*, sed etiam *cautionem*. Nam sententia est, *nisi caverem ne...* Propterea nos, *sed deterrent me hostes ipsorum*, quia non convenit in Deum loquentem, *nisi timerem*. כַּעַס אֵיבֵר, *indignatio inimici*, sive quam concitaret inimicus, si hæc diceret, quæ deinde inducitur dicturus. Quæ quidem si diceret inimicus, diceret triumphans, non indignans; ut constet indignationem esse *Dei*, non *inimici*.

Rosen.—*Nisi iram, furorem hostis timerem*, scil. *contra eos*, uti supplet Saadias, i. e., *nisi metuerem, hostes in eorum excidium sese conjuratos idque suæ adscriberent potentiae*, ut sequitur.

Lest their adversaries should behave themselves strangely.

Pool.—*Strangely*, i. e., insolently and arrogantly, above what they used to do. Or, *make themselves strangers*, i. e., either really not acknowledge, or pretend they did not know, that which I had publicly declared, and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins.

Bp. Horsley.—Should affect ignorance.

Ged.—Should become arrogant.

Booth.—haughty.

Gesen.—נִי Piel 1, i. q. Hiph. No. 1, a, to look upon, to regard with partiality; Job xxxiv. 19, *nor regardeth the rich more than the poor.*—But contra

2. *Not to know, to be ignorant of*, Arab. نَكَرَ,

Conj. I. see above in Kal. Job xxi. 29, *ask them that pass by the way, and their signs thou shalt not fail to know*, i. e., the signs, tokens, which they give.—Hence

3. *To feign not to know, to deny*; Arab. Conj. IV., see above in Kal. Deut. xxxii. 27, *lest their enemies should deny, and say, &c.*

Rosen.—נִי, *Ne alienum redderent hostes eorum*, i. e., recte exponente Jarchio, *ne si hostes contra populum Hebræum prævalerent, eumque perderent, id sibi ipsorumque diis adscriberent, et hoc est, quod dicitur נִי, ne alienam facerent rem tribuendo victoriam ipsorum* בִּנְיָ, *alieno*, sc. deo, *cui nulla est magnitudo*. Similiter Jer. xix. 4. *Jova dicit: Propterea quod me reliquerunt, et alienis diis*

tradiderunt hunc locum, templum meum. Onkelos: *ne sese efferat hostis*. Alii נִי, simplici negandi significatu capiunt, ut Saadias: *ne forte negent hoc hostes eorum*, me videlicet, fuisse, qui Hebræos ob eorum crimina perdidit.

Our hand is high, and the Lord hath not done this.

Ged., Booth.—

Lest they should say, Our own high hand, And not Jehovah, hath done all this!

Bp. Patrick.—The marginal translation of this last clause is also agreeable to the Hebrew, "Our high hand, and not the Lord, hath done all this."

Ver. 28.

פִּרְנֵי אֶבֶר עֲצוֹת הָמָּה
: אֵין פֶּהָם תְּבוּנָה

ἔθνος ἀπολωλεκὸς βουλὴν ἔστι, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.

Au. Ver.—28 For they are a nation void of counsel, neither is there any understanding in them.

For.

Ken., Horsley.—Verily.

Void of counsel.

Bp. Patrick.—The Hebrew word *abad* (which is commonly translated *perish*, and here we translate *void*) signifies, in the Ethiopic language, *is foolish or mad*, as Job Ludolphus observes in his excellent history of that country. Which makes it probable this was the ancient sense of the word among the Hebrews, and gives the best account of this place, which may be thus translated, "They are a nation foolish in their counsel." Whose counsels led them to such courses as utterly undid them: and when they seemed most wise they madly ruined themselves. And thus those words of Jeremiah may be best translated, "The heart of the king is foolish" (iv. 9).

Gesen.—אֶבֶר 1. pp. to lose oneself, to be lost, to wander about.

2. *To perish, to be destroyed*; Syr. Samar. id. Hence Deut. xxxii. 28, *נִי אֶבֶר עֲצוֹת, a nation whose counsel is perished, void of counsel, Vulg., consilii expers.*

Rosen.—*Nam gens periens, perdita consilii, destituta consiliis bonis, sunt illi, Hebræi.* Verbum אֶבֶר notat rei amissionem defectumve, ut Jer. iv. 9. *אֶבֶר לְבַיְתָּךְ, peribit cor regis*, i. e., *rex animo deficiet*. Cf. Jes. xxix. 14; Joel i. 11; Job. xxx. 2. Ceterum

אֲנִי hic ponitur pro אֲנִי, ex forma participii presentis Kal, ubi Tzere nonnumquam mutatum in Patach, quod Aben-Esra regimini tribuit. Unde quia Masorethæ hanc vocem non nisi h. l. ita punctatam inveniunt, ideo addiderunt, *non reperiri amplius*.

Ver. 29.

לֹא חָקְמוּ וְשִׁפְּלוּ זֶאת
יְבִינִי לְאַחֲרֵיהֶם :

οὐκ ἐφρόνησαν συνιέναι. ταῦτα καταδεξάσθωσαν εἰς τὸν ἐπὶόντα χρόνον.

Au. Ver.—29 O that they were wise, that they understood this, that they would consider their latter end!

Ged.—29 They are not [Sam., LXX, and three MSS.] wise enough to discern this, nor to consider their latter end.

That they understood this.

Bp. Patrick.—That they understood this, &c.] Or, as it may be translated, "Then would they understand this, they would consider their latter end." They would soon perceive the hand of God in all that is befallen them; and that if they do not change their course, they will, in the conclusion, be utterly undone.

Their latter end.

Dr. A. Clarke.—אֲחֵרֵיהֶם, properly, *their latter times*, the glorious days of the Messiah, who, according to the flesh, should spring up among them.

Rosen.—Ante אֲחֵרֵיהֶם repetendum est ὃ ex initio versus, *utinam cogitarent tempus eorum futurum, s. exitum suum*, quo eos hæc ipsorum perversa agendi ratio sit perductura. Cf. ad Ps. lxxiii. 11.

Ver. 30.

אֵיכָּה יִרְדָּף אֶחָד אֶלֶף
וְשָׁנִים יָנִיסוּ רֶכְבָּה
אֶם-לֹא קִי־צִוְרָם מְכָרִים
יִהְיֶה הַסִּיָּהֶם :

πῶς διώξεται εἰς χιλίους, καὶ δύο μετακινήσουσι μυριάδας, εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς, καὶ κύριος παρέδωκεν αὐτούς ;

Au. Ver.—30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

30, 31, *Rock*. See notes on verse 4.

Had shut them up.

Pool.—Shut them up, as it were, in the net which their enemies had laid for them.

Bp. Horsley.—Had given them up.

Ged., Booth.—Had delivered them up.

Ver. 32, 33.

כִּי מִגֶּפֶן כֹּדֶם גִּפְתָּם

וּמִשְׁדָּמַת עֲמֹרָה

עֲנֵבָמוּ עֲנֵבֵי רוֹשׁ

אֲשֶׁרְלָת מְרִלָּת לָמוֹ :

חֲמַת מַנִּיָּם יֵינָם

וְרֹאשׁ פְּתָנִים אֲחֹזָר :

32 ἐκ γὰρ ἀμπέλου Σοδόμων ἡ ἀμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομόρρας. σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς. 33 θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνάτος.

Au. Ver.—32 For their vine is of the vine of Sodom, [or, is worse than the vine of Sodom, &c.], and of the fields of Gomorrah : their grapes are grapes of gall, their clusters are bitter :

33 Their wine is the poison of dragons, and the cruel venom of asps.

For.

Pool.—For, or but : for these words seem to contain an answer to that question, ver. 30, *How should, &c.* To this he answers, 1. Negatively ; It was not from impotency in God, for if he had not forsaken and delivered them up, they could not have been so easily chased. 2. Positively ; But, saith he, the true reason was this, *their vine, &c.* Of the vine of Sodom : The people of Israel [so Patrick, Rosen., &c.], which I planted and brought up as a choice vine, are now degenerated and become like the vine of Sodom ; their principles and practices are all corrupt and abominable.

Bp. Horsley.—32, 33, "Their vine—their wine ;" i. e., the vine, and the wine of the enemies of God and his people.

Fields.

Bp. Horsley.—Burnt fields.

Ged., Booth.—Blasted fields.

Gesen.—פְּתָנִים f. 1. A blasting, blight, Is. xxxvii. 27, i. q. שְׂדֵה 2 K. xix. 26, the letters כ and פ being interchanged ; see under כ.

II. Plur. שְׂדֵמוֹת, constr. שְׂדֵמוֹת, *fields*, Jer. xxxi. 40 ; 2 K. xxiii. 4 ; especially fields of grain, Hab. iii. 17 ; or of vines, *vineyards*, Deut. xxxii. 32. Twice, Is. xvi. 8 ; Hab. iii. 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is

sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

Prof. Lee.—שְׂדֵמִיּוֹ, pl. f. constr. שְׂדֵמִיּוֹת. (a) *Fields*, 2 Kings xxiii. 4; Jer. xxxi. 40, *Keri*. (b) *Corn-fields*, Hab. iii. 17. (c) *Vineyards*, Deut. xxxii. 32; Is. xvi. 8. This word does not occur in the cognate dialects; but its signification is sufficiently clear from the context in each place.

Gall. See notes on xxix. 18 [Heb. 17.].

32 *Dragons*. See notes on Exod. vii. 9.

Ver. 34, 35.

34 הָלֹא הוּא בְּתִיבָא עִמָּי
חֲתוּבִים בְּאֻצְרוֹתַי
לִי נָקָם וְשָׁלֹם
לְעֵת תִּמְכּוּם רַגְלֵם
בִּי קְרוּב יוֹם אִיָּדָם
וְקָזַח צִהְלֹת לָמוֹ 35

34 οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοί, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου; 35 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ὅταν σφαλῇ ὁ ποὺς αὐτῶν, ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτοῖς, καὶ πάρεστιν ἔτοιμα ὕμιν.

Au. Ver.—34 *Is not this laid up in store with me, and sealed up among my treasures?*

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

34 *Is not this.*

Pool.—i. e., All their wickedness mentioned before [so Rosen.]. My long-suffering towards them may make them and others think that I have forgotten their sins, but I remember them punctually, they are *sealed up* as in a bag, Job xiv. 17, and as men seal up their treasures that nothing be lost; and I shall bring them to their remembrance also.

Bp. Patrick.—34 *Is not this.*] That is, the vengeance he is going to speak of in the following verses. For this particle *hu* often refers to what comes after, not to what goes before, as Cocceius observes.

Laid up in store.] To be produced in due time.

Sealed up among my treasures.] He speaks of it as a matter determined or decreed, as deeds are which are signed and sealed, though not presently executed, but kept safely in a cabinet. And the meaning of this verse is, that though he do not speedily

punish evil-doers, it is not because he doth not observe them, or forgets what they do; for he hath prefixed a time to reckon with them, as will appear in the issue.

Ken.—

JEHOVAH.

34 Is not this laid up in store with me;

And sealed up among my treasures?

35 Vengeance is mine, and it shall be repaid;

In a short time their foot shall slide:

For at hand is the day of their calamity;

And what is prepared for them maketh haste.

Ged.—34, 35, Is not this stored up with me? sealed up among my treasures? for a day of vengeance [LXX, Sam., יום נקם] and retribution? for a time when their foot shall slip?

Bp. Horsley.—

35 To me *belongeth* vengeance, and retribution.

The time shall come when their foot shall slip.

Verily the day of their debility draweth near,

And what is prepared for them hasteneth.

Booth.—

35 For vengeance is mine, and I will repay: At the time when their foot shall slide.

Yea at hand is the day of their destruction,

And what is determined rapidly approacheth.

Dr. A. Clarke.—35 *Their foot* [i. e., of the Jews]. But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Rosen.—34 *Nonne hoc reconditum est apud me?* Deus loquitur. Hæc omnia, inquit, novi, et eorum memor ero suo tempore. חֲתוּבִים בְּאֻצְרוֹתַי, *Obsignatum in thesauris meis*, iis h. l. significantur tabularia, sive conclavia, in quibus chartæ regiæ adservantur. Ita Esr. vi. 1. *In tabulario, in quo gazas reponerent.* Hoc igitur dicit Jova, se omnia Hebræorum malefacta quasi in chartis consignata habere, quæ in suis tabulariis sint repositæ, ne quid earum pereat, nec quicquam criminum illorum impunitum maneat.

35 וְלִי נָקָם וְשָׁלֹם, *Mihi est ultio de perfidis Hebræis, et retributio* (Rom. xii. 19). וְשָׁלֹם, hoc solo loco obvium, nomen est formæ קָצֵר, *sermo, sufflatus*. LXX, liberius verterunt: ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. וְקָזַח צִהְלֹת לָמוֹ, *Tempore quo vacillabit pes*

eorum, cum res eorum in ruinam erunt pronæ. Eadem imago Ps. xxxviii. 17; xciv. 18. — יָצַד יוֹם אֶת־יָמִי, *Nam propinquus est dies interitus eorum*. תַּי plures putant esse i. q. אֶר, *vapor, nebula*, Gen. ii. 6, ut hic significetur status nebulosus et tenebricosus. Sed quod hic legitur תַּי, est potius *molestia, infortunium*, coll. Arab. תַּי, *grave, molestum*. Cf. Job. xxi. 30; xlviii. 16. — וְהָיָה עָתִידָא לָמוֹ, *Adproperantque, quæ parata sunt iis*. Verb. singulare masc. jungitur nomini plur. fem., ut sæpius, præsertim cum verb. intransitivum præcedit, vid. Ps. xxxvii. 31; lvii. 2, et Gesenii *Lehrgr.*, p. 720.

Ver. 36—43.

כִּי־יִדְּבֹן יְהוָה עֲצוּם 36
וְעַל־עֲבָדָיו יִהְיֶה
כִּי יִרְאֶה בִּימֹתָיו לֵאמֹר
וְהָיָה עָתִידָא לָמוֹ :
וְהָיָה אֵי אֶלֶיָּהֶם 37
צָוֶר חֲסִידוֹ בָּו :
אֲשֶׁר חָלַב וְזָחַלְמוֹ וְהָלָהוּ 38
יִשְׁחָקוּ יְיוֹן נְסִיכָם
יִקְרָבוּ וַיִּצְרֹאָם
יְהִי עֲלֵיכֶם סִתָּה :
רָאוּ וַעֲתָה כִּי אֲנִי אֶלֶיָּהֶם 39
וְאֵין אֱלֹהִים עִמָּדִי
אֲנִי אֲמִית וְאֶחָיָה
מִחֲצֵהָי וְאֲנִי אֶרְפָּא
וְאֵין מִדֵּי מִצִּיל :
כִּי־אֶשְׂאָא אֶל־שָׁמַיִם וְדִי 40
וְאֶמְרֵתִי חִי אֶלֶיָּהֶם לְעֹלָם :
אֶם־שָׁנֹתַי בְּרַח חֲרָפִי 41
וְהִלָּחִזוּ בְּמִשְׁפָּטִי וְדִי
אֲשִׁיב נָהָם לִצְדִּי
וְלִמְשַׁנְאֵי אֲשֵׁלָם :
אֲשַׁבֵּר חֲצִי מִדָּם 42
וְחֲרָפִי תִלְכַּל בְּשֹׁר
מִדָּם חָלָל וְשָׁחַל
מִרְאֵשׁ פְּרָעוֹת אֹיֵב :
חֲרִיבֵנוּ בָּיִם עֲמוֹ 43
כִּי יִדְּבֹדֵי יִקְוֹם
וְנָהָם לְאִשִּׁיב לְצִדִּי
וְכִפֵּר אֶדְמָתִי עֲמוֹ :
v. 41 ספץ ברק

36 ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται. εἶδε γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλελοιπότες ἐν ἐπαγωγῇ καὶ παρειμένους. 37 καὶ εἶπε κύριος· ποῦ εἰσιν οἱ θεοὶ αὐτῶν, ἐφ' οἷς ἐπεποιθεῖσαν ἐπ' αὐτοῖς; 38 ὡς τὸ στέαρ τῶν θυσιῶν αὐτῶν ἡσθίετε, καὶ ἐπίετε τὸν οἶνον τῶν σπονδῶν αὐτῶν. ἀναστήτωσαν καὶ βοηθήσάτωσαν ὑμῖν, καὶ γενήθῃτωσαν ὑμῖν σκεπασταί. 39 ἴδετε ἴδετε ὅτι ἐγὼ εἰμι, καὶ οὐκ ἔστι θεὸς πλην ἐμοῦ. ἐγὼ ἀποκτενῶ, καὶ ζῆν ποιήσω. πατάξω, καὶ γὰρ ἵασμαι. καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου. 40 ὅτι ἄρῳ εἰς τὸν οὐρανὸν τὴν χεῖρά μου, καὶ ὁμοῦμαι τὴν δεξιάν μου. καὶ ἐρῶ. ζῶ ἐγὼ εἰς τὸν αἰῶνα. 41 ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χεῖρ μου, καὶ ἀποδώσω δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσί με ἀνταποδώσω. 42 μεθύσω τὰ βέλη μου ἀφ' αἵματος, καὶ ἡ μάχαιρά μου φάγεται κρέα ἀφ' αἵματος τραυματιῶν καὶ αἰχμαλωσίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. 43 εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσατωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται. καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν ἀνταποδώσει. καὶ ἐκκαθαρίει κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

Au. Ver.—36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that *their* power [Heb., hand] is gone, and *there* is none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and *be* your protection [Heb., an hiding for you].

39 See now that I, *even* I, *am* he, and *there* is no god with me: I kill, and I make alive; I wound, and I heal: neither is *there* any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and *that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people

[or, praise his people, ye nations: or, sing ye]: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Ken.—

MOSES.

- 36 Yet shall Jehovah protect his people ;
And he shall be comforted in his servants :
When he seeth, that their power is gone ;
And there is none shut up, or left.
- 37 When men shall say—Where is their God ?
Their rock, in whom they trusted ?
- 38 Who did eat the fat of their sacrifices ;
And drank the wine of their drink-offerings.
Let him rise up, and help you ;
Let him be a protection over you.

JEHOVAH.

- 39 See now, that I, I am He !
And there is no God with me.
I kill, and I make alive ;
I wound, and I heal :
And none delivereth out of my hand.
- 40 For I lift up my hand to heaven ;
And say : As I live for ever ;
- 41 I will whet my glittering sword ;
And my hand shall take hold on judgment :
I will render vengeance to mine adversaries ;
And them, who hate me, will I recompense.
- 42 I will make mine arrows drunk with blood ;
And my sword shall devour flesh :
With the blood of the slain, and of the captives ;
From the head of the princes of the enemy.

MOSES.

- 43 Rejoice, O ye nations, with his people !
For he will avenge the blood of his servants :
And he will render vengeance to his adversaries ;
But will be merciful to his land and to his people.

Bp. Horsley.—

- 36 But Jehovah will take up the cause of his people,
And comfort himself concerning his servants,
When he seeth that their power is gone,

And that none is left immured or at large.

- 37 When it is said, Where is their God,
The Rock, with whom they took shelter ?
- 38 The Gods, which ate the fat of their sacrifices,
And drank the wine of your libations ?
Let them rise up, and help you,
And be your hiding place.
- 39 Behold now, &c.

Ver. 36.

Pool.—36 *For, or, nevertheless, or, but yet* [so *Ken.*, *Horsley*], as the particle *chi* is sometimes used, as *Job* v. 7 ; *Isa.* ix. 1 ; xlix. 25. Having spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, according to the usual method of the prophets, and here begins to show that after God had humbled and sorely chastised his people, yet at last he would have mercy upon them, and turn their captivity, as it here follows. *Shall judge his people*, i. e., shall plead their cause, shall protect and deliver them, as that phrase is oft used. See *Psal.* vii. 8 ; x. 18 ; *Isa.* i. 17 ; xi. 4 ; *Jer.* v. 28 ; xxii. 16. *Repent himself for his servants*, i. e., repent of the evils he hath brought upon them, will change his course and carriage towards them. *None shut up, or left : none shut up*, either in their strong cities or castles, or other hiding-places, or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption ; and *none left*, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land, as *2 Kings* xxv. 12, but all seem to be cut off, and the people quite destroyed. So this phrase is used *1 Kings* xiv. 10 ; xxi. 21 ; *2 Kings* ix. 8 ; xiv. 26.

Bp. Patrick.—*There is none shut up, or left.* Some refer this to persons, and others to things, and either way it signifies their condition to be so forlorn, that they could do nothing, either by men or by money, for their deliverance. *J. Forsterus* translates these words, *custoditum aut neglectum*, i. e., "precious or vile." By which wonderful deliverance and restoration, when they were so totally destitute of all help, all the world was given to understand that there is no God like unto the Lord.

Ged.—For the Lord will avenge his people, and relent for the sake of his servants,

when he shall see that gone is their power, and none to succour or support them.

Booth.—

When he shall see that their power is gone, And none, whether bond or free, remaining.

Rosen.—36 Primum hujus vs. membrum, *בִּיָּדָם יִהְיֶה עִצָּר*, bifariam intelligi potest, prouti verbum *יָד*, vel in bonam, vel in malam partem accipitur. Sensu bono *יָד*, *judicare* aliquem est, ejus oppressi causam agere eumque ab adversariis vindicare, hos vero meritis pœnis afficere; cf. ad Ps. liv. 3. Quomodo si h. l. capias, *יָד* erit *adversative* vertendum, *sed, attamen*, ut Job. iv. 5; Jes. viii. 23; Ps. xxxvii. 20, hac sententia: *attamen Jova vindicabit* aliquando a suis oppressoribus *populum suum*, postquam satis pœnarum dederit. Sed in malam partem, de pœnis, quibus judex afficit sones, ut Gen. xv. 14; Job. xxxvi. 31, *יָד* hic capit Jarchi, qui et monet, *יָד* hic non rationem reddere eorum quæ præcedunt, sed tempus, i. e., *quando* significare, ut Lev. xxiii. 10; xxv. 2. Ita horum verborum eorumque, quæ proxime sequuntur, *וְעַל יָדָם יִשְׁפָּט ה' אֶת יִשְׂרָאֵל* sensus erit hic: *quando satis castigaverit Jova populum suum, tunc propter servos suos pœnitentia ducetur*, ut illorum iterum misereatur. *יָדָם*, ait Jarchi, “denotat mutationem animi, sive ad beneficiendum, sive ad malefaciendum.” *יָדָם יִשְׁפָּט ה'*, *Quia videbit quod abierit manus*, i. e., vires eorum evanuisse. Cf. 1 Sam. ix. 7: *יָדָם אֶת קִיָּלָיו*, *nam panis abiit* consumtus *e vasis* nostris. Manus pro viribus, quæ potissimum in manu hominis sunt. Simili figura Dan. xii. 7 dicitur *וְעַל יָדָם יִשְׁפָּט ה'*, *dissipata est manus populi sancti*. *אֶת־יָדָם* more Aramæo positum pro *אֶת־יָדָם*, vid. Gesenii *Lehrg.*, p. 264, 417. *וְעַל יָדָם יִשְׁפָּט ה'*, *Et quod nihil supersit clausum et relictum*. Hac loquendi formula, quæ et 1 Reg. xiv. 10; xxi. 21; 2 Reg. ix. 8; xiv. 26, occurrit, totalem eversionem significari, vix dubium esse potest; quinam vero *clausis* et *derelictis* denotentur, sententiæ variunt. LXX, *ἐκλεισμένας ἐν ἐπαγωγῇ καὶ παρειμένους*, *deficientes in captivitate et remissos*. Hieronymus: *clausi quoque defecerunt, residuique consumti sunt*. Onkelos: *erunt vagi, demigrantes, et derelicti*. Saadias: *et defecit carcere detentus et derelictus simul ex ira eorum*. Syrus: *nec adest qui auxilietur et suffulciat*. Jarchi exponit ad hunc modum: et non est inter eos *שָׁמַר*, *servatus*, aut *salvus factus* per manus dominantis, neque *שָׁמַר*, *roboratus* per manus roborantis. “*שָׁמַר*,” addit, “est is qui im-

perat populo eumque cohibet, ne, quum ad militiam proficiscuntur contra hostes, dispersi abeant, et *שָׁמַר* est is qui servatur coërcitione imperantis. *וְעַל יָדָם יִשְׁפָּט ה'* vero *qui firmatur*, ut Neh. iii. 8, *וְעַל יָדָם יִשְׁפָּט ה'*, *et firmarunt Hierosolymam*; et Jer. xlix. 25, *וְעַל יָדָם יִשְׁפָּט ה'*, *quomodo non est firmata urbs laudabitur?*” Aben-Esra: “Quando revertentur, multi capientur ex iis, et multi ex eis relinquentur. At brevi omnes fere peribunt.” Quod quomodo e verbis Hebræis exsculpat, vix intelligitur. Kimchi ita exponit: non sunt divitiæ, quæ clauduntur domi, neque pecudes, quæ relinquantur in agris. Sunt, qui in neutro intelligant, *clausum et derelictum*, pretiosum et vile, custoditum et neglectum. Sed loci librorum Regum supra allati docent, hanc formulam non nisi de personis usurpari. Lud. de Dieu in *Crit. S.* ad h. l. intelligendos arbitratur *conjugatos et cælibes*, ex Arabico loquendi usu, quo *שָׁמַר* dicitur qui vinculo matrimonii uxori ac liberis adstrictus concluditur ac coërcetur intra familiam, contra *שָׁמַר*, qui nec uxori nec liberis adstrictus sibi relinquitur suæque libertati. Nobis simplicissimum videtur, *conclusis*, i. e., mancipiis *et liberis*, omnes et universos designari.

Ver. 37.

And he shall say.

Bp. Horsley.—When it is said.

Booth.—Then he shall say.

Rosen.—Dicitque.

Bp. Patrick.—37 *He shall say.*] Or, “It shall be said.”

Where are their gods, their rock in whom they trusted.] It is dubious whether these words be directed to the Jews [so Pool, Rosen.] or to the Gentiles who had oppressed them. It seems most agreeable to take them as a reproach to the enemies of the Jews, who had long bragged of the power of their gods, and ascribed all their success to them (ver. 27), who now could not deliver them in their distress, &c.

Rock. See notes on verse 4.

God.—37 *Where now* (will he say) *are your gods?* the supporters in whom ye trusted?

Booth.—

37 Then will he say, *Where are your gods?* The supporters in whom you trusted?

Ver. 38.

Bp. Patrick.—38 *Which did eat the fat of their sacrifices, &c.*] For the same rites were used among the Gentiles as among the Jews.

The LXX refer this to the worshippers themselves, and translate it thus (agreeably enough to the Hebrew), "The fat of whose sacrifices ye ate, and drank the wine of their drink-offerings." And Onkelos to the same purpose.

Rosen.—*Qui dii adipem sacrificiorum eorum comederunt. Dii adipem comedere dicuntur, quia illis adolebantur in sacrificiis iis oblati, ut sacrificia Jovæ oblata vocantur cibus ejus* Lev. xxi. 6.

Ver. 40, 41.

I live for ever.

Ken., Ged., Booth., &c.—As I live for ever.

41 *If I whet.*

Ken., Ged.—I will whet.

Booth.—

When I whet my glittering sword,
And mine hand layeth hold on judgment,
I will render, &c.

Rosen.—40 וְאִנִּי חַי עַד, *Ut vere vivam in æternum, tam vere fiet, quod juro.* — 41 וְאִנִּי חַי עַד, *Nisi acuero fulgur gladii mei, i.e., gladium meum fulgurantem et coruscantem.* Cf. Ez. xxi. 15, 20; Nah. iii. 3. וְאִנִּי חַי עַד, *nisi, q. d., non vivam in æternum (vs. 40), moriar, nisi acuero rel.* Alias enim simplex וְאִנִּי חַי עַד post jurisjurandi formulam negat, vid. Gen. xiv. 23; xxi. 23; 1 Sam. iii. 14. Alii, qui וְאִנִּי חַי עַד h. l. pro si capiunt, duo priora versus membra protasin, duo posteriora apodosin constituere putant, hoc modo: *cum acuero gladium meum, etc., tum rependam hostibus meis.* Sed prius præferendum videtur. וְאִנִּי חַי עַד, *Et nisi prehenderit judicium manus mea, nisi prehenso judicis gladio tribunal adscendero, ad judicium exercendum. Reddam vindictam hostibus meis, gentibus illis, quæ in meum populum sævierunt, cf. vs. 43.*

Ver. 42.

Pool.—*From the beginning of revenges upon the enemy, i.e., when once I begin to revenge myself and my people upon mine and their enemies, I will go on and make a full end.* Or, *with the head, or with the blood of the head, i.e., of the chief or chiefs, of the revenges of the enemy, i.e., of the revengeful or malicious enemy of God and of his people.* The noun substantive is oft put for the adjective; as Gen. xvii. 5, *a multitude of nations* is put for *many nations*, Rom. iv. 17; and Gen. xlv. 22, *changes of raiment, i.e., changeable raiment*; and Ps. xcix. 4, *the king's strength, i.e., the strong*

and mighty king; and so here, *the revenges of the enemy, i.e., the revengeful enemy.* And by the *head* may be here understood either the devil, or the heads and rulers of those empires which were enemies to God's people. Or, *of the head* shall be *the revenges upon the enemies, i.e., I will take vengeance upon all mine enemies, yea, upon the head or heads of them.*

Bp. Patrick.—*From the beginning of revenges upon the enemy.*] How the Hebrew word *paroth* comes to signify *revenges*, I am not able to give an account; but in that sense we take it both here and in Judges v. 2. The word *para*, from whence it seems to be derived, signifies to *make bare, or naked.* And so the Vulgar Latin here understands it; and thence Joh. Forsterus hath given a probable sense of these words (taking *rosh*, which we translate *beginning, for the head*, as it properly signifies, or *the king*), in this manner, "Because of the baring (i.e., making bare) of the head by the enemy;" that is, the taking away of the kingdom and priesthood from Israel. The LXX translate it ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν, "from the head of the princes of the enemies." Which is a sense very agreeable, if we could find any word in the Hebrew like to *paroth* that signifies *princes or rulers.* But I think there is a more simple sense may be given of these words than any of the forementioned, only by supposing the particle *lamed* to be omitted (as in many other places) before *paroth*, which is this, "From the king to the slave of the enemies."

For they were wont to shave their captives, as every one knows, by way of contempt and scorn. Which is the reason God threatens baldness so often to the Israelites by his prophets, when he was so angry with them, that he gave them up to be slaves. Next to this is the translation of Onkelos, "I will take away (those words he adds) the crowns from the head of the enemy." Which was the making the king's head bare.

This universal slaughter is most notably expressed by Jeremiah, l. 35—37, 43. And some think this prophecy will be then most amply fulfilled, when the Jews shall be called, and made members of the Church of Christ (see Dr. Jackson, book xi. on the Creed, ch. 12).

Ged., Booth.—

42 Mine arrows I will make drunk [with blood],

And my sword shall devour flesh ;
With the blood of the slain and the
captives ;

With flesh from the hairy crown [*Ged.*,
the dishevelled heads] of the enemy.

Dr. A. Clarke.—42 The word מַעֲרָה, *paroth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. *Parkhurst* has rendered the whole passage thus :

I will make my arrows drunk with blood :
And my sword shall devour flesh,
With the blood of the slain and the captive,
From the hairy head of the enemy.

Probably מַעֲרָה מִמָּוֶה may be more properly translated, *from the naked head*—the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Gesen.—פָּרַע m. 1. *hair, locks*, as being shorn, see r. פָּרַע no. 2. Num. vi. 5; Ez.

xliv. 20.—Arab. فَرَع, id.

2. *Leader of an army or people, prince*, see the root פָּרַע no. 3. Plur. פָּרָעוֹת Deut. xxxii. 42; Judg. v. 2 [see note on Judges v. 2]; comp. for the gender of nouns of office, *Lehrg.* p. 468, 878. Arab. فَرَع, prince, head of a family.

Prof. Lee.—פָּרָעוֹת, *Revenge*, Deut. xxxii. 42; Judg. v. 2. *Gesenius* takes the word to mean *chiefs*.

Bp. Jebb.—Sometimes, in the alternate quatrain, by a peculiar artifice of construction, the third line forms a continuous sense with the first, and the fourth with the second. Of this variety, a striking example occurs in *Bp. Lowth's* nineteenth prælection: its distinguishing feature, however, is not there sufficiently noted: more justice has been done to the passage by Mr. *Parkhurst* (*Heb. Lexicon, voce פָּרַע*) whose translation follows:—

I will make mine arrows drunk with
blood ;

And my sword shall devour flesh :

With the blood of the slain and the cap-
tive ;

From the hairy head of the enemy..

Deut. xxxii. 42.

That is, reducing the stanza to a simple
quatrain :

I will make mine arrows drunk with blood ;

With the blood of the slain and the captive :
And my sword shall devour flesh ;
From the hairy head of the enemy.

Again, verse 25 :

From without, the sword shall destroy ;

And in the inmost apartments terror ;

Both the young man and the virgin ;

The suckling, with the man of grey hairs.

The youths and virgins, led out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city: while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them.—*Jebb's Sacred Literature*, p. 29.

Rosen.—42 *Inebriabo sagittas meas sanguine; et gladius meus vorat carnem; e sanguine confossi et captivitatis, captivorum, abstracto posito pro concreto. Verba מַעֲרָה בְּרֶגֶל פָּרַע bene LXX., ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. Etenim nomen פָּרַע, plane ut consonum Arab., proprie quidem capitis capillum, cæsariem, hinc verticem et summum rei, tum caput et principem familiæ, populi, denotat, ut Jud. v. 2. Nomen פָּרָעוֹת quamvis viros principes significet, tamen h. l. est plurale femininum, ut solent Hebræi de viris, qui munere funguntur, nomina feminina usurpare, vid. *Gesenii Lehrgeb.*, p. 468, not. et p. 878. A. Schultens in *Animadverss. philolog.* ad h. l. retentâ propriâ nominis פָּרַע significatione verba מַעֲרָה בְּרֶגֶל פָּרַע sic vertere mallet: a capite capillato hostis, quod eodem modo Ps. lxxviii. 22. Deus percussurus dicitur פָּרַע בְּרֶגֶל, verticem capillatum hostium. A nudandi significatu, quo Chaldaicum פָּרַע pollet, unde פָּרַע est denudatio, relectio, Onkelos vertit: ad amovendum coronas a capite osoris et inimici. Saadias: e capitibus tyrannorum hostium. Habuit פָּרָעוֹת pro plurali nominis פָּרַע, Arabibus פָּרַע, quod illis non tantum Pharaonem, sed et in genere tyrannum durum et superbum notat. Sed vetustissimam Græcorum interpretationem ceteris omnibus præferendam judicamus. Ceterum observat Lowthus l. c. p. 217, edit. Lips., cerni in hoc vs. peculiare artificium in sententiarum distributione, quum posteriora membra ad priora referenda sint alternatim, hoc modo :*

אֶפְרַיִם חֲזַץ בְּכֶסֶד

כֶּסֶד הָאֵל וְשִׁנְיָה

וְהָרִג הָאֵל בְּפֶגֶר

מִיָּאֵשׁ פָּרַע מֵאֵיב

Simile exemplum vide Ps. xxxiii. 13, 14.

Pool.—43 *With his people.* This translation is justified by St. Paul, Rom. xv. 10, the particle *with* being oft understood, as Lev. xxvi. 42. He calls upon the nations to rejoice and bless God for his favours, and especially for the last wonderful deliverance which shall be given to the Jews when they shall be converted unto the Gospel in the last days, which they have all reason to do, not only from that duty of sympathy which they owe to all people, and especially to God's ancient people, whereby they are to *rejoice with them that rejoice*, but because of that singular advantage and happiness which all nations will have at that time, and upon that occasion. Or, *Rejoice, O ye Gentiles, his people* [so Ged.]; i. e., O you Gentiles, who once were not God's people, but now are his people, do you rejoice for God's mercies to the Jews his ancient people, bless God for their conversion and salvation.

Bp. Patrick.—43 *Rejoice, O ye nations, with his people.*] Here the particle *eth* is omitted before *ammo*, as I supposed, in the foregoing words, *lamed* to be before *paroth*. Which made the Vulgar translate these words, O ye nations, praise his people." But the LXX discerned the true sense, and translate it as we do: the apostle having justified their translation in Rom. xv. 10, where he expresses this, word for word, as they do, *εὐφράνθητε ἔθνη μετὰ λαοῦ αὐτοῦ*, "rejoice, ye Gentiles, with his people." But it must here be noted, that before these words the LXX have some other, which are very remarkable, *εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, "rejoice ye heavens together with him, and let all the angels of God worship him" (and then follows, "rejoice ye Gentiles with his people"), which are not in the Hebrew, nor in the Chaldee, and yet the latter clause of them, *προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, "let all the angels of God worship him," are the very words of the Apostle, Heb. i. 6, which seem to have been taken from hence out of the LXX, for they are nowhere else to be found in the Scripture. The margin, indeed, of our Bibles refers us to Ps. xcvi. 7. But there the words of the LXX are otherwise, *προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ*, "worship him all ye his angels;" which are in the second person; whereas here, and in the apostle, the words are in the third. We may therefore suppose rather, that the LXX

from ancient tradition among the Jews, added these words, before they translated this verse, to declare unto what time the fulfilling of them should principally belong. For Psalm xcvi. seems to be but a descendant (as Dr. Jackson's words are) upon this part of Moses's song; from whence the Jews might learn the scope of it. And accordingly the apostle uses the words of the LXX here in this place, rather than those of the Psalmist; because he would have the Hebrews understand and consider, that Moses himself had predicted the exaltation of the Son of God, as the Psalmist afterward expounded him.

There is another translation of these words of Moses, which is very agreeable to the apostle in Rom. xv. 10, "Rejoice, ye nations, who are his people" (see ver. 21 of this chapter). Either way, this is a plain prophecy of the Gentiles becoming one body with the people of Israel. And thus Kimchi himself translates it, "Sing, ye Gentiles, who are his people:" which began to be fulfilled after our Saviour's ascension to the throne of his glory in the heavens, when all the angels of God worshipped him. Hitherto Moses had supposed, in this song, great enmity between them: and that sometimes they had plagued Israel sorely; as at others, God rendered to them according to what they had done unto his people. But now he breaks out into a rapture of joy, to think that they should one day be reconciled, and make one people of God. And the LXX thus understanding it, might well preface to their translation of this verse, with the words now mentioned, "Rejoice, ye heavens, together with him." For if there be joy in heaven, as Procopius Gazæus well glosses, at the repentance of one sinner, how much more for the salvation of the whole world, by destroying the devil's tyranny? Which being to be performed, by the advancement of the Son of God into the heavens, the next words might well be added, "Let all the angels of God worship him." Which they had always done (the same Procopius observes) as their God who created them; but now they praise and extol his humanity, exalted at the right hand of God.

Ken.—Quicumque legit Paulina verba, ex Mose petita (Rom. xv. 10) *εὐφρανθήτε ἐθνη ΜΕΤΑ τοῦ λαοῦ αὐτοῦ*, vix expectabit, ut apud Mosen reperiat verba Apostolico argumento prorsus contraria. Libro tamen evo-

luto inveniet, tantum abesse, ut hodiernus textus Mosaicus (Deut. xxxii. 43) invitet Ethnicos ad lætandum cum Judæis, ut jubeantur Ethnici laudare Judæos: quæ sane est amplificatio gloriæ Judaicæ, non Ethnicorum. Hæc in sensu contradictio orta est ex omissione particulæ *ו* vel *ע* ante *עמי*; quæ particula felicissime locum obtinet in Græca versione, insertaque est vulgari nostræ versioni Anglicæ. Multi quidem versionis Arabicæ codices mutationem hic loci subierunt, ut textui Heb. prius corrupto conformarentur: servatur tamen præpositio (*ע*, cum) in MStis Arabicis saltem 4; scil. *Budl. Laud.*, A 146 et 182: *Hunting.* 369 et 424. Unus itidem MStus versionis Syriacæ (quæ non est a versione Græcâ) habebat evidenter *עמי*, cum; ultima licet litera nunc excindatur: vid. *Dauk.* 33, *Bodleian.* Nec lectionis hujus momentum a rasurâ melius liberavit codicem MStum Heb. No. 507. Non solum igitur a contextu in Cantico Mosis, sed et a versionibus quoque antiquis, confirmatur celeberrima hæc S. Pauli lectio: bis quoque verba citat, cum præpositione, Justinus Martyr; pag. 414, 415. Origines etiam (iv. 674) citat hæc verba ex N. T. eaque cum Deuteronomio convenire ait: ideoque præpositio quum adfuerit in Hebraico, obelum non habuit in Hexaplis. Sed mutatio paulo post Origenem introducta est; si versio ex Hebraico, quæ hodie perhibetur esse Hieronymi, ab ipso facta est, hoc modo—"Laudate gentes populum ejus." Sed de hoc valde dubitandum est; quoniam ait ipse Hieronymus—"Dicente Moyse; Lætamini, gentes, cum populo ejus" [tom. iii. 366]. Sed diserte vaticinium declarat, his verbis—"Jungetur Israel gentibus; et implebitur illud Deuteronomii: Lætamini, gentes, cum populo ejus." Est igitur verisimile, germanam Hieronymi versionem, hic loci, ut etiam alibi, fuisse mutatam: at omnino est cavendum, ne ei imputentur mutationes post ejus tempora factæ. Quo quidem in errore, eoque momenti haud levis, versantur eruditum plurimi: et hinc ratio reddenda est verborum Morini—"Pluribus locis aliter in Vulgata scriptum ab Hieronymo deprehenditur, quàm in ipsius commentariis." Alterum ait exemplum Prov. xviii.; post com. 22 reperitur com. aliud in versionibus Græc. Syr. (ex parte) et Arabicâ, item in Vulgatâ apud Waltonum. Sed hoc novum comma

omissum est in versione Hieronymi, inter opera ejus impressâ Paris, 1693: quanquam ab ipso Hieronymo adducitur, quasi purum verumque (dicente ait scripturâ) in commentario suo super Matt. xix. Omissum fuit igitur totum hoc comma, in versione Hieronymianâ, idque post Hieronymi tempora; atque omni procul dubio, quia desiderabatur in textu Hebraico.

Rosen.—43 *וְעַמִּי עִמִּי*, *Ovate, populi, et populus ejus*, s. una cum populo suo. Ita et LXX, *ἐσφράνθητε ἑθνη μετὰ τοῦ λαοῦ αὐτοῦ*. Quod sequutus est Paulus Rom. xv. 10. Sed Onkelos: *Laudate, o populi, populum ejus*. Quod sequuti sunt Syrus, Saadias, et Jarchi. Et hic quidem verba ita interpretatur: "Eo tempore laudabunt populi Israelitis hisce verbis: videte quam laude dignus sit hic populus, qui in omnibus adversitatibus, quæ ei acciderunt, Deo O. M. adhæserunt, nec eum deseruerunt; nimirum agnovērunt illi benignitatem ejus ipsiusque laudem." Sed laudatur potius justitia jndicii divini, quod Jova cultorum suorum sanguinem ulciscitur, et de hostibus suis vindictam sumit, ut verba, quæ sequuntur, diserte dicunt. *וְעַמִּי עִמִּי*, *Expiatque terram populi sui*, suffixum in *וְעַמִּי* redundat, ut Jes. xvii. 6. *וְעַמִּי עִמִּי*, *in ramis arboris fructifera*, vid. et Prov. xiv. 13, et cf. Gesenii *Lehrgeb.*, p. 735. Est igitur *וְעַמִּי עִמִּי* i. q. *וְעַמִּי עִמִּי*, quod ipsum cod. Sam. exhibet. Terra sanguine contaminata et inde immunda reputata, cæde rei expianda erat, vid. Num. xxxv. 33.

Ver. 46.

Au. Ver.—To observe to do.

Ged., *Booth.*—To observe and [Sam., LXX, Syr., Vulg., Arab., Targ., and seven MSS.] do.

Ver. 47.

Au. Ver.—A vain thing.

Ged.—A matter of indifference.

Booth.—A light thing.

CHAP. XXXIII. 1—5.

וַיִּזְכֹּר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶת-כָּל-אֲשֶׁר-עָשָׂה לְמֹשֶׁה וְלָעָם בְּאֶרֶץ-מִצְרָיִם
וְעַתָּה יִזְכֹּר יְהוָה אֶת-כָּל-אֲשֶׁר-עָשָׂה לְמֹשֶׁה וְלָעָם בְּאֶרֶץ-מִצְרָיִם
וְעַתָּה יִזְכֹּר יְהוָה אֶת-כָּל-אֲשֶׁר-עָשָׂה לְמֹשֶׁה וְלָעָם בְּאֶרֶץ-מִצְרָיִם
וְעַתָּה יִזְכֹּר יְהוָה אֶת-כָּל-אֲשֶׁר-עָשָׂה לְמֹשֶׁה וְלָעָם בְּאֶרֶץ-מִצְרָיִם
וְעַתָּה יִזְכֹּר יְהוָה אֶת-כָּל-אֲשֶׁר-עָשָׂה לְמֹשֶׁה וְלָעָם בְּאֶרֶץ-מִצְרָיִם

בְּיָדָהּ וְהָם תִּפְּנוּ לְרִגְלָהּ וְיָשָׂא מִדְּבַרְהָ חַיִּי :
 הַיְּהוָה צָהַלְנוּ מִשָּׁה מִזְרָשָׁה קִהְלַת
 יַעֲקֹב : וְיָהִי בִישָׁרָנוּ מִלֶּךְ בְּהַתְאַסֵּף
 רֹאשֵׁי עָם יַחַד שְׂבָתֵי יִשְׂרָאֵל :

v. 5 ב' ו' פ' מ' ק'

1 καὶ αὕτη ἡ εὐλογία ἣν ὑλόγησε Μωσῆς ἀνθρώπου τοῦ θεοῦ τοὺς υἱοὺς Ἰσραὴλ πρὸ τῆς τελευτῆς αὐτοῦ. 2 καὶ εἶπε, Κύριος ἐκ Σινᾶ ἤκει, καὶ ἐπέφανεν ἐκ Σειρ ἡμῖν, καὶ κατέσπευσεν ἐξ ὄρους Φαράν, σὺν μυριάσι Κάδης, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. 3 καὶ ἐφείσαστο τοῦ λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγασμένοι ὑπὸ τὰς χεῖράς σου· καὶ οὗτοι ὑπὸ σέ εισί· καὶ ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ 4 νόμον, ὃν ἐνετείλατο ἡμῖν Μωσῆς, κληρονομίαν συναγωγαίς Ἰακώβ. 5 καὶ ἔσται ἐν τῷ ἡγαπημένῳ ἄρχων, συναχθέντων ἀρχόντων λαῶν δμα φυλαῖς Ἰσραὴλ.

Au. Ver.—1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law (Heb., a fire of law) for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet: every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

2 Law.

Gesen.—חֲזָ f. constr. חֲזָ, plur. constr. חֲזָ, a word of the later Hebrew.

1. A mandate of a king, an edict, decree, Ezra viii. 36; Esth. i. 8; ii. 8; iii. 14.

2. A law, statute, Esth. i. 19; ii. 12; iii. 8; iv. 11, 15. Here too we may refer the difficult words, Deut. xxxiii. 2, כִּי־יָהִי בִישָׁרָנוּ מִלֶּךְ, at his (Jehovah's) right hand fire a law to them, sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: fire of law, referring it to the law as given in fire. Vulg., *lex ignea*, Engl. Vers., *fiery law*.

Note. The origin of this word is doubtful. Many regard it as Persian, comparing *داد*, right, justice, from the verb *دادن*, *āden*, to give, to publish, to command,

coll. חֲזָ. But it may be Semitic, for חֲזָ, from r. חָזָ, to throw, to cast, perhaps also to point out, to teach, like the synon. חָזָ; hence pp. a pointing out, concr. one who points out, a guide, leader, as in Deut. i. c. then i. q. חֲזָ, law, mandate.

Prof. Lee.—חֲזָ, f. constr. חֲזָ, pl. m. חֲזָ, constr. חֲזָ. Syr. *ܚܙܐ*, *ܚܙܐ*, placitum.

Pers. *داد*, justice. Edict, mandate, law, Esth. i. 13, 15, 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, *חֲזָ*, law of to-day; i. e., existing law, Esth. ix. 13. *חֲזָ*, Deut. xxxiii. 2. Usually, a fiery law for them. *Gesen.*, *columna ignea*. I am disposed to think that חֲזָ here, is the same as the Arab. *دنة*, i. q. *دنة*, a stroke, ictus dolorem inferens, &c.; and that it alludes to those instances of the lightning, &c., in which God had interposed, and would still interpose, for his people. See the whole verse.

3 Sat down.

Gesen.—חֲזָ in Kal not used, according to the Heb. intpp. "to be fitted, joined;" better to lean upon, to lie down, comp. Arab. *سك*, Conj. VIII.

Pual Deut. xxxiii. 3, *חֲזָ*, and they (the Israelites) are laid down (encamped) at thy feet, i. e., at the foot of Mount Sinai. Some prefer to read *חֲזָ*, they abide, from r. *חָזָ* Syr., to abide.

Prof. Lee.—Puh. *חֲזָ*, Were seated, sat down, Deut. xxxiii. 3, only. LXX, *ὑπὸ σέ εισί*. Vulg., *appropinquant*.

Pool.—2 The Lord came, to wit, to the Israelites, i. e., manifested graciously and gloriously among them. From [so Ken., Patrick, Rosen., &c.] Sinai, i. e., beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. Or, to Sinai, the particle *mem* oft signifying to, as is evident by comparing Isaiah lix. 20, with Rom. xi. 26; 1 Kings viii. 30, with 2 Chron. vi. 21; 2 Sam. vi. 2, with 1 Chron. xiii. 6. See also Gen. ii. 8; xi. 2; xiii. 11; 1 Sam. xiv. 15. Or, in Sinai, the particle *mem* being put for *beth*, in, as Exod. xxv. 18; Deut. xv. 1; Job xix. 26; Psalm. lxxviii. 29; lxxii. 16. Rose up; he appeared or showed himself, as the sun doth when it riseth. From Seir, i. e., from the mountain or land of Edom, which is called Seir, Gen. xxxii. 3; xxxvi. 8; Deut. ii. 4, to which place the Israelites came, Numb. xx. 14, &c.; and

from thence God led them on towards the Land of Promise, and then gloriously appeared for them in subduing Sihon and Og before them, and giving their countries unto them; which glorious work of God's is particularly celebrated Judg. v. 4. But because the land of Seir or Edom is sometimes taken more largely, and so reacheth even to the Red Sea, as appears from 1 Kings ix. 26, and therefore Mount Sinai was near to it; and because Paran, which here follows, was also near Sinai, as being the next station into which they came from the wilderness of Sinai, Numb. x. 12; all this verse may belong to God's appearance in Mount Sinai, where that glorious light which shone upon Mount Sinai directly did in all probability scatter its beams into adjacent parts, such as Seir and Paran were: and so this is only a poetical and prophetic variation of the phrase and expression of the same thing in divers words, and God *coming*, or *rising*, or *shining from or to or in Sinai*, and *Seir*, and *Paran* note one and the same illustrious action of God appearing there with *ten thousands of his saints* or holy angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive some strength from Hab. iii. 3, where this glorious march of God before his people is remembered; only *teman*, which signifies the *south*, is put for *Seir*, which is here, possibly to signify that that *Seir* which is here mentioned was to be understood of the southern part of the country of Seir or Edom, which was that part adjoining to the Red Sea. Others refer this of *Seir* to the brazen serpent, that eminent type of Christ, which was erected in this place. *Mount Paran*; a place where God eminently manifested his presence and goodness, both in giving the people flesh which they desired, and in appointing the seventy elders, and pouring forth his Spirit upon them, Numb. xi.; though the exposition mentioned in the foregoing branch may seem more probable. *With ten thousands of saints*, i.e., with a great company of holy angels, Psal. lxviii. 17; Dan. vii. 10, which attended upon him in this great and glorious work of giving the law, as may be gathered from Acts vii. 53; Gal. iii. 19; Heb. ii. 2; xii. 22. *From his right hand*; which both wrote the law and gave it to men; an allusion to men, who ordinarily write and give gifts with their right, and not with their left hand [so

Patrick]. *A fiery law*. The law is called *fiery*, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reasons God's word is compared to *fire*, Jer. xxiii. 29; partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 Cor. iii. 7, 9; and principally, because it was delivered out of the midst of the fire, Exod. xix. 16, 18; Deut. iv. 11; v. 22, 23.

3 *The people*, i.e., the tribes of Israel, which are called *people*, Gen. xlviii. 19; Judg. v. 14; Acts iv. 27. The sense is, This law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. And although God shows a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. *All his saints*; *all God's saints* or *holy ones*, i.e., his *people*, as they are now called, the people of Israel, who are all called *holy*, Exod. xix. 6; Numb. xvi. 3; Deut. vii. 6; Dan. vii. 25; viii. 24; xii. 7, because they all professed to be so, and were obliged to be so, and many of them were such; though some appropriate this to the true saints in Israel. *Are in thy hand*, or, were *in thy hand*, i.e., under God's care, to protect, and direct, and govern them, as that phrase signifies, Numb. iv. 28, 33; John x. 28, 29. These words are spoken to God [so Patrick, Rosen.]; and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See Dan. ix. 4. This clause may further note God's kindness to Israel in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled and were ready to sink under it, Exod. xx. 18, 19, but even Moses himself did *exceedingly fear and quake*, Heb. xii. 21. But in this fright God sustained both Moses and the people in or by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition. *They sat down at thy feet*, like scholars, to receive instructions and counsels from thee. He alludes either, 1. To the manner of disciples among the Jews, who used to sit at their masters' feet, Luke x. 39; Acts xxii. 3. See also Gen. xlix. 10; 2 Kings iv. 38. But it is doubtful whether

this custom was so ancient as Moses. Or, 2. To the place where the people waited when the law was delivered, which was at the foot of the mount. *Shall receive of thy words*; the people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either, 1. The people's promise when they heard the law, that they would *hear and do* all that was commanded, Deut. v. 27. Or, 2. The people's duty to do so. 3. The people's privilege, that they were admitted to receive so great a privilege as the words and laws of God were.

4 *Moses commanded us a law.*] Moses speaks this of himself in the third person, which is very usual in the Hebrew language. The law is called their *inheritance*, partly because the obligation of it was hereditary, passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 *And he was king in Jeshurun.*] Moses [Jarchi, Rosen., *He*, i. e., *God*; see below] was their king, not in title, but in reality, being under God their supreme and uncontrollable governor and lawgiver: though the word oft signifies only a *prince* or *chief ruler*, as Judg. xix. 1; Jer. xix. 3; xlv. 25. *In Jeshurun*, i. e., in Israel, so called Deut. xxxii. 15. *When the heads of the people and the tribes of Israel were gathered together*: when the princes and people met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their superior. This he saith to show that the people approved and consented to the authority and law of Moses.

Bp. Patrick.—1 *The man of God.*] Or, "the prophet of the Lord," as Onkelos translates it: for prophets are called *men of God* in the holy books (1 Sam. ix. 6—8; 1 Kings xiii. 1; 1 Tim. vi. 11; 2 Tim. iii. 17; 2 Pet. i. 21), because, in the exercise of their sacred function, they did not deliver their own sense, nor the sense of other men, but the mind and will of God who spake by them.

2 *The Lord came from Sinai.*] In the first place, he endeavours to make them sensible of what God had done already for them; and the chief of all of his benefits being the revelation of his mind and will to them, he commemorates that as a common

blessing to them all, before he begins to speak in particular to each tribe: for that is meant by "the Lord came from Sinai;" where he appeared in a most particular manner, and from thence promulgated his law with the greatest solemnity (Exod. xx.).

He came with ten thousands of saints.] Or, as our Mr. Mede thinks it should be translated, "with his holy ten thousands," or "myriads;" that is, attended with an innumerable company of angels, who waited on him at the giving of the law. See Psalm lxviii. 7; Dan. vii. 10, of which Enoch, perhaps, prophesied in part, Jude 14, 15. And from hence it may be thought, that notion of the Jewish doctors, followed by St. Stephen and St. Paul, that the law was given by angels, had its beginning (Mede, book ii., p. 437); that is, they attended upon God as his ministers when he himself gave the law.

Went a fiery law for them.] For the law of Moses was given out of the midst of fire, and therefore called a *fire of law*, as the words are in the Hebrew (Exod. xix. 16, 18; Deut. iv. 11, 12; v. 22—24). The cabalists (as Reuchlin observes) fancy that God wrote the law in a globe of fire, and sent it to them. But the Jerusalem Targum is more sober, which thus expounds it, "He stretched his right hand out of the midst of flames of fire, and gave the law unto his people." And Onkelos still better, "The law written with his right hand he gave us out of the midst of fire." Or, as Campeg. Vitringa would have this latter part of the verse translated, "On his right hand a fire, and out of the fire a law for them." The meaning being, that God came to Mount Sinai with that fire; for, in Scripture, to be *on the right hand* of any one, is to accompany him (lib. ii. Observ. Sacr., cap. 4).

By the conclusion of this verse it is apparent, that the former part of it belongs entirely to God's mercy unto the children of Israel, upon whom he bestowed his law, in most illustrious tokens of his presence. Which makes it highly probable, that his "rising up from Seir upon them, and shining from Mount Paran," belongs to the same matter; that is, the cloud wherein he descended on Sinai, with a vast host of angels, extended itself so far, as to cover the neighbouring mountains of Seir and Paran. Though the meaning may be, as I have shown, that he continued his presence with

them after they went from Sinai, through all their journeys in the wilderness of Seir and Paran, till they came to the place where they now were.

3 *And they sat down at thy feet.*] The first word (which we translate *sat down*) being nowhere else found but here and Isa. i. 5, where it plainly hath another sense, hath occasioned various interpretations of this sentence. But most agree in this of Sol. Jarchi, that as scholars sat at the feet of their master round about him, while he taught them their lesson, so the people encompassed the mount where God was, and heard his law, which he thence delivered. But it is a question, whether there was such a custom of scholars in those days; and the people did not sit, but stood at the foot of the mount (Exod. xx. 18). Therefore Onkelos understands this of their sitting down, or pitching their tents, where the glorious cloud that led them rested (Numb. x. 12, 33).

Every one shall receive of thy words.] This still is commonly referred to the people's receiving the law. But Onkelos thinks it hath respect to their journeys "at the commandment of the Lord" (Numb. x. 13). For so he interprets it, "They went forward according to thy word." And so the Jerusalem Targum expounds these and the foregoing words; "Behold, they were led, and came to the foot of his cloud, and went forward and rested, according to the command of his word." It takes in also the other sense of the word *tucchu* (as it signifies *smiting* in Isa. i. 5) in this manner, "Though he inflicted many chastisements upon them, yet they did not cease, nor desist from the doctrine of the law."

5 *And he was king in Jeshurun.*] Or, "for he was king," that is, under God, the supreme ruler and governor of Israel; and therefore, in his name, and by his authority, required them to observe these laws.

Ken.—1—5 These verses being remarkably unintelligible, the following correction and translation are offered, with deference, to the learned.

ו זאת הברכה אשר ברך משה
איש האלהים את בני ישראל לפני
מורו ויאמר :

2 יהיה מסיני בא
זרח משעיר למו :
3 הופיע מהר פארן

ואתה מריבת קדש

מימינו אש אור למו :

4 אף חבב עמים

וכל קדושו ברך :

5 והם תכו לרגליו

וישאו מדברותיו :

6 תורה צוה לנו

מורשה קהלת יעקוב :

7 ויהי בישרון מלך

בהתאסף ראשי עם

יחד שבמי ישראל :

1 And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel, before his death. And he said—

2 JEHOVAH came from Sinai,

And he arose upon them from Seir ;

3 He shone forth from mount Paran,

And he came from Meribah-Kadesh :

From his right hand a fire shone forth upon them.

4 Truly, he loved the people,

And he blessed all his saints :

5 For they fell down at his feet,

And they received of his words.

6 He commanded us a law,

The inheritance of the congregation of Jacob.

7 And he became king in Jeshurun ;

When the heads of the people were assembled,

Together with the tribes of Israel.

The general nature of this solemn introduction is to shew the foundation, which Moses had for blessing his brethren; namely, because God had frequently manifested his glory in their favour. And the several parts of this introduction are disposed in the following order—The manifestation of the Divine glory on Sinai, as it was prior in time and more magnificent in splendour, is properly mentioned first—That God manifested his glory at Seir, is evident from Judg. v. 4: "Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom; the earth trembled, and the heavens dropped," &c. The next place is Paran; where "the glory of the Lord appeared before all the children of Israel" (Numb. xiv. 10). And we read (Numb. xx. 1) that, towards the end of the forty years, they came to Kadesh, which we learn from ver. 13 was called Meribah, on account of their contentious opposition to the deter-

minations of God in their favour; and there the glory of the Lord again appeared, as we are informed in ver. 6. These, then, says Moses, were the places, from whence God manifested his glory, in a fiery appearance; the more illustriously to proclaim his special providence over, and care of, Israel. For this is the inference he makes from all those glorious appearances, "Truly he loved the people, and he blessed all his saints," i.e., all those, whom he had chose unto himself to be, not only a peculiar people, but also an holy nation. That, in order to make them such, God had displayed his glory on mount Sinai; where they had fallen prostrate at his feet with the humblest adoration, and vowed the most sincere obedience. For, that God had there commanded them the law, which was to be the possession and inheritance of all the children of Jacob. And, to crown the whole, God had not only blessed them as their lawgiver, but had also vouchsafed to be their king; honours, which had both been conferred at that most solemn assembly, when the chiefs and all their several tribes were assembled together. Let us proceed now to the observations, which offer themselves in favour of the preceding alterations.

1. The words מִרְבַּת קֹדֶשׁ cannot regularly signify *with ten thousands of saints*; because the general senses of מִרְבַּת are *ab* and *absque* (as in the three instances just before it in the same verse) and because קֹדֶשׁ is not *saints* but *holiness*. But Moses seems in this, as in each of the preceding lines, to have given the name of a place; and קֹדֶשׁ is the constant name for *Kadesh*, otherwise called *Meribah-Kadesh*: and indeed the word is in this very place rendered by the LXX, Καδης. In the eighth verse of this chapter it is called מִרְבַּת, *Meribah*; but, in the fifty-first verse of the former, we have מִרְבַּת קֹדֶשׁ, *Meribah-Kadesh*: and so in Ezek. xlvii. 19, מִרְבַּת קֹדֶשׁ, but in ch. xlviii. 28, מִרְבַּת קֹדֶשׁ—exactly the same as in the instance just quoted from the chapter preceding, and as in the instance before us, excepting the change of *one* letter. The three preceding lines then containing each the name of a place, and these two words being (with the change of a single letter) the name of a fourth place, from whence also the Divine glory was manifested in the wilderness; it seems preferable to consider these words as implying *this place*, rather than to translate קֹדֶשׁ, *saints*, which it does not properly

signify; the regular word being קֹדֶשׁ, and it occurs in the third line following.

Farther: if קֹדֶשׁ could properly be translated *saints*; then, according to the rules of language, the relative pronoun, next following, could have no other antecedent: and hence it will follow, that the fiery law (generally supposed to be expressed in the next words) was given to these saints—he came with ten thousands of saints (i.e., angels) "from his right hand went a fiery law" for them. Besides; the word *saints* very seldom, if ever, signifies *angels*; for the prophecy of Enoch, taken literally, is—Behold, the Lord cometh with his holy myriads: and in Zech. xiv. 5, the Lord my God shall come, and all קֹדֶשׁ, *his saints* (not עִמָּךְ, *with thee*, but probably עִמָּו, conformably to all the ancient versions) *with him*; where the word *saints* has frequently been applied to "the spirits of just men made perfect." If the preposition מִ be thought absolutely necessary before מִרְבַּת, we may conclude it has been omitted, as it frequently is elsewhere; and where it was not so likely to be omitted as here, the noun beginning with the very same letter: thus we have מִרְבַּת frequently for מִרְבַּת: see also page 157 of this Dissertation.

2. מִיְמֵי אֵשׁ רַח לֵמוֹ, *from his right hand a fire of law for them*. The word רַח is Chaldee; and is not found in any book written before the captivity, but in this place: and here it is used very obscurely, because it follows אֵשׁ; for certainly *a fire of law* (if we examine the ideas closely) is a phrase not very intelligible. But farther: the blessing of *the law* is gratefully acknowledged in ver. 4, where *the law* is expressed by its proper word תּוֹרָה; and therefore we may presume it was not intended here in ver. 2, and expressed by the Chald. word רַח—a word, which is not here acknowledged by the Greek and Syr. versions. And that רַח was not originally the word here, may be farther presumed, because one of the Sam. MSS., No. 51, reads וְרַח; and in another, No. 50, the *vau* is placed over the word, as if omitted.

These several reasons concurring against the present reading, let us see what prospect there may be of a rational emendation; and perhaps the true sense of this difficult place may be best illustrated by its parallel place, in the sublime and justly-celebrated ode of Habakkuk—

3 אֱלֹהִים מִיְמֵי יְבוּא

וקדוש מהר פארן
כסה שמים הודו
ותהלתו מלאה הארץ :
ונגה כאור תהיה
קרנים מידו לו
ושם חביון עזה :

3 God came from Teman,
And the Holy One from Mount Paran ;
His glory covered the heavens,
And the earth was full of his praise.

4 And his brightness was as the sun ;
The splendours (issuing forth) from his hand,
For there was the *manifestation* of his power.

Before this passage be applied, it may be proper to offer a few observations upon it. As *אור*, in Job xxxi. 26, signifies the sun (which, being the principal source of light through this system, may properly be called *light*, or *the light*, *kar' εἶς*), that rendering seems to improve the sense here. As *קרנים* is derived from *קץ*, *splendere, radios splendoris emittere*, it is much better rendered here *splendours* than *horns*. And as *the hand*, and *right hand*, and *arm*, are expressions frequently applied to God, upon any signal display of the Divine power, perhaps the hand of God cannot so properly be said to hide and conceal, as to exert and manifest his power and majesty; and that the verb, from whence the noun *חביון* is derived, had this idea of showing forth, is evident from several places in the Samaritan Version; as Gen. xli. 25, what God is about to do *החבי* he hath discovered (*or*, made known) to Pharaoh.

In this illustrious passage then, which is parallel, or at least remarkably similar, to that of Moses, we see the brightness or splendour is poetically represented as streaming from the hand of God; that awful hand, which is mighty in operation, and has so often manifested the Divine power to a wondering world. Three, therefore, of the four words here seem to be determined; for, as in Habakkuk the brightness streams from the hand of God, so here the fire proceeds from, or kindles at, the right hand of Jehovah.

מימינו אש.....למו

From his right hand a fire.....to them.

It only remains then to consider here, what was most probably the word, which

originally completed this proposition. And, amidst the uncommon confusion of interpreters and commentators, the Sam. version alone seems to have preserved it. For that version, which in general exactly expresses the words of the text, reads the line here, *מימינו נור אורה לון*—so that the first word *מימינו* being the very same, and the second being the Chald. word for *אש*, we have the third word *אורה* or *אור* to agree with *אש* (which is sometimes of the masculine and sometimes of the feminine gender), and this word fills up the line, instead of the present irregular word *יה*, or as it has been sometimes writ *יה*. And indeed this various reading in the Sam. MSS. strongly confirms this correction; for, whence can the *י* in *יה* be derived, but from the middle of the original word *אור*, which has been corrupted in its other two letters? One of the other letters (*ר*) is very similar to, and therefore may easily have been mistaken for *ה*: and (which is extremely observable) the sense with this verb *אור* perfectly coincides with the words of Habakkuk before cited; there it is—"the splendours (issuing forth) from his hand;" and here—"the fire shone forth upon them from his right hand." It having been just presumed, that the *י* in *יה* is the middle letter of *אור*, we may remark, that this verb has the *י* in the preter tense; as appears from *Buxt. Thesaur.*, pag. 208, where we read—*אור*—"Cholem per totum præteritum retinet."

3. The next line, that requires illustration, is *כל קדשי בידך*, *omnes sancti ejus in manu tuâ*; and certainly if ever a line wanted illustration, we have such a one now before us. Moses, speaking of Jehovah, is here supposed to say—"Truly he loved the people, all his saints are in thy hand!" But whose saints? And in whose hand? According to the Vulgate the line should be *כל קדשי בידו*, *all his saints are in his hand*; and the Chaldee paraphrase gives the same sense. This indeed somewhat mends the matter; but yet the Syr. version seems to have preserved the truer reading, which is—

סכלסמן סכססס סכסס
וכל קדשי בך

Et omnibus sanctis suis benedixit.

This reading of *בך* instead of *בידך* is a very small variation, as to the letters; but it makes a great improvement in the sense of the line, which is now made perfectly to

agree with the context—"Truly he loved the people, and he blessed all his saints." This reading is confirmed by the Sam. version, which has בָּרַךְ; which cannot signify *in manu tua*, but seems to be בָּרַךְ with the addition of ם to express the *Kamelz*, and a ך for a ך. The addition of ך before the first word ל has the authority, not only of the Syr. version, but also of the Sam. text.

4. The words בָּרַךְ and מְבַרְכֶנּוּ should probably be בָּרַךְ and מְבַרְכֶנּוּ; because it seems necessary to the sense, that the pronoun here suffixed should be of the third person. There can be no doubt, but the authors of the Greek version read the latter word מְבַרְכֶנּוּ, as they have rendered it *απο των λογων αυτου*: and the Vulgate has the pronoun in the third person, in both instances; reading—*pedibus ejus*, and *doctrina illius*. The variation seems to have been introduced by some ignorant transcriber, who altered these two words, to make them agree with בָּרַךְ, which had been before corrupted from בָּרַךְ. (See page 417.) The context is uniformly in the third person—Jehovah came—he arose—he shone—he loved—he blessed: consequently the sense here should be—they sat down (not at thy, but) at his feet, and received of his words. The first of these nouns, though singular in the printed Hebrew, is plural not only in the Sam. text, but in Heb. MSS. 1, 5, 11, 12, 14, 63; in *Camb.* 2; and in *Erfurt* 1, 2, 3, 4.

5. That the verb שָׂא should be שָׂא, will be soon evident; because it follows a verb plural, refers likewise to time past, and has the same plural nominative case. Accordingly we find, that in the Sam. Pentateuch the word is שָׂא, which undoubtedly was at first שָׂא; not only because the ך, which is preserved in the Hebrew, is necessary, but because the word in the Sam. version is שָׂא, *et acceperunt*. The Syr., Ar., and Chald. versions have this verb in the plural number, with the conjunction preceding it. The omission of ך both at the beginning and end of this word is just such another corruption, as has been remarked, page 167; where בָּרַךְ is writ instead of בָּרַךְ.

6. That Moses should (in this his final blessing) speak of himself by name, in the third person, is very improbable: and, as the pronoun לִי, *nobis*, occurs in the same line, it seems impossible. For could Moses say—Moses commanded us, i. e., Moses commanded me and you, i. e., Moses com-

manded Moses and you? And 'if such language would be absolutely absurd, no friend to the character of Moses will, I suppose, insist upon its having dropped from him on this solemn occasion. But farther: if Moses could have been the person here spoken of (as well as the person here speaking) he must be also the person intended in the next verse, as king of Jeshurun or Israel. But this is a title, which he never assumed, or rather disclaimed; see Deut. xvii. 14; and indeed God himself was the only king of Israel before Saul: see 1 Sam. viii. 7, &c.

'Tis very probable then, that this word has been inserted by mistake, on account of its remarkable likeness to the very next word—מָשָׁח or מָשָׁח and מָשָׁח or מָשָׁח; for other instances may be produced, where a letter having been negligently omitted or added, transcribers have afterwards inserted both the proper and improper word, that they might be sure of having the true reading in one of them. Wherefore, as the transcriber of MS. 4 (2 Kings xv. 17) finding some copies had מָשָׁח, *Ozihu* and others מָשָׁח, *Ozrihu*, has inserted both; and as *Camb.* MS. 1 has מָשָׁח, *Maath* and מָשָׁח, *Amoth*, in Ezek. xlv. 2; and lastly, as in the printed text of Isaiah xii. 2, are inserted מָשָׁח, *Jah* and מָשָׁח, *Jehovah*; so here may have been inserted מָשָׁח, *Moshe*, and מָשָׁח, *Morshe*.—*Kennicott's Dissertation on 1 Chron.* xi., page 423, &c.

Kennicott's Posthumous Remarks.—Deut. xxxiii. 1—5. This introduction to the final benediction by Moses is generally considered as relating only to the Israelites. But the learned Father Houbigant seems justly to suppose, that it relates also to the rest of mankind, as not excluded from the Divine regard; but who were all to be favoured, in future times, with the revelation of God's will, as certainly as Israel had been already. If then these last words of Moses were intended to celebrate God's universal love to men, in Christ and his Gospel; the true translation of the 3d and 5th verses may be this—

2 Jehovah came from Sinai;

And he arose from Seir upon them;

He shone forth from mount Paran;

And he came with ten thousands of saints;

From his right hand (went) a fiery law for them.

3 Truly he loveth (עָמֵם) the nations,

And all that are holy he will bless:

- For they shall sit down at his feet;
And they shall receive of his words.
4 A law hath he commanded unto us;
The inheritance of the congregation of Jacob.
5 But *there shall be a king* in Jeshurun;
When the heads of the *NATIONS shall*
assemble themselves,
Together with the tribes of Israel.

Bp. Horsley.—

- 2 Jehovah came from Sinai,
And his uprising was from Seir,
He displayed his glory from Mount Paran,
And from amidst the myriads came forth
the Holy One;
On his right-hand streams [of fire].
3 O loving Father [Sam., *אב דורב*] of the
peoples,
All the saints are in thy hand,
And they are seated at thy feet,
And have received of thy doctrine.
4 To us he [i. e., the Holy One] prescribed
a law;
Jacob is the inheritance of the Preacher.
He [i. e., the Preacher] shall be [LXX,
Vulg.] king in Jeshurun,
When the chiefs of the peoples [LXX]
gather themselves together
In union with the tribes of Israel.

2 *His uprising was from Seir.* *נר* in this line, as *אשרה* in the fifth, I take to be a noun substantive, and in both places I suppose an ellipsis of the verb. The *נ*, at the end of both lines, I take for the pronoun of the third person singular, rehearsing the proper name Jehovah. Of this use of *נ*, for *י*, Bishop Lowth, in his Third Prelection, has produced many instances. The construction of the Hebrew, according to my notion of it, may be more exactly represented in the Latin language than in the English: “Exortus ei erat a Seir; a dextrâ ejus [prorumpabant] ei [ignes].” *Streams [of fire]*. For *ה*, I read, with the Samaritan text, a great number of the very best MSS., and with Dr. Durell, *אשרה*. Perhaps the best of all would be *אשרה*, which some copies of the Samaritan text give. But whether *אשרה*, or *אשרה*, the word is certainly plural, &c. 3 *And have received.* I read *וישאו*, upon the authority of the Samaritan version, the Syriac, Arabic, Chald., and Kennicott. 4 *In Jeshurun.* The LXX render “Jeshurun” by *ὁ ἁγανημενος*, which is very consistent with the senses they give to the root. “The justified” seems to

be the meaning of the word. In either sense, of “the well-beloved,” or “the justified,” it denotes the whole family of the faithful, and it is no patronymic of the Israelites. When it is applied to them, it is in their spiritual character, as for a time they made the whole of God's acknowledged church.

Ged.—1—5 Now this is the benediction, with which Moses, the man of God, blessed the children of Israel before his death; the chiefs of the people of the tribes of Israel, being assembled [transposed from ver. 5]. *O Lord* (said he), who camest from Sinai; dawnest upon them from Seir; shonest on them from the mountains of Pharan! and from whose right hand came streams of water for them, from the copious springs of Kadesh! O loving Father of [Sam., so Durell, Horsley] the people [i. e., of the tribes of Israel]! all thy hallowed ones are in thine hands; at thy feet they fall down, to receive thy behests: the law which thou hast enjoined to us, as the inheritance of the people of Jacob: for, *thou art king in Israel.*

2 *From whose right hand came streams of water for them, from the copious springs of Kadesh.* I follow the Sam. copy, and arrange the text thus: *ואשר מריבתה קדש מימינו אשרה לנו*. We have not only the authority of Sam. for *אשר*, but of Sept., Vulg., Onk, Syr., who all must have found *אשר*, not *אשרה*, or *אשרה* (which is the reading of several MSS.), in their Hebrew exemplars. I have more than once already remarked, that the *ה* and *ו* have been often interchanged, from their resemblance in the antient alphabet. In the next place, I read *מריבתה* with Sam. and not less than seventy-eight MSS. Thirdly, I read *מימינו* with Sam. and one MS. Fourthly, I read *אשרה* in one word, with Sam. and more than fifty MSS. I reject *אשרה*, not merely because *ה* is a Chaldee term; but, both because it is a novel Chaldee term, and never used, not even here, by Onkelos or the Thargumists; and because *ה* cannot with any grammatical propriety be rendered *a fiery law*. To resume, then, in an inverse order, *אשרה* can mean nothing else than streams of water; particularly such as issue from rocks or mountains. We have now a proper nominative to the verb *אשר*; and we have only to explore the meaning of *מימינו* and *מריבתה*. The learned and most ingenious Mr. Bradley thinks that *מריבתה* is the same with *מריבה*, *מריבה*, or *מריבה*; for

so it is written in Ezek. xlvii. 19, and even joined with the same word קֶשׁ which follows it here. Hence he would make the two words the name of a place, and render: *From his right hand came streams for them from Meriboth-Kadesh, or Meriba-Kadesh.* And this explanation once pleased Kennicott (1 Dissert., p. 423), and Archbishop Secker (in his MS. notes). There are, however, two objections to it: first, there wants the preposition כ. This indeed, it may be replied, may have been dropt, from its contiguity with the following כ: but this is, at least, improbable: nor is there a vestige to be found of it in any MS. or any of the antient versions. Secondly, the word is uniformly with a double *beth*: and so read all the antients, referring it not to יֵרֵב, from which the name of מִרְיָבָה is derived, but to יֵרֵב. Suppose, then, this latter to be the root; יֵרֵב or רֵבֵב will denote a *copious quantity* of anything; and more especially a *copious quantity* of water. See the Arab. יֵרֵב.—Geddes.

Booth.—1 Now this is the blessing, with which Moses, the man of God, blessed the Israelites before his death, when the chiefs of the people, of the tribes of Israel, were assembled [transposed from verse 5]:

2 And he said,
Jehovah came from Sinai,
And dawned on them from Seir;
He shone forth from mount Paran!
The holy one came with multitudes;
Fire from his right hand was a signal to them.

3 Yea, he loved the people;
All his hallowed ones he blessed [Syr.]:
They sat down at his feet,
And they received of his words:

4 The law which he enjoined us for an inheritance [reading מוֹשֶׁה מֹדֵשׁ; so Ged.],

An inheritance for the assembly of Jacob;
5 For he was king in Jeshurun.

Then of Reuben and Simeon he said;

2 The two last distiches of this verse are allowed to be obscure; and critics have taken different methods to elucidate and explain them. Durell makes קֶשׁ the nominative to יֵרֵב, and thinks it means here the *Holy one*. He thinks יֵרֵבָה means the house of Israel; and renders the first comma thus: "And the Holy One came with multitudes." He then reads יֵרֵבָה, in one word, with a great number of MSS., and renders the

second comma thus: "From his right hand issued streams to them." Green makes the preceding יֵרֵב the nom. to יֵרֵבָה, but, with Sept., makes קֶשׁ a proper name; and, supplying the preposition כ before it, he renders the first comma thus: "and marched with his ten thousand men from Kadesh:" and the second comma he renders: "Fire from his right hand was a signal to them." That is (says he), Fire proceeding from the right hand of the cloud of glory was a signal to the Israelites, when to strike their tents and march forward, and when to pitch again. He refers to a passage in Habakkuk iii. 5, "He had beams of light issuing from his hand." Geddes thus arranges the text, יֵרֵבָה מִרְיָבָה קֶשׁ מִמֶּנּוּ אֲשֶׁר־לָנוּ. "O Lord! (said he) who camest from Sinai; dawnest upon them from Seir; shonest on them from the mountains of Pharan! and from whose right hand came streams of water for them, from the copious springs of Kadesh!" He considers אֲשֶׁר־לָנוּ the nominative of the verb יֵרֵבָה. The rendering of Green is, in my judgment, entitled to preference, if אֲשֶׁר־לָנוּ be the genuine reading; for יֵרֵב in Syr. signifies, *signum*. See Castet in verb. If we read אֲשֶׁר־לָנוּ, then the rendering of Durell will be the most proper. If the text be considered as corrupted, no conjectural emendation pleases me more than that of Ken. who instead of יֵרֵב from the Sam. version imagines יֵרֵב was the genuine lection. "From his right hand fire *shone* on them." See 1st Dissert., p. 424. The pertinent observation of Rosenmüller ought to have a place here. "Observa perpetuam metaphoram a sole desumptam, qui initio lucem præmittit (בֹּא), postea oritur ipse (יֵרֵב), tandem terras illustrat (יֵרֵב), et totum cælum percurrit (יֵרֵב). Sic gradatim Deus præsentiam suam in populo declaravit, quacunquē iter fecit, inde a termino Ægypti, usque ad fines Cananæos."—*Booth.*

Rosen.—2 *Jova e Sinai venit*, i. e., obviam venit Israelitis ad montis pedem accedentibus, respectu habito ad illud Ex. xix. 17: *Moses populum e castris Deo obviam duxit.* יֵרֵבָה קֶשׁ יֵרֵבָה, *Ortusque est ex Seire eis Israelitis*, qui vs. 3, 4, nomine designantur. Pronomina haud raro spectare constat ad nomina nondum quidem expressa, sed tamen ex iis, quæ sequuntur, et orationis nexu facile intelligenda; vid. Jes. xiii. 2, coll. 17; Ps. xviii. 15, coll. 18, et plura exempla in Gesenii *Lehrgeb.*, p. 740. Pro לָנוּ LXX,

Onkelos, Syrus, et Vulgatus expriment 1 Pers. Plur. *nobis*, non quod *נל* legerunt, sed ut conveniret cum vs. 4. *Seir* mons est Idumææ, vicinus deserto montis Sinai, vid. ii. 1. — *הר צר פארן*, *Illuxit e monte Pharan*, qui est inter montem Seir et Sinai, prope Kadesch in limite Idumæorum, Gen. xiv. 6; Num. x. 12; xiii. 3, 26. Intelligendus est hic locus de statione Israelitarum ad montem Sinai, et de glorioso Jovæ adventu in illum montem; ita, ut terribilis illa tempestas, quæ respicitur etiam Jud. v. 4, 5; Habac. iii. 3, sqq.; Ps. lxxviii. 9, Israelitis exorta sit primum versus *Seir*, et plenius *illuxerit de monte Pharan*, usque dum tandem in monte Sinai subsisteret, unde porro populo suo obviam ivit. *והיה קול*, *Venitque e myriadibus sanctitatis*, sanctis, i. e., e sede sua celesti, ubi myriades angelorum thronum ejus circumstant, ad mandata sua exequenda parati, vid. Dan. vii. 10; Jes. vi. 6; 1 Reg. xxii. 19; Apoc. v. 11. Ante verba *והיה קול*, Mendelii Fil. in Commentario Hebr. recte notat repetendum esse *והיה*, ut ita sint interpretanda: *et e dextra ejus venit iis, Israelitis, ignis legis*. *והיה* conflatum est e duobus vocc. *והיה*, *ignis*, et *והיה*, *lex* (unde in codd. haud paucis divisim est scriptum *והיה והיה*), quod præter hunc locum nonnisi in duobus senioribus V. T. libris, Esth. i. 13, 15, 19, et Dan. vi. 9, 13, 16, occurrit. Convenit cum Persico *وہی*, *jus, justitia*, et Armenorum *Dat, judicium*. Est igitur *והיה* quasi *ignis edictalis*, diciturque ita Lex Israelitis a Deo per Moſen tradita, quod media inter fultura promulgata esset; vid. Ex. xix. 16, sqq. Hoffmannus per *והיה*, *ignis præceptum* significari existimat *columnnam ignis et nubis*, quæ Israelitis per Arabiæ deserta iter facientibus præiret. "Apertissime," inquit, "ita nominari poterat signum illud miraculosum divinæ majestatis splendorem oculis quasi ingerens, et quovis tempore projectionem vel quietem *demandans*." Negat enim, hunc vs. ad promulgationem legis in monte Sinaitico referendum esse; sed hoc potius illum dicere: Deus suis auxilium allaturus ex illa regione iis obviam venit, in qua perpetuo habitat; poetico autem modo vatem descendere in singulas illius regionis partes etiam in aliis carminibus distinctas, videlicet Jud. v. 4; Habac. iii. 3; Ps. lxxviii. 9. Nobis tamen, uti supra diximus, totum hoc proœmium in beneficio illo insigni, quod Deus in populum

Israeliticum legibus ei datis contulit, celebrando versari videtur.

3 *Et amat*, sc. Jovæ, *populos*, i. e., tribus populi Israelitici, quæ et vs. 19 et Jud. v. 14 *עמים* vocantur. *Omnes sancti ejus*, populi Israelitici, sunt *in manu tua*, O Deus! i. e., custodis et tueris pios populi Hebræi. Suffixum 3 masc. sing. ad subjectum, uti loquuntur, illud, quod proxime præcedit, populum Hebræum, nomine *עמים* insignitum, est referendum. Constructio ad sensum, cujusmodi in V. T. innumeræ. Recte Onkelos: *omnes sancti domus Israelis*. Saadias: *et omnes præstantes eorum*. *והיה קול*, *Et illi*, Israelitæ, *procubuerunt ad pedes tuos*, O Deus! stabant ad montis Sinai radices, ex quo tu tonabas, leges accepturi. *והיה* est præter. Pyal verbi *והיה*, ejusdem cum Arab. *وہی* significationis: *nixus fuit rei, recubuit in latus*. In verbis *והיה קול* verbum singulare est distributive capiendum: *unusquisque illorum, Israelitarum accepit*, i. e., omnes illi receperunt *de enunciatis tuis*, i. e., enuntiata, præcepta tua.

5 *Estque in Jeshurun rex*. *Rege Aben-Esra Moſen* intelligit, quem legem exponentem audiverint capita populi, quæ mox memorantur; et ante *והיה קול* subaudiendum putat *והיה* similitudinis. Sed Moſes numquam se regem gessit, quin xvii. 14 minime se talem esse innuit. Recte Jarchi, et post eum plerique interpp. hic intelligunt *Deum*, qui eo, quo lex Israelitis data, tempore, solus agnoscebat Israelitarum rex, "cui," ut Clericus ait, "soli tributum solvebant Hebræi, solisque ejus legibus obsequi tenebantur; vid. Jud. viii. 23; 1 Sam. viii. 7. Regis autem est, leges condere, præmiisque et pœnis eas sancire, quod fecit Deus; internuncii contra, seu ministri regii, eas acceptas ad populum ferre, quo ministerio functus est Moſes." De *והיה* vid. xxxii. 15, — *והיה קול*, *Cum congregaret se capita populi*, scil. eo die, quo lex a Deo data est, unde ille *והיה קול*, *dies congregationis* vocatur x. 4; xviii. 16. Cf. Ex. xix. 7, 17. Alii de tempore futuro hoc intelligunt. Ita Jarchi: "omni tempore quo sese congregant capita populi." Ante verba *והיה קול* est repetendum *והיה קול*, *cum sese uno congregarent tribus Israelis*.

Ver. 6.

והיה קול ואל-קמת ויתי משה
: *מספר*

ζήτω 'Ρουβὴν, καὶ μὴ ἀποθάνειτω, καὶ ἔστω πολὺς ἐν ἀριθμῷ.

Au. Ver.—6 Let Reuben live, and not die; and let not his men be few.

And let not his men be few. So Rosen.

Ged., Patrick.—Although his men be but few in number.

Bp. Patrick.—In the last clause of this verse, we repeat the word *not* (which is wanting in the Hebrew) without any necessity: for the words may be thus translated exactly, "let Reuben live, and not die, though his men be few." Which seems to be a confirmation of the prophecy of Jacob (Gen. xlix. 4), "that he should not excel," and yet should live, and not perish; that is, be in some measure a flourishing tribe, though not so numerous as some others (see there). And possibly it may be here suggested, that though they passed armed over Jordan before their brethren to settle them there (according to their engagement, Numb. xxxii. 27; Josh. iv. 12, 13), yet none of them should perish, but both they, and their wives, and children, that stayed behind them, should be all preserved.

Broth.—And Simeon [Alex.], let not his men be few.

Dr. A. Clarke.—*And let not his men be few.* It is possible that this clause belongs to Simeon. In the Alexandrian copy of the Septuagint the clause stands thus: Καὶ Συμεὼν ἔστω πολὺς ἐν ἀριθμῷ, and let SIMEON be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word Simeon is found in one of the most ancient and most authentic copies of the Septuagint version; and as Simeon is no where else mentioned here, if not implied in this place, probably the clause anciently stood, *Let Reuben live, and not die; but let the men of Simeon be few.* That this tribe was small, when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab nearly forty years after. In the first, Simeon was 59,300; in the last, 22,200, a decrease of 37,100 men!

Rosen.—6 Sequuntur nunc vota pro singulis tribubus, initio facto a primogenito. *Vivat Ruben, nec moriatur!* i. e., ea tribus nunquam intercidat. Ad verba יִחְיֶה רֹאשׁוֹ וְלֹא יָמָיו יִמָּנֵס, ut alias haud raro, veluti

Gen. xliii. 9; Prov. xxx. 3; Jes. xxiii. 4, hoc sensu: *nec sint viri ejus numerus*, i. e., pauci, qui facile numerari possunt; cf. ad Gen. xxxiv. 30; Jes. x. 19. Sit semper numerorissima hæc tribus! Postquam Rubeni bene precatus esset Moses, aut qui eum loquentem hic facit, vota facienda erant pro Simeone, qui filiorum Jacobi ordine secundus erat, Gen. xxix. 32, 33. Sed nulla plane Simeonis fit mentio. Erant, qui Simeonis nomen librariorum negligentia excidisse, illudque post יִחְיֶה רֹאשׁוֹ inserendum conjicerent, cui conjecturæ favet, quod in versionis Græcæ cod. Alex. et aliis nonnullis illius vers. codd. legitur: καὶ Συμεὼν ἔστω πολὺς ἐν ἀριθμῷ. Sed in longe plerisque codd. Simeonis nomen omissum est. Vix dubium, illud ex mera conjectura a quopiam additum esse, quum nec in cod. ullo Hebræo, nec in ceteris versionibus antiquis Simeonis nomen compareat, Jonathanem si excipias, qui in sua versus 7 paraphrasi hæc habet: *et hæc est benedictio tribus Judæ, et conjunxit in parte et in benedictione ejus Simeonem, fratrem ejus.* Votis pro Juda et vota pro Simeone tacite contineri existimarunt et interpp. quidam alii, quod Simeoniticæ tribus agri ambirentur agris tribus Judæ, imo per hujus agros diffusi essent, Jos. xix. 1, 9; 1 Chr. iv. 27, 28 sqq. quare expeditiones hisce tribubus communes erant, Jud. i. 3. Alii alia conjecerunt. Sed veram causam haud nominatæ tribus Simeon non dubitamus esse hanc, quod eo, quo hæc pericopa literis consignata est, tempore, Simeonitæ numero ita imminuti essent (jam in itinere per desertum nulla tribus tantam imminutionem passa erat, ac Simeonitæ, vid. Num. xxvi. 14, coll. ibid. i. 23), et cum Judæis, in quorum parte agri eorum siti erant, ita coaluissent, ut propriam et distinctam tribum non amplius constituerent, nec digni igitur poetæ viderentur, quos peculiaribus votis impertiret. Eadem fere nonnullorum ex Hebræis interpretum sententia fuit, a Jarchio ad vs. 7 commemorata, voce יִחְיֶה, qua incipit votum pro Juda, innui, comprehendi illo et votum pro Simeone (יִחְיֶה a יִחְיֶה, cf. Gen. xxix. 33), atque etiam, quando diviserunt Israelitæ terram, tulisse Simeonem partem suam inter sortem tribus Judæ, Jos. xix. 9. Porro quod attinet ordinem, quo pro singulis tribubus vota fiunt, vates non sequitur eum, quo illarum conditores, Jacobi filii, sunt nati, sed, uti vere observat Aben-Esra, illorum dignitalis ratio habetur. Hinc post Rubenem,

natu maximum, cui, ex ætatis prærogativa, primus locus debebatur, sequitur Juda (vs. 7), quod is in expeditionibus bellicis ceteras tribus dux anteiret (cf. ad Gen. xlix. 8 sub fin.); tum sequuntur Levi et Benjamin, propterea quod Levitæ versari in urbe Hierosolymitana solebant, quæ Judaicos inter et Benjaminiticos agros media sita erat; illos excipit Josephus, quem loco posteriore ponere haud commode potuit, quum jam fratrem suum natu minorem, Benjaminem, præmisisset. Tum ponit Sebulonem, quod fortis et animosus in bello esset (Jud. v. 18), et post eum Issascharem. Absolutis filiis Jacobi iis, qui ex legitimis ejus uxoribus nati essent, transit ad ceteros, ex ancillis natos, inter quos primum locum assignat Gado, quod Gaditæ in terræ Canaanis expugnatione fratres suos expediti præcederent (iii. 15), tum ponit Danem, e qua tribu dux populi, Simson, oriundus erat; deinceps sequitur Naphtali, denique Ascher, qui eo natu minor erat.

Ver. 7—11.

7 וְנָתַתְּ לַיהוּדָה וְיִזְחָר שְׁמֵעַ יְהוּדָה
 קוֹל יְהוּדָה וְאַל־עֲמֹל תְּבִיאֶנּוּ יְדִיו רֶבֶב
 לוֹ וְעֶזֶר מִצָּדָיו תַּחֲזִיק : 8 וְלֵוִי
 אֲמָר הַמָּיִה וְאֶמְרֶיהָ לְאִישׁ חֲסִידָהָ
 אֲשֶׁר נִסְתָּרָה בְּמִסְכָּה תִּרְיָהּ עַל־מִי
 מְרִיכָה : 9 הָאֲמָר לְאֶבְרָם וְלִאֲמֹל לֹא
 רָאִיתִיו וְאֶת־אֶחָיו לֹא הִזִּיר וְאֶת־בָּנָיו
 לֹא יָדַע כִּי שְׁמֵרָה אֶמְרָהּ וּבְקִרְיָהּ
 יִנְצָרוּ : 10 יִירָה מִשְׁפָּטֶיהָ לִיְעֻזֵּב
 וְתוֹרָתָהּ לִישְׁרָאֵל יִשְׁמְרוּ הַטּוֹרָה בְּאֶפְסָה
 וּכְלִיל עַל־מִזְבְּחָהּ : 11 בְּרָהּ יְהוּדָה
 חֵילָהּ וְהָעַל יְדִיו תִּרְצָה מִחַץ מְהֵרָה
 תִּמְיוּ וּמִשְׁנָאִיו מְרִיבֵיהֶם :

7 v. 9. ב' נזי ק

7 v. 7. ר' ב' צ' ב

7 καὶ αὐτῇ Ἰούδα. εἰσακούσων κύριε φωνῆς Ἰούδα, καὶ εἰς τὸν λαὸν αὐτοῦ ἔλθοις ἄν. αἱ χεῖρες αὐτοῦ διακρινοῦσιν αὐτῷ, καὶ βοηθὸς ἐκ τῶν ἐχθρῶν ἔσθῃ. 8 καὶ τῷ Λευὶ εἶπε. ὅτε Λευὶ δῆλους αὐτοῦ, καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ δσίφ, ὃν ἐπείρασεν αὐτὸν ἐν πείρᾳ. ἐλοιδόρησαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας. 9 ὁ λέγων τῷ πατρὶ καὶ τῇ μητρὶ οὐχ ἑώρακά σε, καὶ τοὺς ἀδελφούς αὐτοῦ οὐκ ἐπέγνων, καὶ τοὺς υἱούς αὐτοῦ ἀπέγνων. ἐφύλαξε τὰ λόγια σου, καὶ τὴν διαθήκην σου διετήρησε. 10 δηλώσουσι τὰ δικαιώματά σου τῷ Ἰακώβ, καὶ τὸν

νόμον σου τῷ Ἰσραηλ. ἐπιθήσουσι θυμίαμα ἐν ὀργῇ σου διαπαντὸς ἐπὶ τὸ θυσιαστήριόν σου. 11 εὐλόγησον κύριε τὴν ἰσχὺν αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι. κατάξον ὁσφύν ἐχθρῶν ἐπανεστηκότων αὐτῷ, καὶ οἱ μισοῦντες αὐτὸν μὴ ἀναστήτωσαν.

Au. Ver.—7 And this is the blessing of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him ; and be thou an help to him from his enemies.

8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ;

9 Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.

10 They shall teach [*or*, let them teach, &c.] Jacob thy judgments, and Israel thy law : they shall put incense [*or*, let them put incense] before thee [*Heb.*, at thy nose], and whole burnt sacrifice upon thine altar.

11 Bless, Lord, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

8 *Thummim* and *Urim*. See notes on Exod. xxviii. 30.

Pool.—7 Hear, Lord, the voice of Judah, i. e., God will hear his prayer for the accomplishment of those great things promised to that tribe, Gen. xlix. 8—11. Bring him unto his people ; either, 1. When he shall go forth to battle against God's and his enemies, bring him back with honour, and victory, and safety to his people [so Patrick, Rosen., Ged.], i. e., either to the rest of his tribe, who were left at home when their brethren went to battle, or to his brethren the other tribes of Israel. Or, 2. When that tribe shall go into captivity, let them not always be kept in captivity, as the ten tribes are like to be, but do thou bring him again to his people. Or, 3. As thou hast promised the gathering of the people to him, even to the Shiloh, who was to come out of his loins, Gen. xlix. 10 ; so do thou bring him, i. e., the Messiah [so Ken.], who may be understood out of that parallel prophecy, and who may be here called Judah, because he was to come from him, as he is for that reason called David in divers places, to his

people, i. e., to that people which thou hast given to him. Or, 4. *Bring him in*, to wit, as a prince and governor, as thou hast promised, Gen. xlix., *to his people*, i. e., to thy people of Israel, now to be reckoned as *his people*, because of their subjection to him. Or rather, 5. *Bring him in to his people*, to that people which thou hast promised and given to him, i. e., to that portion of land which thou hast allotted to him, settle him in his possession; the *people* or inhabitants being here put for the land inhabited by them, as the Israelites are told they should *possess the nations* or people of Canaan, Deut. xi. 23; xii. 2, i. e., their land, as it is explained, Deut. xvii. 14; xxx. 18; for the people they were not to possess, but to dispossess, and to root out. *Let his hands be sufficient for him*: this tribe shall be so numerous, and potent, and valiant, that it shall suffice to defend itself without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes.

8 *Thy Thummim and thy Urim be with thy holy one; the Thummim and the Urim*, which are *thine*, O Lord, by special institution and consecration; by which he understands the ephod, in which they were put, Exod. xxviii. 30, by a synecdoche, and the high priesthood, to which they were appropriated, by a metonymy; and withal the gifts and graces signified by the *Urim* and *Thummim*, and necessary for the discharge of that high office, shall be with *thy holy one*, i. e., with that Levite, that priest, which thou hast consecrated to thyself, and which is *holy* in a more peculiar manner than all the people were, i. e., the priesthood shall be confined to and continued in Aaron's family. *Whom thou didst prove*: this seems added by way of anticipation; although thou didst try him, and rebuke him, and shut him out of Canaan for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the priesthood from him. *At Massah* [so Ken., Horsley, Rosen., Ged., Booth.]; not at that *Massah* mentioned Exod. xvii., which is also called *Meribah*, where neither Moses nor Aaron are reprov'd, nor is Aaron so much as named, but at that other *Meribah*, Numb. xx., where this is expressed, which as it is called by one of the names of that place, Exod. xvii., to wit, *Meribah*, Numb. xx., so

it may be here called by its other name, *Massah*; and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendered, *whom thou didst try in trying*, or *with trial*, i. e., whom thou didst exactly and thoroughly try [so Bp. Patrick].

9 *I have not seen him*, i. e., I have no respect unto them, for so *knowledge* is oft used, as Job ix. 21; Prov. xii. 10, 11; 1 Thess. v. 12. The sense is, who followed God and his command fully, and executed the judgment enjoined by God without any respect of persons, Exod. xxxii. 26, 27 [so Patrick, Rosen., &c.]. This seems better than to refer it either to their not mourning for their next kindred, for that was allowed to all but the high priest in case of the death of father or mother, and that was only a ceremonial rite, and no matter of great commendation; or to their impartiality in executing the judgments committed to them, Deut. xvii. 9, of which they had as yet given no considerable proof. *Kept thy covenant*, i. e., when the rest broke their covenant with God by that foul sin of idolatry with the calf, that tribe kept themselves more pure from that infection, and adhered to God and his worship and service, as appears from Exod. xxxii. 26, 28. Compare Mal. ii. 6, 7.

11 *His substance*, i. e., his outward estate [so Patrick, Rosen.], as Deut. viii. 18, because he hath no inheritance of his own, and therefore wholly depends upon thy blessing. Or, *his host* or *army*, as the word is used Ezek. xxxvii. 10. The priests that attended upon God's service in the tabernacle or temple are oft compared to an *host* or *army* in regard of their exquisite order and courses and constant watches there. See Numb. iv. 3.

Bp. Patrick.—7 *This is the blessing of Judah.* As much as to say, Judah shall be remarkably blessed. For these words ["this is the blessing"] are used of none of the rest of the tribes, either of Reuben, which went before, or the others that follow after. Here is no mention made of Simeon (who was next to Reuben), because that tribe was included in Judah, with whom their possessions were mixed (Josh. xix. 1), and therefore they went together to make expeditions (Judg. i. 3). Judah also is here put before Levi, because it was to be the royal tribe,

according to the prophecy of Jacob; which Moses was assured God would fulfil, and therefore prays as follows: "And he said, Hear, Lord, the voice of Judah." Grant his petition when he calls for help against his enemies. So Onkelos paraphrases it, "Hear his prayer when he goes forth to war."

8 *Let thy Thummim and thy Urim be with thy holy one.*] Continue in this tribe the high dignity of consulting with thee, and receiving directions from thee, by the high-priest, concerning the public safety. Or, as some take it (because *thummim* is here set before *urim*, which is not in any other place), make them upright and faithful, as well as understanding and knowing in the discharge of their duty. For though by *holy one* be principally meant the high-priest, who was in a peculiar manner anointed to be separated to the service of God, especially in this part of it, to approach him with *urim* and *thummim* (which gave Aaron the name of the *saint of the Lord*, Ps. cvi. 16), yet it comprehends all the rest of the priests and Levites in conjunction with him; for they were all separated unto the Lord, having signalized themselves (as we speak) by their early zeal for the Lord, when their brethren apostatized to idolatry. Of which Moses takes notice in the next verse, "Who said unto his father, &c., I have not seen him," &c., regarded, that is, no relation when they executed the commands of God against the worshippers of the golden calf. See our learned Dr. Spencer, *De Leg. Hebr.*, lib. iii., cap. 7, dissert. 16, where he treats also of these words, as they may be applied to our Lord Christ, the true *holy one* of God; who is, indeed, a priest for ever, holy, harmless, undefiled, separate from sinners, &c. (Heb. vii. 26.)

Whom thou didst prove at Massah [so Rosen.]. Or, "whom thou hast thoroughly proved." For the words in the Hebrew are, "Whom in proving thou didst prove;" the ancient interpreters not taking *Massah* for the name of a place (as we do) but for *trying* or *proving*. And so, indeed, the words in the Hebrew seem to import; the particle [*beth*] before *Massah* being different from that before *Meribah* [which is *al*], though we translate them both alike by the word *at*. And thus the Jerusalem Targum paraphrases, "Whom thou didst prove, or try,

and he stood in the trial;" that is, approved himself perfect or upright, as Onkelos expresses it. This procured that tribe a blessing from the Lord (Exod. xxxii. 26, 29), and brought them into *special grace and favour with him*, as the word we translate *holy one* signifies. For it is not *kadosh*, but *chasisd*.

Thou didst strive at the waters of Meribah.] Though God did severely chide and reprove Moses and Aaron (who were the heads of this tribe), when they were tried at the waters of strife (Numb. xx. 12, 13), yet they did not forfeit their office by the offence they then committed; and, therefore, Moses prays it might still continue in Aaron's posterity.

9 *For they have observed thy word.*] See Exod. xxxii. 28, 29. Abarbinel, and others, make this to be the reason of what follows.

10 *They shall teach Jacob thy judgments, and Israel thy law.*] Because they were so upright, as to take no notice of their dearest relations in judgment; therefore, they were entrusted with this office of teaching the people the statutes of God, that is, deciding all controversies which arose about anything in the law. So the Jews expound it; and it is agreeable to what we read in the seventeenth chapter of this book (ver. 9, 10), and many other places, as Mr. Selden shows in the place forenamed, p. 372, &c., and our Mr. Thorndike, in his *Religious Assemblies*, ch. 2, where he observes, the *teaching* here mentioned consisted in declaring the meaning and obligation of the law in matters doubtful; as is apparent from Lev. x. 8—11. For though others might be members of their courts of judgment, yet they consisted chiefly of priests and Levites. As for *teaching* the people in their religious assemblies, that was not so much the office of the priests and Levites as of the prophets. For though the prophets, and the disciples of the prophets, were commonly priests and Levites (who, being most free from the care of estates and inheritances, and by their office, in his ceremonial service, came nearest to God of all other men, were most likely to be endued with an extraordinary degree of knowledge, and of the fear of God), yet it is certain, that the charge of *teaching* the people in their assemblies belonged as well to those prophets who were not priests and Levites as to those that were (see him, p. 25). And this was one reason, as Maimonides

observes, why the tribe of Levi might have no inheritance in the land, that, being free from the trouble of ploughing and sowing, &c., they might wholly attend to the study of the law, and be able to teach Israel God's judgments (More Nevochim, par. iii., cap. 39).

11 *Bless, Lord, his substance.*] The word we here translate *substance*, is translated *wealth*, viii. 17, 18, which consisted most in cattle (they having no land to till), which he prays God to increase, that they might have sufficient sustenance for themselves and their family.

Ken.—8—10 The prediction of Messiah by Moses does by no means end with him (in ver. 5) as an universal King; because the same person seems clearly meant in ver. 7, bring *him* unto his people, i. e., bring unto his people, in thy good time, him, the *king*, the Shiloh, of the tribe of Judah.* And let what is here mentioned, in ver. 7, as to this descendant from Judah—and in ver. 11, as to this superior of Levi—be compared with Psalm cx. For this extraordinary person was also to be a priest; to whom even the high priest, in the tribe of Levi, was to surrender up his Urim and Thummim. For, this Holy One of God, who was tempted at Massah and Meribah, is affirmed to be *Christ*: see 1 Cor. x. 9. But verses 9 and 10 here still more clearly describe the Messiah, as acknowledging none to be either

his relations or his disciples, but such only as do the will of God: for this seems the meaning of these two verses, which in our present version are unintelligible, and stand thus: "8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; 9 Who said unto his father, and to his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant." It must now be carefully observed, that he, who was proved at Massah, and was tempted at Meribah, is here called thy Holy One; and that this Holy One (whom St. Paul affirms to have been Christ) must be also he, who said unto, or spake of, his relations what here follows. And what here follows is wonderfully confirmed by the event. For we read—"While Jesus talked to the people; behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he said, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren. For whosoever shall do the will of my father, which is in heaven, the same is my brother, and sister, and mother."—Matt. xii. 46—50: add Mark iii. 32; Luke ii. 48; viii. 21: and also Mal. i. 11; and iii. 3; with Heb. xiii. 15. The following version is now submitted to the learned reader:

8 And of Levi he said:

Thy Thummim and thy Urim *be* to the man, thy Holy One;

Whom thou didst prove at Massah,

And with whom thou didst strive at the waters of Meribah.

9 Who said of his father and his mother, *I regard not*:

And who does not acknowledge, as his brethren;

And who does not own, as his children; *But those, who observe thy word, and keep thy covenant*:

10 Those, who teach Jacob thy judgments; And Israel thy laws:

Those, who put incense before thee, And a perfect oblation upon thine altar.

Bp. Horsley.—7 And bring him.] Dr. Ken-

* The following are some of Houbigant's pertinent remarks:—"In ver. 7—In *Christum* unum hæc aptari possunt, 'Adduc eum ad populum suum.' In ver. 8—Non fuit is status tribus Levi, nec ea indoles, ut filii parentes suos non agnoscerent, &c. Hæc, neque minimæ, difficultates attentum lectorem tanquam manu ducunt, et fere cogunt sic sentire, in hac de Levi benedictione opponi sacerdotium Levi sacerdotio Messiae futuro; sic dicere igitur Mosen: 'Thummim tuum, et tuum Urim, *virii sancti* tui est; quem tu tentasti: i. e., perfectio illa et doctrina, quam præ se ferunt tui sacerdotes, erit propria sancti ejus; quem Dominus non dabit videre corruptionem—quem tu tentasti, eundem de quo Paulus, neque tentemus Christum—qui dicturus est patri et matri, non novi; idem qui sic aiebat, 'Quæ est mater mea, et qui fratres? qui facit voluntatem patris mei, hic meus est frater, et soror, et mater.' In eam sententiam recte dicitur, 'Filios suos non novit, nisi eos qui custodient verbum tuum.' Post 7 addimus EN, sine quâ particulâ oratio pugnantiâ loquitur: loquitur enim de illis, quos sanctus agnosceat ut suos, qui evangelii legem promulgaturi sunt, et sacrificium Deo acceptum oblaturi."

nicott imagines an emphatical reference of the pronoun *him* [bring him] to Christ.

"Bring Him unto his people, i.e., bring unto his people, in Thy good time, Him, the King, the Shiloh of the tribe of Judah."—Kennicott's Posth.

Passages, I believe, may be produced, in which the mention of the Messiah is first introduced by a pronoun, carrying an emphasis like that of the Greek and Latin pronoun, *ἐκεῖνος*, or *iste*, when they demonstrate some very remarkable personage not mentioned before. But then this emphatical reference of the pronoun must be made evident, by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb in תביאנו naturally rehearses Judah, mentioned in the preceding line.

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe, by which the tribe itself, as the declared subject of the blessing, must be intended here, when the second verse is delivered from the obscurity with which the Masoretic points have covered it. There the Messiah is mentioned under an appellation that most properly belongs to him, which the Masorites have turned into a preposition.

7 Hear, O Jehovah, the voice of Judah,
וְאֵל מִצְרַיִם

1 And תביאנו bring thou unto him מִצְרַיִם the mighty one [so Ezek. xxxi. 11] of his people;
Great for himself shall be his power,
And thou shalt be his helper against his enemies.

Verses 8—11.

8 And unto Levi he said,
Thy Thuminim and thy Urim belong to the Man, thy Holy One,
Whom thou didst prove at Massah,
And with whom thou didst contend at the waters of Meribah.

9 To him who saith of his father and his mother, I have never seen him,
Who owneth not his brethren,
And his sons he acknowledgeth not,
[But saith] Let them observe thy word,
And let them keep thy covenant.

10 They shall teach thy judgments unto Jacob,
And thy law unto Israel.

They shall place incense at thy nostrils,
And holocausts upon thy altar.

11 Bless, O Jehovah, his persevering virtue,
And be propitious to the work of his hands.

Smite the loins of them that rise against him,
And of them that hate him, that they rise no more.

9 To him who saith of his father, &c. See Matt. xii. 46—50; Mark iii. 32; Luke ii. 48, and viii. 21.

[But saith] Let them observe, &c. Houbigant would insert מֵא after כִּי, and he connects this with what precedes, thus;—"ille filios suos non alios cognoscet, quam eos qui verbum tuum custodient." But the emendation is quite unnecessary. The force of כִּי here is imperative or hortatory, and might be rendered in Latin by *scilicet*, or *nempe*. A full stop should be placed at יד, at the end of the preceding line; and דאמר, at the beginning of the verse, is to be understood again at the beginning of this verse, before כִּי.

10 They shall teach. They who shall have observed God's word, and kept his covenant, and shall accordingly be acknowledged by Christ as his brethren and his sons, they shall teach, &c., they shall be employed by him in the propagation of his religion, and called even to the priest's office.

11 His persevering virtue. See Cocceius, and Parkhurst, דל.

Dr. A. Clarke.—7 And this is the blessing of Judah.] Though the word *blessing* is not in the text, yet it may be implied from ver. 1; but probably the words, *he spake*, are those which should be supplied: And this he spake of Judah, Lord, hear the voice of Judah; that is, says the Targum, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people.

Thy holy one.] Aaron primarily, who was anointed the high-priest of God, and whose office was the most holy that man could be invested with. Therefore Aaron was called God's holy one, and the more especially so as he was the type of the most holy and blessed Jesus, from whom the Urim—all light and wisdom, and Thummim—all excellence, completion, and perfection, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses at

the waters of Meribah, and excluded him from the promised land because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8—12, it is evident that these words, at least in a secondary sense, belong to Christ. He is the *Holy One* who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors, and who brought them into the promised land by his deputy, Joshua, whose name and that of Jesus have the same signification.

9 *Who said unto his father, &c.*] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi; others, of all the tribes; others, of the Messiah, &c.; but several of the interpretations founded on these suppositions are too recondite, and should not be resorted to till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way, *Who said unto his father, &c.* The law had strictly enjoined that if the father, mother, brother, or child of the high-priest should die, he must not mourn for them, but act as if they were not his kindred; see Leviticus xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c., though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high-priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2—7, for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatever. And herein Christ was figured, who, when he was told that his mother and brethren stood without, and wished to speak with him, said: "Who is my mother, and who are my brethren? whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 46—50.) It is likely, also, that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the *golden calf*, Exod. xxxii. 26; and in this way the Chaldee paraphrast understands the words.

Geddes.—8 Of Levi he said, Let thy

Thummim and Urim remain with thy **PIOUS** ONE; whom thou provedst at Massa; whom thou strovest with at the waters of Meriba! 9 Who said of his father and mother: "I heed them not:" who regarded not his own brothers: who acknowledged not his own sons: but observed thy commands, and kept thy covenant. 10 They shall teach Jacob thy judgments, and Israel thy law: they shall place incense before thee, and lay holocausts upon thine altar. 11 Bless, O Lord, their valour, and favour their enterprises: smite, through the loins, those who rise up against them, and hate them; so that they may rise no more.

Booth.—

7 And he said [so Ged.] this of Judah, Hear, O Jehovah, the voice of Judah, And bring him back safe to his people; Let his own hand be sufficient for him, And be thou his help against his enemies.

8 And of Levi he said, Let thy Thummim and Urim be with thy pious one Whom thou didst prove at Massah, And [Sam.] strovest with at the waters of Meribah;

9 Who said of his father and mother, I regard them not; Who acknowledged not his own brethren; Who had no respect to his own children; For he observed thy word and kept thy covenant.

10 They shall teach Jacob thy judgments, And make known thy law to Israel: They shall place incense before thee, And lay holocausts upon thine altar.

11 Bless, O Jehovah, their substance; And favour the works of their hands; Smite the loins of their opponents, Of such as hate them, that they rise up no more.

Rosen.—7 *Audi, o Jova! vocem Judæ*, i. e., auxilium ei præsta cum ad debellandos hostes egreditur, ut Aben-Esra exponit; anteibat enim Juda ceteras tribus in expeditionibus bellicis; vid. ad Gen. xlix. 8. *Et ad populum suum ducas eum*, i. e., salvum et incolumem eum reduces e bello ad suos. Saadias recte addit: *e prælio suo*. Sed Hoffmannus hoc votum spectare existimat miseram tribus Judæ conditionem ætate Jojachini, "qua rex Hierosolymis expugnatus cum magna populi parte, decem milibus scilicet, omnibus principibus et militibus

bus, a Nebucadnezero, captus et Babylonem ductus est (2 Reg. xxiv. 10, sqq. Jer. xxvii. 20); meliorem enim partem tunc a reliquo populo divisam ut Deus *אֱלֹהֵינוּ*, *ad populum suum*, i. e., in patriam reducat, vates supplex precatur." In verbis *וְיָרֵךְ לָנוּ* explicandis in duas potissimum partes discedunt interpp., aliis voc. *וְיָרֵךְ*, *multus, copiosus, magnus fuit*, aliis ad *וְיָרֵךְ*, *contendit* referentibus. Illi verba hæc sic capiunt: *manus ejus satis ei sint*, quomodo *וְיָרֵךְ* supra i. 6 aderat. Ita interpres Persicus: *manus ejus ei sufficiant*. Arabs Erpenii: *manus ejus magnæ sint ei*. Et Græcus Venetus: *αἱ χεῖρες αὐτοῦ ἀρξῶν αὐτῷ*. His accensendus Aben-Esra, qui hunc in modum exponit: *sufficiant ei manus suæ, nec alio, qui ipsum alijuvet, opus habebit, nisi auxilio divino solo*. Sed quo minus *וְיָרֵךְ* hic obvium ad *וְיָרֵךְ* referamus, vetat *Camez* literæ *ר* subscriptum, quod arguit, esse illud præter. vel particip. verbi *וְיָרֵךְ*. Legitur quidem *וְיָרֵךְ*, *multum cum Camez* 2 Chr. xxviii. 8. (*וְיָרֵךְ*, *prædu multa*); sed ibi accentus distinctivus major Tiphcha poscit vocalem longam *Camez*. Attamen hoc nostro loco in codd. pluribus olim *וְיָרֵךְ*, cum Patach, extitisse, non tantum innuit nota Masorethica huic voci adscripta: *Camez*, unde colligi potest, fuisse codices, in quibus aliter, videlicet *וְיָרֵךְ*, scriptum esset, verum et certum est inde, quod etiamnum supersint codd., qui *וְיָרֵךְ* exhibent, ut tres Erfurtenses, a J. H. Michaëlis in Nott. Critt. ad Biblia Halensia ad h. l. et complures alii a De Rossio in *Scholiis Critt.* ad h. l. laudati, et inter hos quidem Hispanici nonnulli, et cod. Hillelianus numero 413 ab eo signatus. Alterum autem, *וְיָרֵךְ*, quo adscito verba ita sunt vertenda: *manus sua contendat*, i. e., pugnet *pro se*, graviores et antiquiores pro se habet testes, videlicet textum Samar., qui *וְיָרֵךְ* exhibet (unde interpres Samaritanus *וְיָרֵךְ*, *manus ejus contendet pro eo*), LXX, *διακρίνουσιν αὐτῷ*, Aquilam, *δικάζουσιν*, Symmachum, *ὑπεμαχῆσσουσιν*, Vulgatum, *pugnabunt pro eo*, Onkelosum, *manus ejus ultionem ei facient de inimicis suis*, quod sequutus Jarchi verba sic exposuit: *suscipiant causam ejus et ulciscantur ultionem ejus*. Saadias: *redde, o Deus, manus ejus defendentes jus suum pro se*. His accensendus et Syrus, quisequendum cod. Usserianum 1 habet *וְיָרֵךְ*, *contendent pro eo*. Ceterum nihil difficultatis habet, quod nomini duali *וְיָרֵךְ* jungitur verbum sing.

וְיָרֵךְ, quum et alia hujus structuræ exempla occurrant, vid. Gesenii *Lehrgeb.*, p. 714. — *וְיָרֵךְ*, *auxilium, auxiliator, ab hostibus suis*, s. contra hostes suos, tu sis, o Deus! Cf. Ps. lx. 13.

8—11 Ad *וְיָרֵךְ* Aben-Esra notat, præfixum *ל* hic non esse Dativi notam, sed valere *propter, de*, ut Gen. xx. 13. *אֶמְרֵי אֲדָם*, *dic de me: frater meus est*. Quod videtur ideo monuisse, ne quis forte suffixa pronomina 2 pers. ad *וְיָרֵךְ* ad Levin referat, quæ sane ad Jovam sunt referenda, ut verba *וְיָרֵךְ* *אֶמְרֵי אֲדָם* hoc dicant: *Urim et Thummim tua, o Jova! sunt viro erga te pio*, ei illa gestanda tradidisti, concredidisti. De *וְיָרֵךְ* et *וְיָרֵךְ* vid. Ex. xxviii. 30, Patet, verbis illis significari Aaronem et sacerdotium ipsi ejusque posteris collatum; vid. Ex. xxviii. 36, sqq. *Quem tentasti in Massa, quocum contendisti ad aquas Meribæ*. Respiciunt hæc ea, quæ Ex. xvii. 4—7 et Num. xx. 1—13 narrantur. *Tentavit Deus Aaronem*, i. e., fiduciam, quam in ipso poneret, explorare voluit, dum jussit eum petram alloqui, *contendit* cum eo, diffidentiam, quam ea occasione prodidit, reprehendendo; vid. ad Num. xx. 12, 24. *וְיָרֵךְ* *וְיָרֵךְ*, *Prosperet Jova opes ejus*. *וְיָרֵךְ* hic *opes, facultates* denotat, ut viii. 18; Gen. xxiv. 29; Ps. lxii. 11. *Et opus manuum ejus adprobet, gratum habeat. Conquassa quoad lumbos adversarios ejus*. *וְיָרֵךְ* est accusativus, sive casus adverbialis, quem loquendi usum pluribus illustravit Gesenius *Lehrgeb.*, p. 685, 687.

Ver. 12.

לְבִנְיָמִן אֶמְרֵי יִרְדֵּי יְהוָה יִשְׁלַח לְבָשָׁח עָלָיו חֶמֶף עָלָיו כְּלִי-חַיִּים וְגִין כְּהָפְיוֹ שָׁבוֹן

καὶ τῷ Βενιαμὴν εἶπεν. ἡγαπημένος ὑπὸ κυρίου κατασκηνοῦσαι πεποιθώς, καὶ ὁ θεὸς σκαύξει ἐπ' αὐτῷ πάσας τὰς ἡμέρας, καὶ ἀνέμεσον τῶν ὤμων αὐτοῦ κατέπανσε.

Au. Ver.—12 And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

The beloved of the Lord. So most commentators.

Dr. A. Clarke.—Some object to our translation of the Hebrew *וְיָרֵךְ* by the term *beloved*, and think the original should be divided as it is in the Samaritan, *וְיָרֵךְ*, *the*

hand, even the hand of the Lord shall dwell for safety or protection, עליו, upon him. This makes a good sense, and the reader may choose.

And the Lord shall cover him all the day long.

Bp. Horsley.—Read, עליו חזקתו עליו כל היום.

"The Most High shall overshadow him all the day,

And rest between his shoulders."

—See Houbigant's excellent note.

Houbigant.—12 Benjamin autem dixit; dilectus Domini securum habebit habitaculum; Altissimus obumbrabit ei; totam diem super humeros ejus imminet. Sunt in hoc versu tria membra, cum suo cujusque verbo. Priori membro inest שכן, *habitat* (*confident*) quod de Benjamin effertur omnes vident. Sed alterum verbum דחק, *protegit*, in Deum unum aptari potest. Tertium, שכן alii de Benjamin, alii de Deo efferunt. Soli Græci Intt. hunc versum commodè legunt et interpretantur, hoc modo: *dilectus Domini habitat confidenter, Deus obumbrabit ei omnem diem, et inter humeros ejus requiescit*. Pro שכן prior legunt עליו, *Altissimus, vel Deus*; sic ut דחק de Deo dicatur, quomodò et tertium verbum שכן. Nimirum comparatur Deus aquilæ ab alto delapsæ, humeris Benjamin imminenti, atque eum suis alis protegenti. In quâ nos et scripturâ et sententiâ acquiescimus, quam etiam exsequebantur Syrus et Arabs, *Deo* tamen omisso, et quam Chaldæus eatenus, ut verbum שכן ultimum de Deo enuntiet, quod verbum incommodè attribuitur Benjamin, etsi ita, post vulgatum, plerique Recentiores; qui quidem inducunt orationem desultorium et inconstantem, dum prius verbum Benjamin tribuunt, alterum Deo, tertium Benjamin. Infelicissimè omnium Clericus, qui sic: *quem diligit, Jehovah, is apud eum habitat, quasi in portu erit apud eum totâ die, atque inter colles ejus manebit*. Nam דחק verbum *Kal, quasi in portu esse*, sine exemplo est; ac penè ridiculè colles terræ Chanaan sic habentur ut *humeri ejus (Dei)*. Sam. Codex omittit prius עליו quo ex omisso, nihil perit sententiæ. Tamen melius legitur עליו addito], quia facilius omittitur a Scribis littera una, eademque antecedenti simili, quam totum verbum.

Ged.—12 And of Benjamin he said: "May the beloved of the Lord rest in security: may the SUPREME continually protect him, and dwell," &c.

Booth.—

12 And of Benjamin he said,
The beloved of Jehovah shall dwell in safety;

The Most High shall ever protect him,
And he shall dwell among his mountains.

Gesen.—I. דחק, i. q. דָּחַק, to cover, seq. על, comp. דָּחַק; hence, to protect, Deut. xxxiii. 12.

Rosen.—12 *Dilectus Jovæ habitabit secure apud eum, Jovam*. Dicitur Benjaminis tribus secure apud Jovam habitatura, quod eum secum habebat in templo et habitaculo suo. Nimirum non tantum urbs Hierosolymitana in hac tribu sita erat, Jos. xviii. 28; verum etiam potissima Sanctuarii pars. Pertinebat autem pars aliqua ad tribum Juda, Ps. lxxviii. 68, atque ideo etiam illi accensetur urbs Jos. xv. 63. דחק עליו, *Protegens eum, Benjaminem, erit Deus*. דחק hoc solo loco obvium, significatu non differt a cognato דָּחַק, *obtexit*. Verba *legendi* vero nomini rei, quæ tegenda dicitur, præmissa particula על jungi solent, vid. e. c. 2 Reg. xx. 6.

Bp. Patrick.—[He shall dwell between his shoulders.] For the Divine Majesty (saith Onkelos) shall dwell in his country. It being in the temple, and the temple in the tribe of Benjamin, where it stood upon Mount Moriah, as the head of a man upon his shoulders; as Dr. Lightfoot glosses in his Temple Service, p. 145, edit. 1. Or the word we translate here *shoulders* may signify, as it is translated in other places, *sides* (Numbers xxxiv. 11), or *borders*. And nothing is more certain, than that the Divine habitation was in the borders of Benjamin, whose lot touched Judah's at Jerusalem; and was so united to it, that when the rest fell off from Judah, the tribe of Benjamin always adhered to it.

This being the sense which the ancient interpreters give of this verse, and very agreeable to the words, I shall not trouble the reader with any other.

Rosen.—Et inter humeros, i. e., latera, tractus ejus habitabit Jovæ, quod templum suum in hac tribu habet. דחק in libro Josuæ, ubi de divisione terræ agitur, frequenter de latere, tractu, urbis vel regionis usurpatur, vid. xv. 8, 10, 11; xviii. 12, 13, 16, 18, 19.

Ver. 13—17.

13 וְלִי־יִשְׂרָאֵל אֶמֶר מִלְּבָרְתִּי יְהוָה אֱרֹצָיו
מִמִּצְרַיִם שְׂמִיָּם כִּפְּלֵי וּמִתְהוֹם לְבָרְתָּהּ

תַּחַת : 14 וּמִפְּנֵי הַבּוֹאֹת שָׁמַשׁ
וּמִפְּנֵי גֶרֶשׁ יְרֵחִים 15 וּמִרְאֵשׁ הַרְרֵי
הָאֵדָם וּמִפְּנֵי גְבָעוֹת עוֹלָם : 16 וּמִפְּנֵי
אֶרֶץ וּמִלֵּאָה וּרְצוֹן שְׁכֵנֵי סִנְהַתְּבוֹאֲתָהּ
לְרֹאשׁ יוֹכָף וּלְהַרְקָד קִיָּר אֲחִיו :
17 בְּכֹזֶר שׁוֹרֵי הָהָר לֹא וּמִגִּגְרָא רֵאִם
נִרְצִי בָהֶם עֲפִים יִנְגַח יִחְדָּו אֶפְסִיר
אֶרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֶלְתָּ
מִבְשָׁה :

13. v. 13. כֶּסֶף בִּזְיָ

13 καὶ τῷ Ἰωσήφ εἶπεν. ἀπ' εὐλογίας κυρίου ἡ γῆ αὐτοῦ, ἀπὸ ὧρων οὐρανοῦ καὶ δρόσου, καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν. 14 καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν, καὶ ἀπὸ συνόδων μηνῶν, 15 ἀπὸ κορυφῆς ὄρεων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν ἀενάων. 16 καὶ καθ' ὥραν γῆς πληρώσεως. καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῇ βᾶτῳ ἔλθοισαν ἐπὶ κεφαλῇ Ἰωσήφ, καὶ ἐπὶ κορυφῆς δοξασθεῖς ἐπ' ἀδελφοῖς. 17 πρωτότοκος ταύρου τὸ κάλλος αὐτοῦ. κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ. ἐν αὐτοῖς ἔβη κεραιεῖ ἅμα, ἕως ἀπ' ἄκρου γῆς. αὗται μυριάδες Ἐφραῖμ, καὶ αὗται χιλιάδες Μανασσῆ.

Au. Ver.—13 And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth [Heb., thrust forth] by the moon [Heb., moons],

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns [Heb., an unicorn] : with them he shall push the people together to the ends of the earth : and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Ver. 13.

Precious things.

Prof. Lee.—כֶּסֶף, Arab. كَسْبٌ, gloria. Excellence, glory, i.e., any thing so consi-

dered, and thence, *the best, most choice* ; as in the phrr. כְּבוֹד שָׁמַיִם, *glory of the heavens* ; here, of the dew, Deut. xxxiii. 13 ; and see my note on Job xxix. 19, p. 413, כְּבוֹד הַשֶּׁשׁ, —of the incomings of (from) the sun. שָׁמַשׁ —, of the putting forth of the moons, Ib. vr. 14. גִּבְעוֹת עוֹלָם —, of the hills of eternity, Ib. vr. 15. See vr. 16. מִפְּנֵי רֵאִם, fruit of much choice, great excellence, Cant. iv. 13, 16. In the Syr. we have ܡܢ ܕܪܝܥܐ, for dry fruit. But this will not suffice to determine the sense of this word, Ib. vii. 14, occ. with ܡܢ ܕܪܝܥܐ. Aquila, Deut. xxxiii. 15, τραγημάτων τῶν βουνῶν. Sym. ὀπώρας τῶν βουνῶν.

Pool.—13 His portion shall be excellent, and endowed with choice blessings from God, as it here follows. For the precious things of heaven, i.e., the precious fruits of the earth brought forth by the influences of heaven, the warmth of the sun, and the rain which God will send from heaven. For the deep that coucheth beneath ; the springs of water bubbling out of the earth.

Dr. A. Clarke.—13 The deep that coucheth beneath.] Probably referring to the plentiful supply of water which should be found in digging wells : hence the Septuagint have ἀβύσσων πηγῶν, fountains of the deeps. Some suppose there has been a slight change made in the word כֶּסֶף, for the dew, which was probably at first כֶּסֶף, FROM ABOVE [so Bp. Horsley], and then the passage would read thus : For the precious things of heaven FROM ABOVE, and for the deep that coucheth BENEATH. This reading is confirmed by several of Kennicott's and De Rossi's MSS. The Syriac and Chaldee have both readings : The dew of heaven from above.

Ged., Booth.—

And of Joseph he said,
Blessed by Jehovah be his land,
With the precious dew of the heavens,
And with springs from the low-lying deep.

Rosen.—13 Prosperata Jove, i.e., a Jova, sit terra ejus. Respicitur hoc vs. et proximis fertilitas regionis quæ tribubus Ephraimi et Manassis obtigit. Prosperata, inquit, sit terra illa כֶּסֶף שָׁמַיִם כֶּסֶף אֶרֶץ, a dono pretioso cæli, videlicet a rore, eo videtur h. l. et pluvia comprehendi. כֶּסֶף proprie guidois eximium et præstans denotat, coll. Arab. כֶּסֶף, gloria superavit, hinc munus pretiosum. כֶּסֶף אֶרֶץ, Et ab abyssu jacente deor-

sum, i. e., laticibus subterraneis et fontibus, quibus plantæ alantur; cf. ad Gen. xlix. 25.

Ver. 14.

Bp. Patrick.—For the precious fruits brought forth by the sun.] Whose kindly heat brings them forth, and makes them grow to maturity.

The precious things put forth by the moon.] For all fruits are plumped by the moon's cool and fattening moisture in the night, which is digested by the sun in the day. Or, this passage may relate to the several sorts of fruit which are produced every month. So Onkelos interprets it, "It produceth also sweet fruits at the beginning of every month." For the word *jerachim* in the Hebrew, being in the plural number, signifies moons, i. e., months. And so the Jerusalem Targum translates it, *in every new moon*, which comprehends the whole month.

Dr. A. Clarke.—*The precious fruits brought forth by the sun.]* All excellent and important productions of the earth, which come to perfection *once* in the year. So *the precious things put forth by the moon* may imply those vegetables which require but about a month to bring them to perfection, or vegetables of which several crops may be had in the course of a year.

Ged., Booth.—

14 With the precious productions of the sun,

And with the precious fruits of the moon.

Rosen.—14 שֶׁבַח וְחֵן, *Proventus solis*, sunt vel omnis generis fructus, qui solis beneficio et calore producuntur et ad maturitatem perveniunt; vel, ut alii volunt, qui semel tantum intra solarem periodum, seu annuum, proveniunt, ut vinum, triticum, hordeum. Ita LXX, καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν. Illis respondent in altero hemistichio שֶׁבַח וְחֵן, *protrusum*, s. *protrusa lunarum*, i. e., fructus, qui singulis mensibus, aut aliquot lunæ periodis præterlapsis, colliguntur, ut fœnum, olera, ficus in Palæstina, paucis mensibus exceptis. Alii per שֶׁבַח וְחֵן intelligunt eos fructus, qui sub influxu lunæ germinant, nimirum quod, ex mente veterum, aliarum plantarum incrementa a sole, aliarum a luna pendeant; vid. Plin. *H. N.*, xviii. 30, 49, et Virgil. *Georg.* i. 276, sqq. 396. Quam interpretationem tamen vix admittat linguæ usus, ex quo pluralis, שֶׁבַח וְחֵן, nusquam de luna, verum semper de

mensibus usurpatur. Recte igitur Onkelos: *faciat pretiosos fructus ab initio mensis, mense.* Saadias: *legumina menstrualia.* Cf. Ez. xlvii. 12; Apoc. xxii. 2.

Ver. 15.

Dr. A. Clarke.—15 *The chief things of the ancient mountains.]* וְיִסְחָד הָרִים קִדְמִים, and from the head or top of the ancient or eastern mountains, the precious things or productions being still understood. And this probably refers to the large trees, &c., growing on the mountain tops, and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half-tribe of Manasseh. And *the precious things of the lasting hills* may signify the metals and minerals which might be digged out of them.

Bishop Patrick.—15 Such as Mount Ephraim, and Samaria, and Bashan, which were exceeding fruitful in grapes and olives, and such-like excellent fruit; and called *ancient* and *lasting*, because they were made together with the earth, in the beginning; and not mounts cast up by the art of men (see Gen. xlix. 20).

Ged., Booth.—

15 With the chief things [Ged., precious things] of the ancient [Ged., primeval] mountains,

And the precious things of the everlasting hills;

Rosen.—Verba וְיִסְחָד הָרִים קִדְמִים, *Aben-Esra* dicit per ellipsin posita esse pro וְיִסְחָד הָרִים קִדְמִים, et prosperata sit terra Josephi munere, s. proventu pretioso cacuminis montium æternorum. Alii וְיִסְחָד pro synonymo nominis קִדְמִים habent, quemadmodum וְיִסְחָד, Cant. iv. 14, sunt præstantissima aromata. וְיִסְחָד plures volunt esse montes orientales, quibus designentur montes Gileadici ad orientem solem siti alterique Manassitarum dimidio distributi. Sed parallelum vs. 27, וְיִסְחָד הָרִים קִדְמִים, in altero hemistichio suadet, ut וְיִסְחָד de tempore antiquo capiamus. Sicut igitur וְיִסְחָד הָרִים קִדְמִים, 1 Reg. viii. 27; Ps. lxxviii. 34, *est cælum antiquum*, et infra vs. 27, וְיִסְחָד הָרִים קִדְמִים, *Deus antiquus*, ita hic וְיִסְחָד הָרִים קִדְמִים erunt montes antiqui, qui inde ab eo tempore, quo formata est terra, existiterunt. וְיִסְחָד est forma poetis priva ab וְיִסְחָד pro usitatore וְיִסְחָד. De וְיִסְחָד הָרִים קִדְמִים, vid. Gen. xlix. 26. Totius commatis sensum Hoffmannus recte ait hunc esse: cacumine montium æternorum et collium, qui tabida

non consumuntur vetustate, temporisque robori fortiter resistunt perpetuo idem manentes. Additque, præcipuæ fertilitatis montes fuisse in tribuum a Josepho oriundarum regione, nempe juga montium Ephraim, Basan, et Gilead (iii. 13; Num. xxxii, 33), unde variis fructibus, vitibus, segetibus et pascuis hæc tribus abundabant, quin etiam aromatibus magni pretii et opobalsamo, Gen. xxxvii. 25; xliii. 11.

Ver. 16.

Fulness thereof.

Bp. Patrick.—By the *fulness* of the earth may be meant, either the plenty or abundance of its fruits, or the ripeness thereof, as Bochartus observes in his Canaan.

That dwelt in the bush. So most commentators.

Conquest's Bible.—Who appeared to me in the bush.

Bp. Patrick.—For the good will of him that dwelt in the bush.] That is, of God, "whose majesty (as Onkelos paraphrases) dwells in the heavens, and was revealed to Moses in the bush" (Exod. iii. 2, 4). That is, the Shechinah there appeared in a most glorious manner, and the Lord told Moses he was there present, whose *good will*, which is the fountain of all blessings (for to it they owed their deliverance out of Egypt, which God then promised to Moses out of the bush), he wished might be the peculiar portion of Joseph.

Let the blessing come upon the head of Joseph.] The word *blessing* is not in the Hebrew; but this being connected with the foregoing words, may be thought a prayer, that the good-will of God, the fountain (as I said) of all blessings, may rest upon Joseph. Or, as Onkelos translates it, "Let all those things (before named) come upon the head of Joseph." And so the Jerusalem Targum expounds it, "Let all these blessings come, and be made perfect upon the head of Joseph."

Upon the top of—him that was separated from his brethren.] That is, saith the same Targum, "upon him that was made ruler over all the land of Egypt, and splendid in the honour given him by his brethren" (see this explained upon Gen. xlix. 26).

Geddes.—16 And with the precious things of the all-fertile earth: and may the favour of Him, who abode among the briars, rest on the head of Joseph; on

the crown of the distinguished among his brethren.

Booth.—

16 With the precious things of the earth and its fulness;

And may the favour of him who dwelt in the bush

Come upon the head of Joseph;

On the crown of the distinguished of his brethren.

Rosen.—16 *Munere terræ et plenitudine ejus*, i.e., iis quibus est plena. Nomine אָבֶן־עֶסְרָא h. l. *campestris* indicari existimat, opposita montibus, de quibus vs. 15. Cui sententiæ ob stare recte Hoffmannus monuit, אָבֶן־עֶסְרָא nusquam alias arctiori hoc significatu reperiri, præsertim si cum אָבֶן־עֶסְרָא jungitur, ut Psalm xxiv. 1; l. 12, neque scriptores Hebræos tam anxie agere in enumerandis rebus, ita ut, quæ jam antecedentibus inerant, aut in sequentibus continentur, proferre soleant, vid. e. c. Gen. vii. 14, 21. Plures Noster coacervat voces, quo luculentius liberalitas Dei erga Josephum ejusque sobolem appareat: quem in finem et vocem אָבֶן־עֶסְרָא iterum iterumque repetit. Recte Saadias: *tota terra Josephicæ tribus*. אָבֶן־עֶסְרָא, *Et favor incolentis rubum*, i.e., Jovæ, qui Mosi in rubo ardente apparuit (Ex. iii. 2), sc. אָבֶן־עֶסְרָא, *veniat*, obtingat ei, quod ex iis, quæ sequuntur repetendum. אָבֶן־עֶסְרָא pro אָבֶן־עֶסְרָא est forma poetica status constructi cum Jod paragogico, in Participiis satis usitatus, vid. Gen. xlix. 11; Ps. cxiv. 8; cxxiii. 1. Quemadmodum olim Jacobus Josephi filius (Gen. xlviii. 16) fausta omnia apprecatus est ab *Angelo qui ipsum ex omnibus malis liberavit*, ita Moses, quem auctor hujus Carminis loquentem inducit, Josephi soboli apprecatur favorem ejus, qui sibi in rubo flammante apparuit. אָבֶן־עֶסְרָא, *Veniat*, sc. אָבֶן־עֶסְרָא, *benedictio hæc*, ut Jarchi et Aben-Esra suppleant; quorum posterior recte observat, junctam esse huic voci duplicem paragogem אָבֶן־עֶסְרָא, est enim pro אָבֶן־עֶסְרָא. Cf. de hac hujus vocis forma Gesenii *Lehrg.*, p. 464. Verba אָבֶן־עֶסְרָא אָבֶן־עֶסְרָא deprompta sunt e Gen. xlix. 26, ubi. not. vid.

Ver. 17.

Unicorns. See notes on Numb. xxiii. 22.

Dr. A. Clarke.—אָבֶן־עֶסְרָא, which we translate *unicorn*, from the *μονοκερως* of the Septuagint, signifies, according to Bochart, the *mountain goat*; and according to others, the

rhinoceros, a very large quadruped with one great horn on his nose, from which circumstance his name is derived. See the notes on Numb. xxiii. 22; xxiv. 8. *Reem* is in the singular number, and because the *horns* of a *unicorn*, a one-horned animal, would have appeared absurd, our translators, with an unfaithfulness, not common to them, put the word in the plural number.

[*To the ends of the earth.*] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, The *horns* signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 12, that the *younger* should be *greater* than the *elder*; so here *TENS of thousands* are given to Ephraim, and only *thousands* to Manasseh. See the census, Numb. i. 33—35.

Ged.—17 The beauty of a young bull shall be his *beauty*; and his horns shall be the horns of a *rhinoceros*! with these he shall push together the *hostile* peoples to the extremities of the land! such the ten thousands of Ephraim, such the thousands of Manasseh!

Booth.—

17 His glory is like that of the choicest bull;

And his horns like the horns of the *rhinoceros*!

With them he shall push the people;—
He shall push them to the extremity of the land!

These are the ten thousands of Ephraim,
And these the thousands of Manasseh!

Rosen.—לִּבְנוֹ שׂוֹד יִרְדֵּי, *Primogenitum bovis ejus*, quod attinet, *gloria est ei*. בְּבוֹרָה est nominat. absol., de quo vid. Gesenii *Lehrgeb.*, p. 723, b. Hoffmannus hæc verba sic reddit: *primogenitus*, i. e., præstantissimus est *bos ejus*, quo myriades Ephraimi et millia Manassis altero vs. membro memorata indicari existimat. Verum ii *cornubus*, de quibus statim, innuntur; et nomina בְּבוֹרָה שׂוֹד in statu constructo juncta esse docent Accentus. *Primogenito bovis* Josephicæ tribus Hebræi fere Josuam, quo illustri duce terra Canaan est expugnata Ephraimo, filio Josephi, oriundum, intelligunt; recte, ut ego quidem arbitror. *Bovis primogenito*, i. e., valido comparatur ob vim et fortitudinem quam in terra expugnanda exseruit.

Verbis לִּבְנוֹ שׂוֹד Jarchi bene notat respici locum Num. xxvii. 20, ubi Moses jubetur Josuam honoris, qui ipsi a populo exhiberetur, participem facere. וְהָיָה הָיָה, *Et cornua orygis sunt cornua ejus*, primogeniti bovis tribus Josephicæ, cujus proxime mentio est facta. *Iis petet populos una*, cunctos, וְהָיָה usque *ad limites terræ*, ante וְהָיָה subaud. ל', cf. Ps. lix. 14. Quænam sint illa duo cornua, mox declarat: הָיָה וְהָיָה, *et illa sunt myriades Ephraim et illa sunt millia Manassis*, numerosi exercitus utriusque tribus. Ceterum præponitur et hic Ephraim Manassi ut Gen. xlviii. 19, 20.

Ver. 18, 19.

וְלִזְבוּלֹן אָמַר שְׂמַח וְזָבֻלֹן בְּצִאָתָהּ
וְיִשְׁשַׁכָּר בְּצִאָתָהּ : 19 עֲשֵׂים הָרָר
וְיִשְׁשַׁכָּר שֶׁ יִזְכְּרוּ וְזָבֻלֹן יִזְכְּרוּ כִּי שְׂמַח
וְיִשְׁשַׁכָּר יִזְכְּרוּ וְיִשְׁשַׁכָּר יִזְכְּרוּ :

18 καὶ τῷ Ζαβουλὼν εἶπεν. εὐφράνῃτι Ζαβουλὼν ἐν ἐξοδίᾳ σου, καὶ Ἰσάχαρ ἐν τοῖς σκηνώμασιν αὐτοῦ. 19 ἔθνη ἐξολοθρεύσουσι. καὶ ἐπικαλέσειςθε ἐκεῖ, καὶ θύσετε ἐκείθυσίαν δικαιοσύνης, ὅτι πλοῦτος θαλάσσης θηλάσει σε, καὶ ἐμπόρια παράλιον κατοικούντων.

Au. Ver.—18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Pool.—Thou shalt prosper, and have cause of rejoicing. *In thy going out*; either, 1. To war [so Onkelos], as this phrase is oft used, as Gen. xiv. 17, which was in part verified, Judg. v. 18. Or, 2. To sea, in way of traffic [so Patrick, Horsley, Rosen., &c.], because their portion lay near the sea. Or both may be joined; and in both respects his course is opposite to that of Issachar, who was a lover of peace and pasturage. See Gen. xlix. 14, 15. *Issachar* is here joined with *Zebulun*, both because they were brethren by father and mother too, and because their possessions lay near together. *In thy tents*, i. e., thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used Gen. xxv. 27; Josh. xxii. 4; Judg. v. 24; vii. 8.

Ged., Booth.—

18 And of Zebulun and Issachar he said,
Rejoice, Zebulun, in thy commerce,
And, Issachar, in thy tents.

Rosen.—*Lætare, o Sebulon! in egressu tuo*, i.e., navigationibus tuis et commerciis exercendis. Tenebant enim Sebulonitæ oram maritimam, ad commercia cum finitimis Tyriis et Sidonis exercenda commode sitam, vid. ad Gen. xlix. 13. Tu vero, o *Issachar! lætare in tentoriis tuis*, domi manens, et agris colendis occupatus, cf. ad Gen. xlix. 15.

Pool.—19 *They*; either, 1. Zebulun and Issachar [so Rosen.]. Or rather, 2. Zebulun only [so Bishop Patrick], as the following matter shows; and it was Zebulun that Moses takes more special notice of, ver. 18, bringing in Issachar only by the by, in conjunction with him, or in opposition to him. And so, having dispatched Issachar in two words, he returns to Zebulun, a more active tribe.

The people.

Pool.—*The people*, i.e., the Gentiles; either those of Galilee [so Bp. Horsley], which was called *Galilee of the Gentiles*, who were their neighbours; or people of other nations [so Dr. A. Clarke], with whom they had commerce, which they endeavoured to improve in persuading them to the true God, and his worship and service. *Unto the mountain*, i.e., to the temple, which Moses knew was to be seated upon a mountain. *Sacrifices of righteousness*, i.e., such as God requires, and righteousness obligeth them to offer. Their trafficking abroad with heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty.

Bp. Patrick.—19 *They shall call the people unto the mountain.* Here Moses predicts the house of God should be set upon a mountain; unto which, he saith, Zebulun (for the latter end of the verse shows he speaks particularly of them) should invite the rest of their tribes [so Rosen.], by their forwardness and zeal, to go up to worship God at the three great festivals. So the Jerusalem Targum paraphrases, “Behold the people of the house of Zebulun shall be ready to go to the mount of the holy house of the Lord.” Or, by *the people*, perhaps, he means the Gentiles

their neighbours, whom they should endeavour to bring to the service of the true God; which was especially fulfilled when Christ came (Matt. iv. 15, 16).

Dr. A. Clarke.—*They shall call the people unto the mountain.* By their traffic with the *Gentiles* (for so I think גוים, *ammim*, should be understood here) they shall be the instruments in God’s hands of converting many to the true faith; so that, instead of sacrificing to idols, they should offer *sacrifices of righteousness*.

Rosen.—*Populos ad montem vocabunt, ibi mactabunt sacrificia justitiæ*, i.e., Sebulonitæ et Issacharitæ divites redditu ceteras tribus ad montem, in quo templum exstructum, invitabunt, et ibi sacrificia salutaria Deo offerent. עֲצֵרִים sunt tribus Israeliticæ, ut vs. 3. וְיָרִי h. l. ex communi Hebræorum sententia Moriam montem, cui templum erat impositum, designat. וְיָרִי צָדִיק, *Sacrificia justa*, ut Ps. iv. 6, sunt vel rite et legitime oblata (ut Lev. xix. 36, וְיָרִי צָדִיק וְיָרִי צָדִיק sunt *balances justæ et pondera justa*, vid. et supra xvi. 18), vel, quod malim, pia ac grata erga Deum mente, pro acceptis ab eo beneficiis oblata. Cf. ad Ps. iv. 6.

Ged., Booth.—

19 They shall invite the people to the *holy* mount;

There they shall offer righteous sacrifices [Ged., sacrifices of equity];

For they shall suck affluence from the seas:

And from treasures hidden in the sand.

Treasures hid in the sand.

Pool.—i.e., such precious things as either, 1. Are contained in the sand of the sea and rivers, in which sometimes there is mixed a considerable quantity of gold and silver. Or, 2. Such as grow in the sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergris, &c. Or, 3. Such as being cast into the sea by shipwreck are cast upon the shore by the workings of the sea, and thence taken either by merchants, or by the people that live upon the sea-coast.

Dr. A. Clarke.—*And of treasures hid in the sand.* Jonathan ben Uzziel has probably hit upon the true meaning of this difficult passage: “From the sand,” says he, “are produced looking-glasses and glass in general; the *treasures*—the method of finding and working this, was revealed to these tribes.” Several ancient writers in-

form us that there were havens in the coasts of the Zebulunites in which the *vitreous* sand, or sand proper for making glass, was found. See Strabo, lib. xvi.; see also Pliny, Hist. Nat., l. xxxvi., c. 26; Tacitus, Hist., l. v., c. 7. The words of Tacitus are remarkable: Et Belus annis Judaico mari illabitur; circa ejus os lectæ arenæ admixto nitro in vitrum excoquuntur. "The river Belus falls into the Jewish sea, about whose mouth those sands, mixed with nitre, are collected, out of which *glass* is formed," or which is melted into glass. Some think that the celebrated shell-fish called *murex*, out of which the precious *purple dye* was extracted, is here intended by the *treasure hid in the sand*: this also Jonathan introduces in this verse. And others think that it is a general term for the advantages derived from navigation and commerce.

Rosen.—נִיחָם יָמִים יָדִים נָחָם, *Nam affluentiam maris sugent, opibus et deliciis externis, quæ navibus invehuntur, affluent.* נִיחָם יָמִים חֵל, *Et abscondita thesaurorum, i.e., thesauros absconditos arenæ.* Iis alii intelligunt auri argentine fodinas, quæ in tribuum illarum ditione fuerint; alii immensas opes collectas, quas in arena defoderint Sebulonitæ et Issacharitæ; alii aurum, argentum, gemmas ab exteris allatas, quæ e terra vel arenis extrahi aut colligi solent; quod et mihi præplacet. Digna tamen, quæ memoretur, Jonathanis est interpretatio, et Dathio probata: *ex arena producent specula et vasa vitrea, quoniam thesauri limitum revelati sunt ipsis.* Nam in finibus Sebulonitarum erant ostia fluvii Beli, qui arenam vitriariam effundit, ex qua primum vitrum est confectum. Vid. Plinius *H. N.*, xxxvi. 26; Strabonis *Geogr.*, l. xvi., cap. 2, § 25; Tacit. *Hist.*, l. v., cap. 7; Joseph. *De bello Jud.*, l. ii., cap. 9.

Ver. 20, 21.

וְלִנְדָּה אֶמְרָר בְּרִינָה מִרְחִיב גָּד
בְּלָבִיא שֶׁגֶר וְטָרַח זָרוּעַ אֶחָד־לָדָד :
וַיִּרְא רָאשִׁית לוֹ בַּיָּשָׁם הַלָּקֶת 21
מִדָּוִדָּה סָפֶנָּה וַיִּתֵּן רָאשִׁי עִם צִדְקָת
יְהוָה עֲשֶׂה וּמִשְׁפָּטֵי עַם־יִשְׂרָאֵל :

קס"ב. פ' כ"א.

20 καὶ τῷ Γὰδ εἶπεν. εὐλογημένος ἐμπλατύ-
νων Γὰδ. ὡς λέων ἀνεπαύσατο, συντρίψας
βραχίονα καὶ ἀρχοντα. 21 καὶ εἶδεν ἀπαρχὴν
αὐτοῦ, ὅτι ἐκεῖ ἐμερίσθη γῆ ἀρχόντων συνηγ-

μένων ἅμα ἀρχηγοῖς λαῶν. δικαιοσύνην κύριος
ἐποίησε, καὶ κρίσιν αὐτοῦ μετὰ Ἰσραὴλ.

Au. Ver.—20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated [Heb., *ceiled*]; and he came with the heads of the people, he executed the justice of the Lord, and his judgements with Israel.

Pool.—20 By praising God for enlarging Gad, he supposeth the ground of these praises, that God would enlarge Gad, i.e., either, 1. Enlarge his territories; which seems needless, because they had a very large portion now when Moses uttered these words. Or, 2. Bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent enemies. And in this sense the phrase is used Psalm iv. 1: compare Psalm xxxi. 8; cxviii. 5. One instance of the fulfilling hereof we have Judg. xi.

Lion. So Rosen.

Patrick, Ged., Booth.—Lioness. See notes on Gen. xlix. 9.

Bp. Patrick.—20 Blessed be he that enlargeth Gad.] That is, blessed be God, who hath allotted to him such a large inheritance [so Rosen.]; which he afterward also farther enlarged, as we read 1 Chron. v. 18—20.

He dwelleth as a lion.] Lives secure and fearless. This was a very warlike tribe, as we learn from 1 Chron. xii. 8, and therefore here compared to a *lioness* (so *labi* signifies), which equals a lion, if not exceeds him, in strength and fierceness; as Bochartus hath observed out of good authors in his Hierozoicon, par. i., lib. iii., cap. 50. And so Onkelos here translates it, "He dwelleth as a lioness." And the Jerusalem Targum puts in both after this manner; "he remains quiet, as a lion and a lioness; neither is there people or kingdom that shall stand before them."

Teareth the arm with the crown of the head.] Kills the princes with their kings, as Onkelos truly expounds it. For by *arms* are meant men of strength and power; and by the *crown of the head* is properly to be understood the chief commander, ruler, or king. And therefore the LXX also translate "crown of the head" by "Ἀρχοντα, prince or supreme governor."

21 *He provided the first part for himself.]*

He first received his portion in the land which they conquered, as Onkelos expounds it. Which he is said here to *provide for himself*, because this tribe (with Reuben, and part of Manasseh), desired to be possessed of the country of Sihon, which was accordingly given to them (Numb. xxxii. 1, 2, 33).

Because there, in a portion of the law-giver.] Which Moses (who was their law-giver) gave them by God's order; whereas the other nine tribes and a-half had theirs given them by Joshua.

Was he seated.] The word in the Hebrew signifies *hid*, i. e., protected, when, going to the war in Canaan, they left their wives, and children, and cattle, without any defence but God's providence, according to the promise they made to Moses (Numb. xxxii. 16, 17, &c.). What the Jerusalem Targum, and Onkelos, and several of the rabbins, even Abarbinel himself, here say, of Moses being buried in this tribe (which they make the sense of these words), I think is no more to the purpose, than what the Cabalists observe upon this place, that in the blessing of Gad, the whole alphabet is found, *because Moses our master* (saith Baal-Hatturim) was buried in his territory, who observed the whole law from *aleph* to *tau*, i. e., from the beginning to the end (see Theodoric Hackspan, Cab. Judaica, n. 10).

He came.] He speaks of this as a thing already done, because he certainly foresaw they would perform their engagement.

With the heads of the people.] With the chief commanders of the rest of the tribes of Israel. Or, as the word may be translated more literally, "He came, the heads of the people;" i. e., the Gadites marched in the front before the children of Israel. For so was the agreement between Moses and them, as we read in Numb. xxxii. 17, that they should "go ready armed before the children of Israel." Of which engagement Joshua put them in mind when they were entering into Canaan (Josh. i. 14), and they stood to it (ver. 16, 17).

He executed the justice of the Lord.] Upon the seven nations of Canaan, whom God commanded them to extirpate.

His judgments with Israel.] Going in the foremost of the Israelites to battle, till the whole country was subdued to them (Numb. xxxii. 21, 22, 29; Josh. xxii. 2—3, &c.).

Bp. Horsley.—

20 And of Gad he said,
Blessed be he that enlargeth Gad;
He reposeth like a lion [in his laire],
When he has torn the shoulder and the head.

21 And he provided a prime part for himself;

When the commissioner appointed the portions, he was housed,
And had lodged the heads of the people.
He executed the just decrees of Jehovah,
And his judgments, with Israel.

And had lodged the heads of the people; viz., in the principal cities of the conquered country. See Numb. xxxii. 34—36. Had lodged, נָחַל; from the sense of the noun נֶחֱלִית, a chamber. The people. I read with Sam. נַחֲלָם; for the individual people of the tribe of Gad is meant.—Bp. Horsley.

Booth.—

20 And of Gad he said,
Blessed be he who enlargeth Gad.
Like a lioness he coucheth,
And teareth both the arm and the head.

21 And he seeth the first parts allotted to himself:

For an assigned portion [so Durell]
there is secured.

Yet he shall go at the head of the people;
He shall execute the justice of Jehovah,
And his judgments in favour of Israel.

*Geddes.—*Of Gad he said: Blessed be he who enlargeth Gad. Like a lioness he coucheth; and maketh a prey of both head and shoulder. 21 Therefore he seeth the first portion allotted to himself; and with joy receiveth, from the Lawgiver, a protected residence. Yet he shall go over at the head of the people, to execute the justice of the Lord, and his decrees in favour of Israel.

21 *Therefore he seeth.]* It is, in my opinion, impossible to make sense of the text as it stands. Hence the strange diversity among the ancient interpreters. Vulg.: *Et vidit principatum suum, quod in parte sua doctor esset repositus: qui fuit cum principibus populi, &c.* Onkelos here wildly paraphrases to this purport: "At the beginning he shall receive his portion; because there, in his inheritance, Moses, the great scribe and chief of Israel, was buried; and he went out and went in before the people," &c. Still wilder, but of the same nature, is the Thargum; and not dissimilar are the versions of Syr. and Saadias. Even Gr. Ven.

is tinged with the same notion, although he renders more literally: *Εἶδε τ' ἀρχὴν αὐτῶ, καὶ γὰρ ἐκεῖ μέρῃ τυπτοῦ ἐστεγασμένου καὶ ἐθρῶσε κεφαλᾷ λεῶ, κ.τ.λ.* What modern critics have done to heal the sore will appear from some of their versions, from Le Clerc downward.

Le Clerc.—"Vidit sibi primitias, qui illic parte legislatoris cohonestatus est; venit cum capitibus populi," &c.

Houbigant.—"Providit sibi primitias, ubi partem a legislatore flagitavit, cum populi principibus," &c.

Dathe.—"Primitias terræ promissæ sibi expetiit, ibique in portione statuta cum dignitate vivet: sed antea præcedet populum," &c.

Michælis.—"Er sieht schon einen Anfang, denn hier ist ein Erbtheil, rechtmässig, und beneidet: Voran vor dem Volk wird er gehen," &c.

Hezel.—"Sieht nur einen Anfang für sich, dort aber noch ein Land eines trügerischen Fürsten, kommt unter die Häupter des Volks," &c.

Purver.—"He also looks the first for himself, because he is covered there at the part of the lawgiver, and comes with the heads of the people," &c.

Durell.—"For he provided the first part for himself: when there in the decreed portion he was secured, then he went with the heads of the people," &c.

Bate.—"And he shall provide a chief part for himself, for there shall be the sway of a studded sceptre, and he shall restrain the heads of the people," &c.

Green.—"He hath provided a principal part for himself; for there was he settled in his portion by the lawgiver. But he shall march with the heads of the people," &c.

It would be tedious to accumulate here all the arguments which these authors adduce in support of their respective versions. I shall content myself with those of *Dathe*, as they are, in my opinion, the most plausible of all. Here, then, is the essence of his note:—"Liceat mihi meam afferre conjecturam, et versionem suprapositam explicare. Adverbium loci *שם*, *ibi*, emollit, ut spero, duritiem ellipseos præpositionis *א* ante *אֶתְּ*. Participium activum *אֶתְּ* quod ex meo sensu paullo durius, vel de Mose, vel de Gado, explicatur, ego passivè lego; et, quoniam cum *אֶתְּ* construitur, in fœminino *אֶתְּהָא*, ne quem offendat enallage generis,

cujus tamen quamplurima exempla sunt in lingua Hebræa. Tandem *אֶתְּ* ex usu hujus vocis in ling. Chald. explico, et ad Gadum refero. Sic evito alteram enallagem generis, quæ statuenda est, si *אֶתְּ* cum *אֶתְּ* construitur. Quod si quis illis generis enallagis non offenditur, possunt etiam verba illa verti: *Ibi portio statuta ei est: s. manet spectabilis*. Sic non opus est ellipsi præpositionis *א*." The only fault of this exposition, adopted by Rosenmüller, is, that it is too ingenious; and makes postulates which will not be easily granted.

I will now risk my emendation of the text, and my version made in consequence. The emendation is a very small one: it consists, first, in withdrawing a single letter from the beginning of one word, and adding it to the end of the preceding. Instead of *אֶתְּ שם כִּי*, I read *אֶתְּ שם כִּי*; I suspect, indeed, that the original reading was *שם כִּי אֶתְּ*, but as there is no absolute necessity for this alteration, I let *כִּי* stand as it is. I am also inclined to think that a *כ* has been dropt from the beginning of *אֶתְּ*, but neither is this addition necessary; for *אֶתְּ* has the same meaning as *אֶתְּ*. See *Judg.* v. 9, and *Isa.* xxii. 16. Secondly, the transposition of a single letter being, as before, made, I take *אֶתְּ* to be the verb *אֶתְּ*, which, though not elsewhere used in Hebrew, has in Arabic the same signification with *אֶתְּ*, only is more emphatical, and here more properly used. Its meaning is *to receive immediately*, and without reserve; which was exactly the case of the tribe of Gad; to whose name (*lucky*) there is most probably an allusion here intended. I might avail myself of the rules of criticism, and say that perhaps *אֶתְּ* was the original reading, and that the *א* had been changed into a *כ*, a change most easily made; but I content myself with *אֶתְּ* as it is, in the meaning which I have just now mentioned. I next consider *שם* as a noun, as it is in *1 Kings* vi. 15; vii. 7; in *Jerem.* xxii. 14; *Hag.* i. 4; and *שם* in *Jonah* is to be considered in the same sense; that is, *a covering, a protection, a shelter*. These preliminaries granted, a literal version may be framed thus: "Ergo, vidit primam, portionem sibi datam: cum lætus recipit a decernente tegmen: attamen ibit primus populi, justitiam Domini faciens et judicia propter Israellem."—*Ged.*

Rosen.—20 *Benedictus*, laudatus sit qui

dilatat Gadum, i. e., Deus, qui Gado am-
plos et latos fines concedit. *Discerpelque*
brachium et verticem, i. e., fortes suos adver-
sarios eorumque reges rapiet et delebit leonis
in morem, qui prædæ, quam cepit, brachium
seu armum cum capite uno impetu et impres-
sione unguium lacerat. *Brachium* imago
est fortium militum, nam in brachio residet
vis; *vertex* imago principis aut ducis, quare
LXX pro וְהָיָה, ἀρχοντα posuerunt.

21 וַיִּבְרָךְ יְהוָה אֶת מֹשֶׁה, *Prospicit*, eligit sibi *pri-
mitias*, scil. terræ Cananææ occupandæ.
Tribus Gad enim cum tribu Ruben et di-
midia Manassis primam partem terræ occu-
patæ cis Jordanem accipiebat, Num. xvii.
In explicandis verbis וְהָיָה לְבְרַחְמֵי הַיָּד
admodum variant interpretes. LXX ea
una cum iis, quæ proxime præcedunt, sic
reddunt: *Kal εἰδεν ἀραρχῇ αὐτοῦ, ὅτι ἐκεῖ
ἐμερίσθη γῆ ἀρχόντων συνηγμένων*. Patet,
וְהָיָה collective accepisse, et principes in
terra ea, quam tribus Gad occupavit, con-
gregatos intellexisse. A qua sententia haud
longe abest Saadias: *et quidem vidit in prin-
cipio regionis suæ quod coetus legislatorum
ibi esset repositus*. Sed Hebræorum pleri-
que וְהָיָה in singulari capiunt intelli-
guntque *legislatore tecto*, recondito, i. e.,
sepulto, Mosen, et Num. xxi. 18. וְהָיָה vo-
catum, qui intra fines terræ Gaditis assignatæ
sepultus esset, ut igitur tribus Gad amore
religionis illum terræ tractum optarit. Ita
Onkelos: *et acceptum est in principio id
quod ejus erat*, i. e., accepit primus partem
suam, nam ibi in sua hæreditate Moses,
doctor magnus Israelis, sepultus est. Eodem
sensu Hieronymus: *Et vidit principatum
suum, quod in parte sua doctor esset repositus*.
Similiter Tellerus hunc locum interpretatus
est: *Elegit sibi primum terræ, propterea
quod ibi ducis, Mosis, portio exigua reposita
sit*, eâ vero Mosen suum ipsius sepulchrum
innuere existimat, quod solum de terra
promissa quasi suam portionem acceperit.
Jarchi hæc verba eo refert, quod Mosis
sepulchrum nemini cognitum est. Hæc
enim ad vocem וְהָיָה scripsit: *ista portio agri
tecta et abscondita fuit ab omni homine,
dicitur enim* (xxxiv. 6): *et nemo novit sepul-
chrum ejus*. De Rossi in Scholiis Critt.,
p. 32, verba sic interpretatur: *quia ibi
portio principis*, i. e., regia et præstantissima,
erat recondita, seu reposita. Gesenius in
Lez. Hebr. min., p. 538, locum ita exponit:
vidit, portionem legislatoris, i. e., ab legis-
latore sibi assignatam, *repositam sibi esse*,

observatque, adjectivum mascul. וְהָיָה, ad
nomen femin. וְהָיָה referendum, construi
cum propiore וְהָיָה, quemadmodum 1 Sam.
ii. 4, habetur: וְהָיָה נִצָּחַם, *arcus heroum
est fractus*, ubi וְהָיָה pro וְהָיָה positum; cf.
Lehrgeb., p. 721. Neque tamen sensus ille
satis commodus videtur. Nos quidem cum
aliis nonnullis locum sic interpretamur: *Et
prospexit*, selegit sibi *primam* terram ab
Israelitis occupatam, regionem Sichonis et
Ogis, *eo quod ibi*, nempe in *portione legis-
latoris*, in portione a Mose sibi assignata
(Num. xxxii. 33; Jos. i. 13, 14) *protectus*,
securus sit. Nam in urbibus munitis (Num.
xxxii. 34—36) tuti erant eorum liberi et
uxores, dum ipsi ad bellum irent; de quo
verba, quæ proxime sequuntur: וְהָיָה לְבְרַחְמֵי הַיָּד,
et ibat Gadus, i. e., ibant Gaditæ, tanquam
capita, duces, principes *populi*, quod Jarchi
bene ita explicat: *illi enim ibant ante copias
expeditas Israelitarum dum terram Cana-
næam subigebant; quoniam fortes erant*. *Et
sic dixit iis Moses* (iii. 18): *Vos autem præ-
cedetis expediti ante fratres vestros rel.*
Eodem sensu Onkelos: *ille egressus et in-
gressus est in capite populi*, ante populum.
וְהָיָה לְבְרַחְמֵי הַיָּד, *Justitiam Jovæ fecit*, et *jura
sua cum Israele*, i. e., fecit, sive, quum hic
Moses de futuro tempore loquens inducatur,
faciet quæ Deus præcepit et ipse promisit se
facturum, h. e., comitabitur fratres eosque in
expugnanda terra juvabit, et cum iis exse-
quetur, quæ Deus in Cananæos decrevit.
Quod promissis steterunt Gaditæ laudat in
iis Josua xxii. 1—3.

Ver. 22.

וְהָיָה אֶמְרָן בֶּן דָּן בְּיָמָיו
וְהָיָה אֶמְרָן בֶּן דָּן בְּיָמָיו

*καὶ τῷ Δάν εἴπεν. Δὲν σκύμνος λέοντος,
καὶ ἐκπηδήσεται ἐκ τοῦ Βασάν.*

Au. Ver.—22 And of Dan he said, Dan
is a lion's whelp: he shall leap from Bashan.
He shall leap from Bashan.

Pool, Horsley, Ged., Rosen.—Which *leap-
eth from Bashan*; for this clause seems not
to belong to the tribe of Dan, which was at
a great distance from Bashan, even at the
other end of the land, and therefore this
seems too great a leap for him; and if he
did leap so far, he should rather be said to
take his leap from his own lot in the south
of Canaan, and thence to *leap not from
Bashan*, but *to Bashan*, to fall upon his
enemies there: but it rather is a continuation

of the metaphor, and belongs to the *lion*, which is said to *leap from Bushan*, because there were many and fierce lions in those parts; see Judg. xiv. 5; whence they used to come forth to prey, and their manner was to leap upon the prey.—*Pool*.

Ver. 23.

וְלִנְפֹתָלִי אָמַר נִפְתָּלִי קִבֵּץ רָצוֹן
וְלִנְפֹתָלִי אָמַר נִפְתָּלִי קִבֵּץ רָצוֹן יְהוָה יְהוָה יְהוָה יְהוָה

καὶ τῷ Νεφθαλί εἶπε. Νεφθαλί πλησμονὴ δεκτῶν. καὶ ἐμπλησθήτω εὐλογίας παρὰ κυρίου. βάλασαν καὶ λίβα κληρονομήσει.

Au. Ver.—23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

O Naphtali—possess thou. So Rosen.

נֶפֶתְלִי est imperat. cum ἡ paragogico, pro ὡ; cf. Gesenii *Lehrgeb.*, p. 383.—*Rosen*.

Houb., *Horsley*, *Ged.*, *Booth*.—"Naphtali—shall possess." Legendum, vel נֶפֶתְלִי, *hereditas ejus*, vel נֶפֶתְלִי, *hereditabit*, ut Samaritani scribunt.—*Houbigant*.

Ver. 24.

וְלִאֲשֶׁר אָמַר בְּרִיךְ מִבְּנֵי אֲשֶׁר יִחִי
רָצוֹן אֲחֵיו וְלִבְשֵׁן רַגְלֵוֹ

καὶ τῷ Ἀσήρ εἶπεν. εὐλογημένος ἀπὸ τέκνων Ἀσήρ. καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ. βάψει ἐν ἐλαίῳ τὸν πόδα αὐτοῦ.

Au. Ver.—24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Let Asher be blessed with children, &c. So Rosen.

Pool.—i.e., He shall have numerous, and those strong, and healthful, and comely, children. Or, *shall be blessed or praised of or above the sons*, i.e., the other sons of Israel, or his brethren, as it here follows, i.e., his portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the sea, by his neighbours Tyrus and Sidon. *Acceptable to his brethren*; by his sweet disposition and winning carriage, and communication of his excellent commodities to his brethren, he shall gain their affections.

Booth.—Blessed shall he be in his brethren.

Ged.—Asher, blessed in his children, shall be also dear to his brethren.

Rosen.—24 בְּרִיךְ מִבְּנֵי *Benedictus sit ex filiis*, i.e., auctus multa sobole; conf. ad

Num. xxvi. 47.—וְיִרְצָה יְהוָה, *Gratus sit fratribus suis*, iis e terræ suæ proventibus res optimas suppeditaturus; cf. Gen. xlix. 20. *Tingatque oleo pedem suum*, ita abundet oleo, ut eo pedes lavare possit.

Ver. 25.

בְּרִיגָל וְנִחְשֶׁת מְנַסְּלָהּ וְיִימִיחַ דְּבָרָהּ

σίδηρος καὶ χαλκὸς τὸ ὑπόδημα αὐτοῦ ἔσται. ὡς αἱ ἡμέραι σου, ἡ ἰσχὺς σου.

Au. Ver.—25 Thy shoes shall be iron [or, under thy shoes shall be iron] and brass; and as thy days, so shall thy strength be.

Thy shoes shall be iron and brass.

Ged., *Booth*.—25 Thy bars shall be of iron and of brass.

Pool.—*Thy shoes shall be iron and brass*: this may note either, 1. Their great strength, by which they should be able to tread down and crush their enemies, as Christ's feet for this very reason are said to be of brass, Rev. i. 15. Or, 2. The mines of iron and copper, which were in their portion, whence Sidon their neighbour was famous among the heathens for its plenty of brass and iron, and Sarepta is thought to have its name from the brass and iron which were melted there in great quantity. Compare Deut. viii. 9. Or, 3. The strength of its situation; and so some ancients and moderns render the words, *thy habitation* or *thy enclosure* shall be iron and brass, i.e., fortified as it were with walls and gates of iron and brass, being defended by the sea on one side, by their brethren on other sides, as also by mountains and rivers. *So shall thy strength be*, i.e., thy strength shall not be diminished with thine age, but thou shalt have the vigour of youth even in thine old age; thy tribe shall grow stronger and stronger.

Bp. Patrick.—25 *Thy shoes shall be iron and brass*.] Or, as in the margin, "Under thy feet shall be iron;" which hath made some think these minerals were dugged out of Libanus, near to which lay the tribe of Asher; who, according to this exposition, trod upon a soil full of iron and brass. But no author, Bochartus saith, mentions any such thing as the brass of Libanus; and therefore some understand by these expressions, the barbarous people that dwell in Galilee of the Gentiles, who pressed the Asserites, as an iron shoe or fetters do the feet. But the Arabic here by *minal*, which we translate *shoe*, understands a *bol* or *bar*;

and renders this passage, "Thy bolts shall be iron and brass;" that is, as Onkelos expresses it, "They should be as strong as iron and brass." And so Kimchi, expounding the words of Jonathan (who interprets it, "Thy habitation shall be as strong," &c.), saith the meaning is, "Their country should be as well fenced, as if it had been shut up in brazen or iron walls;" and R. Solomon to the same purpose (see Hierozoicon, par. ii. lib. vi., cap. 16). But I have observed, that the same Bochartus acknowledges in his Phaleg. that Sarepta (which the Hebrews calls Zarephath, 1 Kings xvii. 9), a city of Sidon, had its name from the brass and iron which were here melted; being in great plenty in that country, as the Hebrews gather from this blessing of the tribe of Asher (who were the inhabitants of those places), "Iron and brass are under thy shoe," as he there interprets it (lib. iv., cap. 34). And so a very learned man, long before him, David Chytræus, expounds these words, and adds this observation; Nam Sidon et Sarepta, quæ a metallis excoquendis nomen habet, in tribu Asser fuerunt, "For Sidon and Sarepta, which had its name from the melting of metals there, were in the tribe of Asher."

Dr. A. Clarke.—Thy shoes shall be iron and brass.] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that greaves, boots, shoes, &c., of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6; and the brazen-booted Greeks, καλκοκημίδες Ἀχαιοί, is one of the epithets given by Homer to his heroes; see Iliad, lib. viii., ver. 41.

Prof. Lee.—כְּבָרִים, r. כְּבָרִים. Arab. نَعْلٍ, calceis donavit; conj. ii. laminæ ferreæ munivit: hence the notion of defence. A bolt, or lock, of a gate, &c., Cant. v. 5; Neh. iii. 3, seq. כְּבָרִים, masc. id. Deut. xxxiii. 26, or Defence, perhaps, generally. LXX, ἰνὸς-θημα.

Gesen.—כְּבָרִים, m. id. Deut. xxxiii. 25, i. q. כְּבָרִים, m. (r. כְּבָרִים) a bolt, bar, Cant. v. 5; Neh. iii. 3, 6.

Rosen.—25 In verbis כְּבָרִים כְּבָרִים כְּבָרִים explicandis in duas potissimum partes interpretes discedunt, nomen כְּבָרִים hoc solo loco obivium aliis ejusdem ac כְּבָרִים, calceamentum

significationis habentibus, aliis haud diversæ a כְּבָרִים, sera, pessulus, existimantibus. Priori significato ceperunt LXX, qui illud ἰνὸς-θημα vertunt, quos sequuti Syrus et Vulgatus. Neque tamen, quid eo adscito significato verba ferrum et æs sint tua calceamenta, sibi velint, consentiunt. Jonathan ea hoc modo exponit: Clari erunt, o tribus Asher, sicut ferrum, et fortes sicut æs, pedes ipsorum, ad ambulandum in rupibus petrarum. Eundem in sensum collineat Cocceius, qui in Lexico illa sic explicat: dabo tibi ambulare in securitate, ut pedibus tuis nulla noxa accadat, quasi ferro et ære calceatus esses. Kimchi et Abartenel calceo per metonymiam terram calcitam, sive regionem quam Ascheritæ sorte obtinuerint continuoque calcaverint, significari existimant, ut his verbis significetur, in Ascheritarum portione montes ferri ærisque feraces esse. Alii cogitant de caligis seu ocreis militum, minutis cuspidatisque clavis ferreis munitis, veluti Bynæus in libro de Calceis Hebræor., lib. i., cap. 4. Sed quum calceamenti significatus nomini כְּבָרִים assignatus sensum idoneum minime fundat; significatio altera, sera, pessuli adsciscenda erit, quam et Saadias expressit, qui כְּבָרִים, sera tua reddidit. Verbum כְּבָרִים, fores obserare, obdere foribus pessulum, notat 2 Sam. xiii. 18; Jud. iii. 23, 24. Unde verborum ferrum et æs, i. e., ferreus et æreus sit pessulus tuus sensus erit vel hic: urbes tuæ ferreis æneisque pessulis (non ligneis, quorum vulgo usus fuit, cf. d. a. u. n. M., p. ii., p. 323), undique conclusæ et munitissimæ sint. Vel: terra tua tum natura, tum opere, æque munita et tuta ab hostium insultibus sit, ac si ferreis æneisque repagulis sit circumclusa. Hunc sensum expressit Onkelos: firma ut ferrum et æs sit tua habitatio.

As thy days so shall thy strength be.

Bishop Patrick.—Chytræus expounds it, "All the time of their life, they should retain the same vigour of body and mind." Which seems to be the sense of Onkelos, "As the days of thy youth, so shall thy strength be." And the Jerusalem Targum more expressly, "Such as they were in the days of their youth, such they should be in their old age." Or simply these words signify, that this tribe "should grow stronger and stronger;" which Hottinger seems to have aimed at, when he propounded this exposition in his Smegma Orientale, cap. 7, "As are thy days, so are thy riches and

wealth." Masius, quite contrary, upon Josh. xix. 31, interprets these words to signify, that they should have perpetual conflicts with the old inhabitants of the country. All which various interpretations proceed from the uncertain signification of the Hebrew word *daba*, which we render *strength*.

Dr. A. Clarke.—*And as thy days*, so shall *thy strength* be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: "Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under and bring thee through them." The original is only *two words*, the latter of which has been translated in a great variety of ways, וְיָמֶיךָ רַחֵם. Of the first term, there can be no doubt, it literally means, *and as thy days*; the second word, רַחֵם, occurs nowhere else in the Hebrew Bible: the *Septuagint* have rendered it by *ισχυς*, *strength*, and most of the versions have followed them; but others have rendered it *affliction*, *old age*, *fame*, *weakness*, &c., &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found:

דָּב signifies *he rested, was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions*, *pillage*, &c.: but God, to give them *confidence* in his protection, says *According to thy days*—all circumstances and vicissitudes, *so shall thy rest be*—while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailling promise of God: "I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me;" therefore "trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isai. xxvi. 4). Some derive it from דָּבַי, *he abounded in riches*; the interpretation then would be, *As thy*

days increase, so shall thy riches. This makes a very good sense also. See Rosenmüller.

Gesen.—דָּבַי, a root not in use, i. q.,

Arab. دَبَّ, *to rest, to be quiet*, kindr. with r. דָּבַי, q. v. A vestige of this root appears in the pr. n. מְדָבָה, *Medeba*, i. e., waters of quiet. Hence,

דָּבַי, m. *quiet, rest*, i. e., a condition of rest; once Deut. xxxiii. 25, דָּבַי יְדָבַי, *as thy days, so shall thy rest be*, i. e., as long as thy life endures, so long shall thy condition of rest continue, q. d., thy prosperity. Vulg., *senectus tua*; but old age cannot well be put in antithesis with life.

Prof. Lee.—דָּבַי, m. once, Deut. xxxiii. 25. Aff. דָּבַי. Auth. Vers., "*thy strength*." LXX, ἡ ἰσχυς σου. So the Syriac and Targ. Vulg., *senectus tua*. Sam., *Doctores tui*. Gesen., *magnificentia tua*. He objects to the "*senectus*" of the Vulgate, because he says this word can form no opposition to דָּבַי; while he equally improperly proposes *languor, quies*, poet. *mons tua*, to this word. But, on what grounds can he make a word, which he says is the same with دَبَّ, *repitavit*, signify *languor, quies, mors*? I can see no connecting link between these several notions. Hottinger had proposed the Arab.

كَبِي, *lentus, incessus*, &c.; but these, he says, are metaphorical senses, taken from دَبَّ. Still this can be no objection here; because it may also be argued, that even many Hebrew words may be shown to be derived from a metaphorical acceptance of others. But, if this were true, how then

should we account for دَبَّبِي, n. a. تَدْبِيَّة, *operatus est*; اَدْبِي, *produxit* quid simile

locustis parvis, &c.? Is it not full as likely that such locusts received their name from the notion of *production*, as that this verb was formed from the name of the locust?

and hence the phrases, دَبَّ دَبِّي, sing. and

دَبَّ دَبِّي, *multæ opes*. The passage evidently contains a blessing promised to Asher; and, if we may rely on the etymologies just offered, it ought to mean, *as thy days* (shall be) i. e., as the circumstances of thy life, thy

trials, wants, &c. See my notes on Job, p. 301, &c. (so shall) be *thy produce, wealth, power*. The opposition here is complete; and the ancient translators have rightly interpreted the place.

Rosen.—In verbis יְהִי וְיָמֵינוּ, interpretationis diversitatem creat nomen ἀπαξ λεγόμενον יָמֵינוּ. Plures illud capiunt fortitudinis significatu. Ita jam LXX, καὶ ὡς αἱ ἡμέραι σου, ἡ ἰσχὺς σου, quibuscum Vulgatus, Syrus, et Saadias consentiunt. Onkelos: *et sicut dies juventutis tuæ sit fortitudo tua*. Alii senectutem illo nomine significari existimant, quasi per literarum metathesis sit pro יָמֵינוּ, a יָמֵינוּ, *languescere*, ut optet, senectutem Aseritarum ita firmam et lætam futuram esse, ut fuerit juvenis. Sed יָמֵינוּ pro diebus *juventutis* plane pro lubitu sumitur. Assentior Pfeiffero, qui in *Dubiis Vezatt.*, ad h. l. coll. Arab. דָּבַח, *quievit* locum sic interpretatur: quamdiu durabunt dies tui, duret etiam quietus status tuus, i. e., quietam semper agas vitam. Qui sensus optime congruit iis, quæ proxime antecedunt.

Ver. 26, 27, 28.

26 אֵין כָּאֵל יִשְׁרָאֵל רִבָּה שְׁמֵי
בְּעֶזְרָהּ וּבְגִבְיָתָהּ שָׁחֲקִים : מַלְכָּה
אֵלֹהֵי מִלְחָמָה וּבְמַחֲחַת זֶרְעָת עוֹלָם וְיִגְשֶׁה
בְּמַחֲרָהּ אוֹיֵב וַיִּמְחַר חֲשָׁקוֹ : וַיִּשְׁכַּן
יִשְׂרָאֵל בְּטֶחַח בְּדָד עַיִן וַיַּעֲלֶה אֶל-אֶרֶץ
דִּקְנוֹ וְהִירִישׁ אֶחָד-שְׁמֵיו וַיַּעֲרֶכְהָ :

26 οὐκ ἔστιν ὥσπερ ὁ θεὸς τοῦ ἡγαπημένου, ὁ ἐπιβαίνων ἐπὶ τὸν οὐρανὸν βοηθὸς σου, καὶ ὁ μεγαλοπρεπὴς τοῦ στερεώματος. 27 καὶ σκεπάσει σε θεοῦ ἀρχή, καὶ ὑπὸ ἰσχὺν βραχυόντων ἀενάων· καὶ ἐκβαλεῖ ἀπὸ προσώπου σου ἐχθρὸν, λέγων, ἀπόλοιτο. 28 καὶ κατασκηνώσει Ἰσραὴλ πεποιθὼς μόνος ἐπὶ γῆς Ἰακώβ, ἐπὶ σίτῳ καὶ ὄλῳ· καὶ ὁ οὐρανὸς σοι συννεφὴς δρόσῳ.

Au. Ver.—26 *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

27 *The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.*

28 *Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.*

Jeshurun. See notes on xxxii. 15.

Dr. A. Clarke.—We have already seen the literal meaning of *Jeshurun*, chap. xxxii. 15; but besides its literal meaning, it seems to be used as an expression of *particular affection*: hence Calmet understands it as a *diminutive* of the word *Israel*. We know that τέκνοι, *sons*, in the mouth of St. John, signifies much less than τέκνια, which, properly translated, would be *beloved children*, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So *Jeshurun* may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it τοῦ ἡγαπημένου, *the beloved one*, the object of God's especial delight.

Who rideth upon the heaven in thy help.

Bishop Horsley.—Rather, "Thy helper rideth on the heavens." Compare Exod. xviii. 4; and see the translation of the LXX and Vulgate, here, and in that place.

Pool.—26 *Upon the heaven*, i. e., upon the clouds, to succour thee from thence, by sending thunder and lightning upon thine enemies. See Psalm xviii. 7, &c.; lxviii. 34, &c. *In his excellency*, or, *in his magnificence*, i. e., magnificently, gloriously, and with great majesty as well as power.

27 *Thy refuge*, or, *thy dwelling-place* [Bishop Horsley, *shelter*]. Compare Psalm xci. 1. *Underneath*, i. e., under thy arms to hold thee up, as my hands were once held up by Aaron and Hur. He will support and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to assist and deliver thee. *Shall say, Destroy them*, i. e., shall give thee not only command and commission, but also power, to destroy them; for God's *saying* is doing, his word comes with power.

28 *Alone*; either, 1. Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or, 2. Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See Numb. xxiii. 9; Ezra ix. 1, 2. *The fountain of Jacob*, i. e., the posterity of Jacob, which flowed from him as waters from a fountain, in great abundance. Compare Psalm lxviii. 26; Isa. xlviii. 1. *The fountain* is here put for the *river or streams* which flow from it, as Psalm civ. 10; as the *root* is put for the *branch*, 2 Chron. xxii. 10;

Isa. xi. 10; Rev. v. 5; and as Jacob or Israel, who is the *fountain*, is oft put for the children of Israel. Or, *the eye* (for so the Hebrew word oft signifies) of Jacob, i. e., of the people of Israel; and so the sense is, They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by *seeing*, as Psalm iv. 6; xxvii. 13; xxxiv. 12; Eccles. ii. 1; iii. 13.

Bp. Patrick.—26 *Who rideth upon the heaven in thy help.*] Who commandeth in the heavens, as well as in the earth; and sends help and succour to thee from thence by thunder, lightning, and hailstones; as we read he did in many places (Psalm xviii. 8, 9, &c.; lxviii. 33—35). “And as he that rides upon a horse, turns him this way, and that way, as he pleaseth (they are the words of Maimonides in his *More Nevochim*, par. i. cap. 70), so God by his power and pleasure commands the heavens; and is not fixed to them, as the soul of them (which was the foolish opinion of the Zabii), but, as the rider is far more honourable and excellent than the beast on which he sits, and of a quite different species from it; so God is represented by this metaphor (though but in a weak manner), as separate from the heavens, and of a more excellent nature, far transcending them, which are but the instruments he uses, to fulfil his will and pleasure.”

In his excellency on the sky.] Or, as it may be translated word for word, *and in his magnificence, the clouds*. From whence he sends such storms and tempests, as demonstrate his power.

27 *The eternal God is thy refuge.*] Or “dwelling-place;” to whom they might always betake themselves for safety, and never fail of it (Psalm xc. 1). In the Hebrew the words are, “The eternal God is the habitation,” or dwelling-place; from whence the Jews have framed this maxim, to preserve all men from having low thoughts of God, as if he was contained in anything, “God is the place wherein the world dwells, and not the world the place where God dwells.” So Maimonides observes in the place above named, out of Bereschith Rabba.

Underneath are the everlasting arms.] To support all those, with an unwearied power and care, who commit themselves unto him.

28 *Israel then shall dwell in safety alone.*] Live in quiet and peace, separate from all

other people: or, the Divine protection shall be sufficient for their security. This Rasi thinks was fulfilled in the days of Solomon (1 Kings iv. 25): but others of them think it is still to be fulfilled.

The fountain of Jacob.] That is, his posterity, who flowed from him as a river from a fountain (Isa. xlvi. 1; li. 1). Cocceius thinks these words should be joined to the foregoing in this manner, “Israel shall dwell in safety alone by the fountain of Jacob,” that is, by God. But though this may have some countenance from the ancient interpreters (as I shall observe presently), yet most go the other way; there being the like expression in Psalm lxviii. 26, “Bless the Lord in the congregation, from the fountain of Israel:” or, as it is in the margin, “Ye that be of the fountain of Israel;” i. e., are derived from him as your Father.

Ged.—26 There is none like the God of ISRAEL; who, in your aid, rideth upon the heavens; and in his majesty, on the subtle air: 27 Humbling the gods of antiquity, and subduing the strong of prior times. From before you he will expel your enemies; and will say: “Destroy them utterly!” 28 Thus shall Israel dwell alone in security; the posterity of Jacob in a land of corn and wine: for dew their heavens shall distil.

27 *Humbling the gods of antiquity, and subduing the gods of prior time.*] The first part of this verse has been wonderfully misunderstood and misrendered. LXX [see above]; Vulg., *Habitaculum ejus sursum, et subter brachia sempiterna*; Onk., כדור אלהים בסימרה העליונה עליו. Syr., בשמי שמיא. Saad., מעבודת דאלון מן קדם להחיה ורע עלמא. זהו אלוקי אלהא האמלי ומן דונה מלך אלסלאם. Arab. Erp., ومن حوزة كده. Gr. Ven., *χαρος θεον φθασιως, καταθεν δε βραχίονες αιωνος*. Such a strange diversity of rendering seldom occurs; yet not one of them, I think, gives the meaning of the original. Nor have modern interpreters been more happy. Houbigant, for *ענה* reads *מענה*; and for *ורשה*, with Sam., and thus renders: *Sursum habitat Deus aternus; erit deorsum fortitudo ejus sempiterna*. Durell takes the preceding *Jeshurun* (or Israel) to be the antecedent to *בשרה*, and with Houbigant, following the Sam. reading *ורשה*, renders thus: “Thou art the habitation of the eternal God, and under his everlasting arms.” Green sup-

poses that the pronoun affix of the second person has been dropt after *סמיה*, and that in the last period the transcribers have changed the affix of the second person into the third, and then renders thus: "The eternal God is thy refuge, and his everlasting arms thy support." Delgado thinks that *סמיה* is closely connected with the last word in the preceding verse, and renders, "(which is) the habitation of the ancient God, and underneath are the everlasting arms." I shall give yet three versions more: that of Dathe: "*Perfugium est Deus antiquus, demittit brachium æternum*;" that of Michaëlis: "*Wolken sind sie wohnung des uhrhalten Gottes, und unten spürt man den ewigen arm*;" that of Hezel: "*Die wohnung des uralten Gottes; darunter seine uralten arme*." If any one of all these versions, ancient or modern, satisfy the critical or uncritical reader, I am content; but they never could satisfy me. Our Bate alone, I think, though not often so happy, has here hit on the genuine meaning of this text. *The Lord* is evidently the antecedent to *סמיה*, which is the particle active of *נזה*, *humiliare*, and *סמיה* is also the particle of the verb *נחה*, which, although it be not elsewhere used in Hebrew, is common in the Syr. and Æthiopic dialects, in the sense of *subjicere, deprimere, &c.* By *אלהי קים* is not meant Jehovah, the God of Israel, but the false gods of former times. Thus the whole verse makes a suitable and natural continuation of verse 26; without any alteration in the text, or constraint in rendering it.—*Ged.*

Booth.—

- 26 There is none like the God of Jeshurun;
Who, for thine help, rideth on the
heavens,
And in his excellency on the skies.
27 The eternal God is thy refuge:
And everlasting arms are thy support;
And he shall drive out thy foes before
thee,
And shall say, Destroy them.
28 Israel shall dwell alone, in safety;
The fount of Jacob in a land of corn
and wine:
For his heavens shall drop down the
dew.

Rosen.—26 Hic redit vates ad benedicendum omnibus in universum Israelitis. Verba *אלהי קים* LXX reddunt: *οὐκ ἐστιν ὁσπερ ὁ θεὸς τοῦ ἡγαπημένου*; Hieronymus:

*non est Deus alius ut Deus rectissimi; Onkelos: non est Deus ut Deus Israelis. Nec aliter Syrus et Saadias. Sed quo minus nomina *אלהי קים* in statu regiminis, sicut *Deus Israelis*, vertamus, vetat et Accentuum et punctorum vocalium ratio. Quodsi enim *רם* cum sequenti *אלהי* conjungeretur, Camez sub præfixo *כ* non posset consistere; sive propter *ה* articuli exclusum, sive ob vicinitatem toni hic constitui dicatur. Ad hæc idem nomen tali in statu Accentu conjunctivo debuisset notari, quo vero quum destituatur, et distinctivum, *Tiphcha*, appositum habeat, vocem *אלהי* hinc distinguendam, et in *vocandi* Casu efferendam esse liquet. Quod et Jarchi vidit, qui hæc verba sic exposuit: *scias tibi, o Jeshurun, non esse instar Dei veri omnes deos gentium. Qui vehitur cœlis pro auxilio tibi ferendo. Cf. Ps. xviii. 10, 11. Et qui in majestate sua nubibus, sc. vehitur, repetito *אלהי* ex antecedentibus.**

27 Vere observat Aben-Esra, *אלהי קים* et *קים* (quod ipsum olim in codice quodam h. l. extitisse tradunt doctores Talmudici, vid. Lightfooti *Hor. Hebr.*, ad Matth. v. 18), esse i. q. *מבדק, tabernaculum, tugurium*, quod ab injuria cœli refugium præbet, utrumque enim illud nomen Ps. lxxvi. 2, ut parallelum et synonymum sibi invicem respondere. Quare verba *אלהי קים* et hoc modo sunt capienda: ita rursum refugium tibi, o Israel, est *Deus æternus*, quo ipso sensu in Ps. xc., qui Mosi tribuitur, initio dicitur: *אֲרֹכֶיךָ יְיָ אֱלֹהֵינוּ מִיָּמֵינוּ וְעַד עַד*, *Domine, tu es refugium nobis per omnes generationes.* Et Ps. xci. 9: *אֲלֵינוּ שָׁמַיְךָ אֱלֹהֵינוּ אֲלֵינוּ שָׁמַיְךָ*, *Allissimum posuisti refugium tuum.* Recte igitur LXX *ἀσέπασιν* reddiderunt. Verba autem *אלהי קים* Aben-Esra sic interpretatur: *et infra*, subter te, o Israel, sunt *brachia Numinis æterna*, quæ te sustentant; *brachia æterna* vero sunt robustissima, quæ non fatigantur aut debilitantur: ita protectio tibi erit et perpetua, a Deo æterno, et validissima, quæ ab omni parte te tutum præstabit. Opponitur Jova diis novis populorum vicinorum. Ad voces *קים* et *אלהי* post Grotium notat Clericus, quum Hebræi non habeant vocem propriam, qua *æternitatem* expriment, eos translatione aut circumloquutione uti, et *קים* quidem anteriorem partem æternitatis, si ita loqui licet, significare, *אלהי* vero posteriorem; cf. Mich. v. 1. Argumentum certissimum validi sui auxilii, pergit Noster, jam dedit tibi Jova: *וְיָצֵא מִן־הָאָרֶץ וְיִשְׁלַח מִן־הָאָרֶץ*, *expulit enim jam*

tum ex parte *hostes coram te*, et porro sic faciet, ut promisit Ex. xxiii. 29, 30; xxxiv. 11.

28 In priori versus membro in diversas partes interpretes trahit dictio יָרְחִי. Jarchi nomen יָרְחִי significatu *adspectus* capit, quo legitur Num. xi. 7, יָרְחִי כְּפָנָי, *adspectus ejus* (Mannæ), erat *instar adspectus bdellii*. Hinc serioribus Hebræis et Chaldæis יָרְחִי, proprie *secundum adspectum* seu *speciem*, simpliciter valet *in morem, sicut*. Sequutus vero Jarchi est Onkelosus, qui reddit: *habitent Israelitæ securi et soli secundum benedictionem qua iis benedixit Jacobus, pater eorum*. Eodem modo Saadias: *secundum dictum Jacobi*. Sed יָרְחִי pro יָרְחִי eo sensu, quo seniores Hebræi et Chaldæi usurpare solent, hinc poni, vix est verosimile. Recte Aben-Esra יָרְחִי hic *fontis* significati caput, et יָרְחִי יָרְחִי exponit: *omnes qui egrediuntur e fonte Jacobi*, i. e., posteri ejus, qui tanquam ex fonte largissimo prodibunt, eadem imagine, qua Israelitæ Jes. xlviii. 1 vocantur: יָרְחִי יָרְחִי, *qui ex aquis Judæ egressi sunt*. Et Ps. lxxviii. 27, *Laudate Deum, vos qui estis יָרְחִי יָרְחִי e fonte Israelis*; et cf. ad Num. xxiv. 7. Ceterum Mendelii fil. recte monuit, voces יָרְחִי יָרְחִי tam ad יָרְחִי quam ad יָרְחִי pertinere, ut primum hujus vs. membrum ita sit capiendum: *habitent Israel, secure et solitarie, habitetque fons Jacobi secure et solitarie*. יָרְחִי, *Solus* plures ita intelligunt: non mixtus cum Cananæis, inter quos tutus non potuisset populus habitare. Sed videtur potius et hic, et Jer. xlix. 31, ad securitatis descriptionem pertinere eo sensu, quo Jarchi exponit: singuli soli, unusquisque sub ficu sua erunt dispersi, ut in alta pace, nec opus habent, ut se congregent et simul habitent propter hostes. Cf. ad Num. xxiii. 9. יָרְחִי יָרְחִי pro יָרְחִי יָרְחִי, habitet Israel *terram tritici et musti*; cf. viii. 7, sqq. *Etiā cæli ejus*, Israelis, s. terræ ejus, *stillabunt ros*, ne opus habeant terram operose rigare, ut Ægyptii, vid. xi. 10. Cf. ad Gen. xxvii. 28, ubi idem apprecatur Jacobo Isaacus. LXX, *καὶ ὁ οὐρανὸς συναφὴς αὐτῷ ὀρώσῃ*; et Hieronymus: *cælique caligabunt rore*. Sensum exprimere cum emphasi voluerunt, q. d.: cæli stillabunt ita densum, ut caligare quasi videantur.

Ver. 29.

אֲשֶׁר־יִהְיֶה יִשְׂרָאֵל מִי כְמוֹתָ עַם נֹשֶׁעַ
בְּיָהוּדָה מִגֵּן עֲזָרָה וְאַשְׁרֵי־הָרֵב גְּאִיתָהּ

וְיִבְחָשׁוּ אֹיְבָיו לָהּ וְאֶתָּה עַל־בְּמֹתֶימוּ
: יִתְרָהּ

μακάριος σὺ Ἰσραὴλ. τίς ὁμοῦς σοι λαὸς σωζόμενος ὑπὸ κυρίου; ὑπερασπιεῖ δὲ βοηθός σου, καὶ ἡ μάχαιρα καύχημά σου. καὶ ψεύσονται σε οἱ ἐχθροί σου. καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ.

Au. Ver.—29 Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

The sword of thy excellency.

Ged., Booth.— of thy glory.

Pool.—*The sword of thy excellency, or thy most excellent sword*, i. e., thy strength and the author of all thy past or approaching victories.

Rosen.—יָרְחִי יָרְחִי, *Et qui est gladius eminentiæ tuæ*, qui est tibi instar gladii quo te supra hostes tuos efferre potes.

Shall be found liars unto thee.

Ged.—Shall be subjected to you.

Bishop Patrick.—*Thine enemies shall be found liars unto thee.*] Find themselves deceived in all their vain hopes of saving themselves or hurting the Israelites. Or, should be so afraid of them, that with feigned stories they should court their friendship, as the Gibeonites did. Or, more simply, should submit to them, though not heartily, yet out of fear, as this phrase is used, Ps. xviii. 44; lxvi. 3, and other places.

Rosen.—*Et mentientur tibi hostes tui*, dissimulando et adulando, ut iram tuam a se avertant humiliter tibi servire cogentur vel inimicissimæ gentes, conf. ad Ps. xviii. 45. *Et tu super excelsa eorum loca calcabis*, arces eorum in montibus positas, loca eorum inaccessa victor calcabis, iis potieris; qua ipsa phrasi et Amos iv. 13; Mich. i. 3, superbe incedens victor describitur. LXX, *καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ*. Ceperunt יָרְחִי, contra linguæ usum, de superiore corporis parte, i. e., cervice, et allusum putarunt ad morem Orientalium antiquorum, hostes devictos pedibus calcandi. Ita et Jarchi, qui confert Jos. x. 24. *Ponite pedes vestros super cerices regum istorum.*

CHAP. XXXIV. 1—3.

וַיַּעַל מֹשֶׁה מִעֶרְבָת מֹאָב אֶל־יְהוָה

כְּבֹרָה רִאשׁוֹת הַפְּסָקִים אֲשֶׁר עַל־פְּנֵי יִרְחֹו
וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֲתֶּ-
הַגִּלְעָד עַד־דֶּקֶן : וְאֵת כָּל־נַפְתָּלִי
וְאֶת־הָאָרֶץ אֲפֵרַיִם וּמְנַשֶּׁה וְאֵת כָּל־הָאָרֶץ
יְחִזְקִיָּה עַד הַיָּם הָאֲחֵרִיוֹן : וְאֵת־
הַחֲגָב וְאֶת־הַפְּעֹר בְּקֶעֶץ יִרְחֹו עִיר
הַתְּמָרִים עַד־צֹר :

1 καὶ ἀνέβη Μωσῆς ἀπὸ ἀραβῶθ Μωάβ ἐπὶ τὸ ὄρος Ναβαὺ, ἐπὶ κορυφῇ Φαργὰ ἣ ἐστὶν ἐπὶ προσώπου Ἱεριχώ. καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν Γαλαὰδ ἕως Δάν. 2 καὶ πᾶσαν τὴν γῆν Νεφθαλί, καὶ πᾶσαν τὴν γῆν Ἑφραὶμ, καὶ Μανασσῆ, καὶ πᾶσαν τὴν γῆν Ἰούδα ἕως τῆς θαλάσσης τῆς ἐσχάτης. 3 καὶ τὴν ἔρημον, καὶ τὰ περιχώρα Ἱεριχώ, πόλιν φοινίκων ἕως Σηγώρ.

Au. Ver.—1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah [*or, the hill*], that *is* over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

1 *And Moses went up, &c.*

Dr. A. Clarke.—This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is not necessity here, for the Spirit which inspired the writer of the following book would naturally communicate the matter that concludes this. I believe, therefore, that Dent. xxxiv. should constitute the *first chapter* of the book of Joshua.

On this subject the following note from an intelligent Jew cannot be unacceptable to the reader.

"Most commentators are of opinion that

Ezra was the author of the last chapter of Deuteronomy; some think it was Joshua, and others the *seventy* elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: 'Happy art thou, O Israel! who is like unto thee, O people saved by the Lord,' &c.; and that what now makes the *last* chapter of Deuteronomy was formerly the *first* of Joshua, but was removed from thence and joined to the former by way of supplement. This opinion will not appear unnatural if it be considered that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch."—*Alexander's Heb. and English Pentateuch.*

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident *continuation*. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.

Ged.—1 Then Moses, &c. . . . And the Lord shewed him the whole land, from the river of Egypt to the great river Euphrates, and to the farther sea [Sam.]; *namely*, all the land from Gilead to Dan; 2 All the land of [LXX., Arab., and two MSS.] Naphtali, all the land of Ephraim and Manasseh; all the land of Judah; 3 And the south, &c.

Houbigant—1 *Omniem terram.* Post hæc verba Samaritani Codices sic pergunt, à fluvio Ægypti, usque ad fluviū magnum, fluviū Euphratem, et ad mare postremum; iidemque omittunt omnia, quæ à supra-dictis verbis נַחֲשֹׁן לַיָּם leguntur usque ad vers. 4. Quippe eosdem limites ponunt, quos Abrahamo Deus nuncuparat. Et quidem constat, si hæc, quæ hoc capite leguntur, ipsius sunt Mosis, ita eos limites Mosen descripsisse,

ut nunc sunt apud Codices Sam. Neque enim Moses narraret, se prospexisse a Galaad usque a Dan, cum sacri ipsi Codices doceant, Danitas longo post Mosen tempore, expugnata urbe Latis, prope Galaad sedes suas collocasse. Idem dixeris de limitibus illis, qui versibus 2 et 3, ex Tribuum situ et nomine appellantur. Atqui nulla justa causa est, cur credatur Mosen non scripsisse hæc, quæ narrantur. Usque ad v. 5, ubi Mosis mors describitur. Sed fieri potuit, ut quo tempore mortem Mosis ad ejus librum Veteres Hebræi attexuere, fines eos sic ponerent, ut suo tempore extabant, et ut nominabantur, relictis veteribus, quos Sam. Codices retinuerunt. Ex quo acciderit, eorum ut finium duplex scriptura olim extiterit, una ea Samaritanorum, altera illa, quæ nunc est in hod. Codicibus, nominibus locorum mutatis.

Ver. 4.

Au. Ver.—4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed, &c.

Unto Abraham, &c. So the Heb.

Geddes.—Unto your forefathers, Abraham, &c.

Ver. 6.

וַיִּקְבֹּר אֹתוֹ בְּנֵי בְאֶרֶץ מוֹאָב בְּיַם פְּעֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה :

καὶ ἔθαψαν αὐτὸν ἐν Γαὶ ἑγγύς οἴκου Φωγώρ. καὶ οὐκ εἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—6 And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

And he buried him. So Pool, Patrick, and most commentators.

Bp. Patrick.—*He buried him.*] This refers to the words foregoing; viz., the Lord, who commanded his angels to bury him. So Epiphanius, ἐνεταφίασαν οἱ Ἀγγελοι, &c., Hæres. ix., p. 28, and see p. 600. Though in the Scripture active words are very often used passively, and the meaning may be only that *he was buried* [so Rosen., Ged.], yet there is this to be said for the other sense, that thereupon it is thought, that the contest arose between Michael the archangel and the devil (as St. Chrysostom, Theodoret,

Procopius Gazæus, and others take it), who would not have had him buried, but opposed it, that he might administer an occasion to the Jews to commit idolatry; though we never find that the Jews were given to the worship of relics, as our most learned Usher observes in his Annals (see there).

Rosen.—וַיִּקְבֹּר אֹתוֹ, *Et sepelivit eum*, sc. *sepeliens*, i. e., sepultus est, impersonalis loquendi forma, de qua jam sæpe monuimus. Sic LXX, καὶ ἔθαψαν αὐτὸν. Nam eos legisse וַיִּקְבֹּר pro וַיִּקְבֹּר, tacentibus reliquis versionibus antiquis et codicibus adhuc collatis, haud facile crediderim. Alii supplēt וַיִּקְבֹּר, *Mosem sepelivit Deus*, tunc ex Canone illo notissimo, quo Deo id adscribitur, quod eo providente factum est, sensus erit, Mosem Deo ita providente in speluncam quandam intrasse ibique extremum halitum emisisse. וְלֹא־יָדַע, *Nemo novit usque ad diem hodiernum ejus sepulchrum*. Nam etsi Israelitarum unus vel alter, qui præsto adfuere morienti, ipsum sepeliverint, verum nihilominus esse potest, post non esse conspectum aut cognitum a quoquam mortalium ipsum sepulchrum.

Ver. 7.

— לֹא־כֹחַתָּח עֵינָיו וְלֹא־נֶסֶם לְחָה :

— οὐκ ἡμανρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ, οὐδὲ ἐφθάρησαν τὰ χελῶνια αὐτοῦ.

Au. Ver.—7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force [Heb., moisture] abated [Heb., fled].

Nor his natural force abated.

Bp. Horsley.—Rather, "nor his bloom gone."

Prof. Lee.—חַי, m. once, Deut. xxxiv. 7. *Freshness, vigour, of youth.* Aff. חַי, for חַי.

Rosen.—*Neque fugerat vigor ejus.* חַי proprie est viride, cui non deest suus humor. Sic Latini quoque dicunt *viridem senectutem*. חַי ex vetusta scriptione pro חַי Suff., ut Gen. xlix. 11, חַי pro חַי, *asinus ejus*. LXX, חַי crediderunt adfines esse τῶν חַי, *maxillæ*, habent enim χελύδια labia, genæ. Sequitur illos, uti solet, Vulgatus: *nec dentes illius moliti sunt*. Onkelos voc. חַי contulit cum Arab. لا, *splenduit*, unde vertit: *nec mutatus est splendor gloriæ faciei ejus*.

Ver. 10, 11.

וְלֹא־לָקַחְם נָקִיָּא עוֹד בְּיִשְׂרָאֵל כְּמִנְחָה

אֲשֶׁר יִדְעוּ יְהוָה פָּנִים אֶל־פָּנֶיךָ
 11 לְכָל־הָאֲמֹת וְהַקּוֹפְתִים אֲשֶׁר שָׁלַחוּ
 יְהוָה לַעֲשׂוֹת בְּאַרְצָךְ מִצְרַיִם לְפָרְעָה
 וְלְכָל־עַבְדָּיו וְלְכָל־אַרְצָךְ :

10 καὶ οὐκ ἐνέστη ἔτι προφήτης ἐν Ἰσραὴλ
 ὡς Μωσῆς. ὃν ἔγνω κύριος αὐτὸν πρόσωπον
 κατὰ πρόσωπον. 11 ἐν πᾶσι τοῖς σημείοις καὶ
 τέρασιν. ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι
 αὐτὰ ἐν γῇ Αἰγύπτῳ Φαραὼ καὶ τοῖς θερά-
 πουσιν αὐτοῦ, καὶ πάσῃ τῇ γῇ αὐτοῦ.

Au. Ver.—10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

10 *Whom the Lord knew face to face.* So Pool, Rosen., and most commentators.

Bp. Patrick.—Or, as De Dieu thinks it should be translated, "Who knew the Lord face to face." This was one pre-eminence of Moses above all the prophets, that he conversed more familiarly with God than

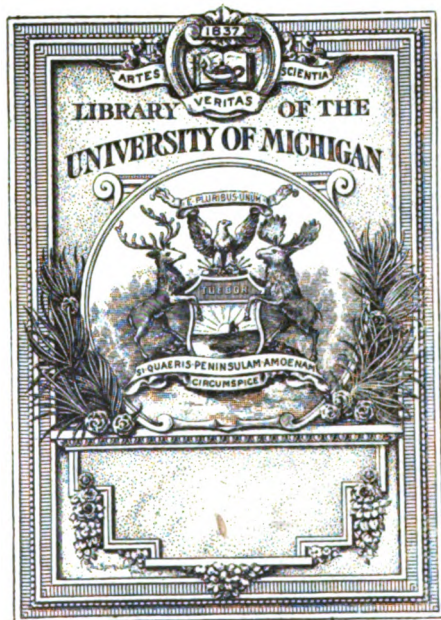
any of them did. See Numb. xii. 8, which place explains this: for to "know him face to face," was to speak familiarly to God, and to hear God speaking in like manner unto him. And so the Jerusalem Targum expounds these words; only instead of *the Lord*, he saith, "Who knew the word of the Lord talking with him," and delivering to him most excellent laws, for the good government of his people.

Pool.—9 *In all the signs*: this is to be joined, either, 1. With the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with Moses, namely in the working of all his signs and wonders in Egypt, where God spake to him so oft, and sometimes even in Pharaoh's presence, and answered his requests so particularly and punctually, whether he called for vengeance or for deliverance. Or, 2. With the more remote words, there was none *like unto Moses* in regard of *all the signs*, &c., the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

END OF VOLUME I.

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